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November 12, 2014

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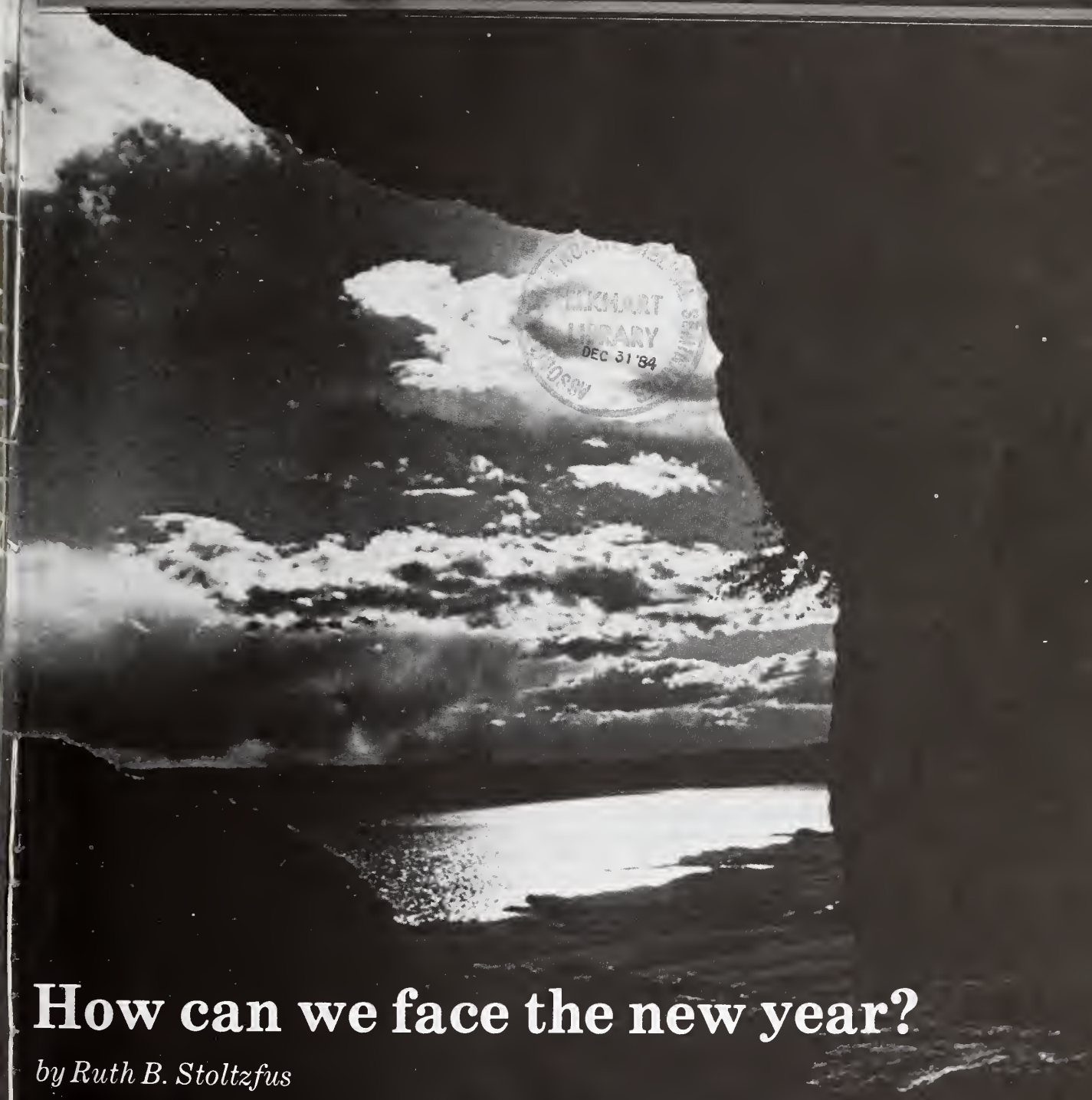
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GOSPEL HERALD

January 1, 1985



How can we face the new year?

by Ruth B. Stoltzfus

The world situation is grim. Nation against nation. Warring mankind preparing for the destruction of others while risking its own destruction. Ghastly poverty and its offspring, crime, increasing while the riches of the rich increase. Many thousands, including little children, starving to death daily. Appalling corruption in governments. Torture of prisoners of conscience in scores of countries. And more. The future is full of fear.

Society's false values surround us and influence us: Obsession with success, money, power, pleasure. For entertainment the people want violence in sports and murder on TV. Human life, born and unborn, is cheap except for one's own self-important life and comfort. Material things take priority and relationships suffer desperately. The idols of our time—materialism, nationalism, and militarism—are the idols in which church people also trust. God is forsaken by many and justice is forgotten. Yet the wicked prosper.

Our small world of family and friends has its own

share of crises: deep hurts, debilitating disappointments, spiritual defeats, marriage breakups, devastating losses, loneliness, serious handicaps and illnesses, despair, death. "Lord, don't you see all these situations?" we cry. "Why don't you do anything?"

The cry of Habakkuk. It is something like the cry of Habakkuk, a prophet of Judah, about 600 years before Christ. It, too, was the cry of *why:*

"Lord, I have complained to you many times about the terrible conditions all around. Look at the sins of your backslidden people: unjust treatment of others, fighting, quarreling, bribery, trickery, oppression. The law is weak and in the courts the wicked get the best of the righteous. God, why don't you do anything about this situation?"

The Lord gave the prophet an answer that he said would amaze him. "You will have to see it to believe it," he said. "I am bringing to power a cruel, devouring people, the Babylonians, whose god is their own strength. They are sweeping across the earth to seize lands that are not their own. They collect prisoners like sand."

Habakkuk still asked why:

"Lord, my God, holy and eternal," he cried, "you have chosen the fierce Babylonians to punish us. But you—a holy God who cannot look upon evil—why are you silent when wicked people overcome those who are more righteous?"

Then he went to a high place to be alone, to watch and wait for God's answer to his complaint. It came. The Lord told him to write it down clearly on tablets because, even though fulfillment would seem slow, it would surely come. The answer: "Those who are evil will not survive, but those who are righteous will live because they are faithful to God."

—Habakkuk 1:1—2:4, paraphrased

Series of woes. Then followed a series of woes upon the unrighteous for their wine and wealth, greed, arrogance, violence and idol worship. The plunderers would themselves be plundered.

"You are doomed!. . . The Lord Almighty has done this. But the earth will be as full of the knowledge of the Lord's glory as the seas are full of water" (2:12-14). "What's the use of an idol?. . . It may be covered with silver and gold, but there is no life in it. The Lord is in his holy Temple; let everyone on earth be silent in his presence" (2:18-20).

Habakkuk was awestricken by the words of the Lord. He reflected on the mighty deeds of God in the past as he dealt with his people and the nations. "Now do again in our times the great deeds you used to do," he pleaded. "Be merciful even when you are angry" (3:2).

His heart pounded, his lips quivered with fear, his body went limp, and his legs trembled. Somehow, in the process of seeing the workings of God and listening to his voice, Habakkuk's cry of *why* changed to a cry of *trust.* "I will quietly wait for the time to come when God will punish those who attack us," he said (3:16).

That was not all. He burst forth with joyful praise, saying that even if the crops fail and the sheep and cattle all die, "I will still be joyful and glad because the Lord God is my savior. The Sovereign Lord gives me strength." No wobbly feet beneath him now. He said, "He makes me sure-footed as a deer and keeps me safe on the mountains" (3:19).

Like Habakkuk, we can find help for our complaints and fears:

1. Help comes when the living Lord is real to us and we wait alone, listening for his word to us. We have complained enough. As Job said, "Who can say to him, 'What are you doing?' " (Job 9:12, NIV).

2. In communion with God, we are bruised and blessed by his living and active written Word, and by strong impressions on our minds that seem surely to be his voice to us by his Holy Spirit who now dwells with us who believe.

3. In faithful Bible study, prayer, and meditation, we get a view of God in the long sweep of sacred history. We see him as the Lord of history and beyond time. Our hearts "burn within us" as we see in a new way our Savior in whose hands God has placed everything.

4. As we reflect on God's mighty deeds in the past for his people, including us, we plead, "O God, do great deeds again in our time! Exercise your power on behalf of these desperate situations: _____ and _____. Move mightily upon the lives of _____, _____, and in our lives too. Show us our tasks in your scheme of things and enable us to do them for your kingdom's sake and with joy."

We find that we must leave with God the mystery of suffering—whether he plans it or permits it.

Ruth B. Stoltzfus, Harrisonburg, Va., is a well-known speaker and writer in the Mennonite Church.

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5. We learn or relearn that, as in the past, God is working out his purposes in ways not understood at the time. Who could see the purposes of God when awful things were happening to Joseph—sold into slavery by his brothers? Who could see the supreme purpose of God when Christ hung on the cross in seeming defeat?

6. We find that we must leave with God the mystery of suffering—whether he plans it or permits it. We know that he can bring good out of suffering and that he gives sufficient grace for each hardship. We know, too, that we are his instruments to alleviate the suffering of others.

7. We see that "the wicked will not survive and the righteous will live by their faithfulness." We leave the punishment end of things to God's wisdom and timing—but, oh, that all humanity would find and follow the Savior!

8. We realize that, like the sun clouded over and hidden from our view, the living God of history is functioning in the world and in our lives every moment of every day, whether we perceive it at the time or not.

9. In spite of hard circumstances, we are still joyful and glad because the Lord God is our Savior. "The Sovereign Lord gives me strength" (Hab. 3:18-19). It is real! It is all that matters!

10. In closeness to God, our eyes have been opened. We see God's acts more clearly and have hope for the future. One day the Sovereign Lord will set all things right. "The earth will be as full of the knowledge of the Lord's glory as the seas are full of water" (2:14). "Let everyone on earth be silent in his presence" (2:20). Let my own heart be silent and worshipful before him. Yes, the Lord is still in his holy temple and he is still in charge of his world and of my life.

The answer of faith. Such is the answer of faith and of faithfulness—believing in God and his purposes when the future seems dark.

Personally, I face an uncertain future since surgery for colon cancer in August, 1983. So far, the Lord has defied the statistics. I cannot say whether in weakness I may one day cry, "Why?" So far, I have not been able to worry about my uncertain prognosis, and am as busy and happy as ever. As the psalmist said, "My times are in your hands" (Ps. 31:15). I have never known greater peace nor experienced greater joy in the Lord, in the truths of the Scriptures, in the love of the brother/sisterhood, in the work of the Lord, in the hope of the future, in the reality of Holy Spirit presence—that "deposit guaranteeing what is to come!" (2 Cor. 5:5, NIV). It is God's plan that we serve his good purpose for our brief stay on this earth and, in his time, to move to our permanent home in heaven. Let us not nag God about our health as though we expect to stay here always. He knows what he is doing with our lives. "He will watch over your life" (Ps. 121:7).

Is a child afraid in the dark when her hand is in the hand of her Father?

BOOK REVIEW

A fresh approach to Scripture

Eve and After by Thomas John Carlisle. Eerdmans, 1984, 130 pp., $5.95.

Reading poetry is like singing a beautiful song, except that you can do it even if you can't carry a tune. Thomas John Carlisle has written some poetry you will enjoy reading (if not singing).

Carlisle is sensitive to the place of women in the Bible, and has written his poetry to illumine their presence there. Each poem in the collection is about women in the Old Testament. In the introduction he tells us that the women in the Bible have been largely overlooked and their contributions minimized by centuries of male-dominated theology. Anyone who is familiar with the Scripture will recognize that this is true. In fact God, through the Scripture, repeatedly exalts women and includes their contributions to history as part of his story! This is striking when you remember that the Scriptures were written in a setting of absolute male dominance. In fact, the way the Scriptures credit women for their contributions is unlike anything found in other ancient writings.

Although Carlisle's poems are not presented as a "Bible study," they will certainly lead one to study the Scripture with a new outlook! It is apparent that the author enjoys Scripture, and wants his readers to as well.

The poems themselves range from short rhymes to medium-length narrative verse and are written in a straightforward manner. A knowledge of the story referred to in each poem will help, and the appropriate Scripture references have been included.

For those who are uncertain about how to read poetry, a very good study guide is included in the back of the book. This guide includes some excellent suggestions for reading poetry in general. There is also a section where Carlisle comments on most of the poems in the collection. This is a good guide for understanding and appreciating his poetry.

The author says that *Eve and After* is first of all meant to be enjoyed as "poetry in a biblical vein." But it is also a useful devotional aid, and a unique doorway into Scripture study. For those who are seeking a fresh approach to Scripture, this book should qualify. And for those who want to appreciate what God meant when he said that man *and* woman were created in his image, this book is well worth savoring.—**Keith R. Haworth**, Friends Church, New Sharon, Iowa

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My pilgrimage to Jesus and peacemaking

by Bill Rupert

"Grace, mercy, and peace from God our Father and the Lord Jesus Christ." Not only did Paul write these words, but he lived them. He was a Hebrew patriot, and acted as judge and jury in the name of God. He was present when Stephen was stoned, and going from house to house dragged off men and women, putting them in prison and to death—all in the name of God and the law.

Paul and I were much alike: aggressive, pro-military, disliking anyone who said *no* to killing in the name of God, country, and the law. Who are these people who object to killing and follow Jesus? You don't win a war with love! Do you?

I am 43 years old, married 19 years to Judith Ann, and we have one 16-year-old son, Eric. At seventeen I was expelled from school and one week later enlisted in the U.S. Army. From 1959 until 1962 I served in various divisions, such as the famed 101st Airborne Division, as a rifleman, gunner, and fire team leader.

Who are these people who object to killing and follow Jesus? You don't win a war with love! Do you?

I left the service in 1962 and worked where and when I wanted, traveled by foot, thumb, and car from coast to coast and state to state, until I met my wife in 1965.

In 1980 I was introduced to Jesus Christ through a Christian where I worked. For a while I fought a great battle within myself. He that won is Christ Jesus!

In 1982, shortly after I accepted Christ as my Savior, I enlisted in the Ohio Army National Guard. Within six months I became a nuclear, biological, chemical battalion specialist with the responsibility of training six units. I was sent for more training for officers and finished fourth in my class of twelve. Soon afterward I was sent to Ft. Campbell in Kentucky as instructor for the 73rd Infantry Brigade.

Upon returning home from this assignment in August 1983, it had become clear in my heart that the Lord was stopping me and saying, "No more." After a heart-wrenching struggle, I finally broke through and responded to what I knew was right. I felt gloriously free and as if God had removed from my eyes the same scales that he removed from Paul's. And, praise his name, I did not only see the light but the darkness I once walked in.

That same month I wrote a letter to my commanding officer, and later met with him personally, stating that the military life and purpose was incompatible with the way of Jesus. He honored my request. I was released, and shortly joined Northridge Christian Fellowship near Springfield, where Phil Shenk is pastor.

I am not a peace activist. In the 60s and 70s I disliked them. Today I love all mankind, but I still don't understand a "peace activist." I'm talking about those who protest and run from war, but who rarely do anything active, or love and serve people.

I am a Jesus activist. Only in him shall the world know peace. He is a peacemaker and all those who are filled with his Spirit are peacemakers. Who are the peacemakers?

- Those who are out on the front lines daily giving themselves in love to those around them—caring, helping, sacrificing, teaching the way of love in Jesus.
- Factory workers, housewives, missionaries, young people in school settings, those in Voluntary Service in the name of Jesus.

Right now we have no long lines for VS but let the first shot of war be fired and the conscientious-objector line will suddenly be long. And even the world will say, "These are just peace activists, not Jesus activists."

Respond now. Take a stand. In Christ be a peacemaker every day. Actively give yourself in love to those in need around you and his love shall increase in you. Be a Jesus activist.

Bill Rupert, Springfield, Ohio, is a member of the Peace and Service Commission of Ohio Conference. This is reprinted by permission from *Ohio Evangel.*

Peace begins with . . .

by Katie Funk Wiebe

I had every reason not to go to this peace conference. Mennonite Brethren aren't keen on peace conferences, I told myself. Also, to talk about peace sometimes starts a church war. Furthermore, peace conferences seem to be mostly rhetoric—words in the wind.

I listed my excuses to myself—but went anyway to the United Churches for Peace Conference in nearby Wichita. Keynote speaker Kara Cole, administrative secretary of Friends United Meeting, tore my excuses to shreds as she called for greater spiritual awareness of the need for peace. The call to be a peacemaker comes to everyone, even a Mennonite Brethren.

We may be aware of the violence in the world, she said, yet aren't really aware because we've been physically numbed into indifference. For example, though we think of ourselves as unprejudiced and exuding goodwill to all, embedded deep within are prejudices we may not be aware of.

Speaker Cole, a tall woman, had just come from visiting the Cuban church, where she had met many short Cubans. "How can anyone who only comes to my elbow say anything intelligent, articulate, and spiritual?" she caught herself wondering. "Can sophisticated spiritual ideas be expressed in Spanish? Surely, English is the best language for expressing real truths." Yet she had had to admit that Jesus had never spoken her favorite language—English.

We Mennonites aren't prejudiced against shorties or Spanish-speaking people, I prided myself, but then I was caught up short. Why do congregational and conference leaders seldom come from other than the ranks of deep-rooted Mennonites with strong family connections? Do Mexicans, Norwegians, blacks, and regular WASPS have no gifts of the Spirit for leadership?

Christians like to think of themselves as people moved by the Spirit to do God's work, Cole said. I agreed. Yet we've got a greater will to acquire consumer products, she continued, a will so strong we neglect people under the pressure to add one more item to our menagerie of adult toys. A boat or a TV football game becomes more important than a wife; a well-ordered house more important than a husband; a promotion more important than children.

Cole told the story of the South African bishop who explained that when the missionaries first came to his country, "They had the Bible and we had the land. We closed our eyes to pray. When we opened them, they had the land and we had the Bible—but we probably got the best of the bargain."

She said we ask too little how a new purchase will help us to share a vision for peace. We hold to a simple lifestyle in theory, but our practice shows we like the good life as well as anyone else and have the will to make it come to us. "What is the good news?" she asked. "Is it to work hard and use up the earth's resources to achieve, or is it shalom?"

Another example of our strange ways: We say we hold to family values and unity, yet our church and family practices say the opposite. The church is divided into age-groups from the moment the family steps into the front door, with each member going to his or her age-group.

Again, I had to agree. Weddings, funerals, and many other kinds of congregational celebrations have become almost entirely childless affairs, for children disturb adult peace.

She had some practical advice for the individual concerned about promoting peace, especially the person who says, "I can't do anything." First, find out what is yours to do. No one can do everything. Because God is in control, we need to take time for prayer, for quietness, and for listening to God. God is waiting to get a word to us through the noise; being too rushed is wrong.

Second, get an education, or more simply, become knowledgeable about world issues. Learn to study. Though the means of knowing are readily available, there are too few "used" books in this country. Books are skimmed, but not so thoroughly used that they become dog-eared and tattered.

Third, dedicate your actions to the Lord, and God will empower you to act. Take the first step of obedience. It's all right to fail but not to remain stuck in failure. The success of the Christian faith is faithfulness, not achieving. Though we live in a society permeated with paradox, ambiguity, and sometimes darkness, the gospel brings hope of redemption.

As I write this, a group of children from war-ravished areas is touring the United States, telling stories of what it is like to be a child of war—to have witnessed family members and friends killed before them, to have suffered days without warmth, food, and security. Some critics see the children's crusade as naive and absurd. What can tear-jerking stories of war do to avert further bloodshed?

To speak for the gospel is always absurd; yet the world needs such fools as the apostle Paul spoke of who are obedient to their calling though it makes no sense in the eyes of the world. They have only one answer: "Peace begins with me." We must always have a voice for peace, for without it our world would be like a car without brakes, hell-bent for destruction.

Katie Funk Wiebe, Hillsboro, Kan., teaches English at Tabor College—a Mennonite Brethren school.

Abortion: There is something we can do

by Diane Fox

I read Vicki Markley-Sairs' article "Abortion—Isn't There Something to Do?" (Oct. 9) with much interest and I rejoice in the opportunity to share with my Mennonite brothers and sisters that there is something we *can* do about the 1½ million abortions done every year in the United States. We can support, both individually and as a church body, the growing numbers of Crisis Pregnancy Centers (CPCs).

The CPC was developed by Christian Action Council, which is now the largest Protestant pro-life organization in the U.S. Its executive director, Curtis Young, felt that Christians had a responsibility to offer positive alternatives to abortion; that it was not enough for Christians simply to identify themselves as "pro-life." To that end, the first CPC opened in Rochester, New York, in 1981. Since that time, 100 new CPCs have opened and 275 others are in the planning stages in the U.S. and Canada. Their function is:

1. **To minister to the practical needs of the clients.** They offer education about pregnancy, childbirth, and adoption, as well as information about techniques and complications of abortion. They provide homes with Christian families for girls or women who are homeless and maternity and baby clothes and other baby items for women who need them. They offer childbirth and parenting classes, and many have started support groups for women who may have to raise their child alone. The CPCs arrange referrals for medical care, legal aid, and marital counseling.

2. **To share the gospel of Jesus Christ with women in crisis.** Very often, the woman facing a crisis pregnancy feels alone, afraid, and unloved. These women constitute a tremendous mission field for the church. It is at this point in their lives that they may be willing to receive the good news of salvation for the very first time.

The CPC never refers a woman for an abortion unless her own life is in jeopardy because of her pregnancy. Instead, by loving her, supporting her, and providing for her, the CPC offers her the chance to carry that child to term. Most women facing a crisis pregnancy don't say, "I want an abortion." They usually say, "I *have* to have an abortion." The external pressures bearing down on them make them feel they have no other choice. Very often, they *want* to give that child life, but they live in a society that refuses even to recognize the developing child in her womb as human, a society that has legalized abortion throughout the entire nine months of pregnaney, a society that allows a 14-year-old to obtain an abortion without her parents' knowledge or consent.

As a physician and as a Christian, I abhor abortion. It is the willful destruction of God's precious handiwork. As the child dies from dismemberment or burns (the two most common abortion techniques), it feels the pain and dies an unspeakably horrible death.

And what about the mother? If the pregnancy was unplanned, she may initially be relieved by an abortion. But months or years later, the reality of that abortion breaks in on her; the guilt and pain that follow, if never shared or healed, may destroy her and her relationships.

I saw a lot of tragedy in my medical practice as a result of abortion: broken marriages, permanent infertility, hopelessness, sadness, anger, regret. The patient I will never forget was a 17-year-old who came to me distraught because of a "radio in her head."

—"How long has it been there?" I asked this tearful young woman.

—"The doctor put the radio in my head when I had an abortion six months ago," she replied.

—"And what do you hear?"

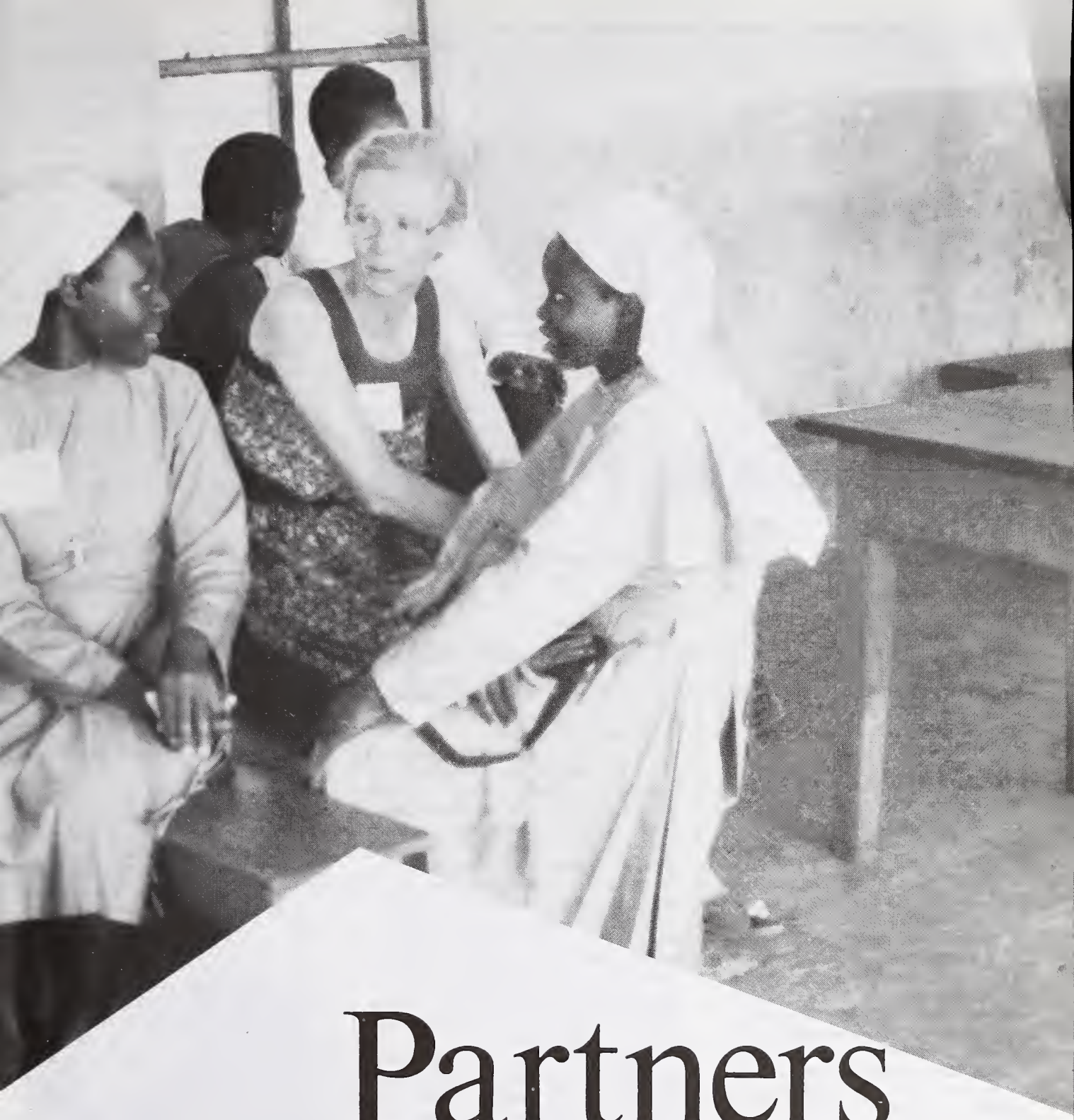
—"It says only one thing—'You killed your baby! You killed your baby!' I just can't stand it anymore."

At that point, I knew I had to do something. Two years ago, a steering committee began to plan for a CPC in our community. After 18 months, we opened last July. We are staffed with trained volunteer counselors from fifteen different churches. We pray with our clients, befriend them, support them. In addition, this ministry has brought together Christians from more than two dozen denominations who support us with their time, their prayers, and their money.

Mennonites *can* support the Christian Action Council and local CPCs without reservation. At least two CPCs have Mennonites as directors (ours, and one in Chicago). Norm Bendroth from Washington Community Fellowship, a Mennonite congregation, is on the staff of Christian Action Council. A good way to begin is by having your church celebrate "Sanctity of Human Life Sunday" on January 20. Thousands of churches across the country will join together on that day to affirm that God's creation is precious and holy through worship, song, and prayer. Materials are available, including bulletin inserts and Sunday school materials.

As Mennonites, we are concerned about the threat of nuclear war. We pray for peace, and we spare no effort to send relief to people all over the world who are dying from malnutrition, drought, and disease. Yet, in the U.S., we destroy our posterity at the rate of one child every forty seconds—15 million children in the past twelve years. I say *we* because the silent church is largely responsible for allowing the carnage to go on.

Diane Fox, Crewe, Va., is a medical doctor and a member of Christ the King Mennonite Church. She urges readers of this article to start or support a crisis pregnancy center in their community by contacting Christian Action Council, 422 C St., N.E., Washington, DC 20002.



Partners

Serving Christ in other places
we find ourselves listening,
learning, participating.

Mennonite Central Committee.
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CHURCH NEWS

Religion in 1984: a growing influence in secular affairs

Religion, which usually attracts the interest of secular journalism only when something spectacular occurs, dominated much of the news in North America during a large portion of 1984.

Unlike the one-shot extravaganzas that usually accompany, say, the election of a pope or the Russia trips of Billy Graham, the coverage in 1984 was continuous. Battles raged over the influence of religion in politics, the relationship of some fundamentalists and sects to the Jewish population, and over the implications of the U.S. Catholic bishops' statement on the economy. From intra-denominational dogmatic disputes to international affairs, religion seemed to take an ever-increasing role in influencing social and political policies.

The national elections in the United States provided a forum for the most extensive discussion of religion in politics since the 1960 elections, in which John Kennedy became the first Roman Catholic to be elected president. This time, the focus was on the involvement of religious leaders in political issues and on the attempts by some politicians to link their policies to their religious beliefs.

Personalities also dominated the news, as new leaders were chosen for both the National and World councils of churches, and a religious leader won the Nobel Peace Prize.

Several church-state controversies occupied center stage during the year, including the recurring questions of how much, if any, religious activity should be permitted in the public schools, and whether municipal governments should be involved in public displays of religious symbols.

There was widespread discussion over the U.S. Catholic bishops' draft pastoral on economics, as well as over the political implications of their stand on abortion. Ordination of women continued to be a major issue for Southern Baptists and the Church of England, while United Methodists continued to struggle over the question of ordaining homosexuals. Liberation theology drew new attention and some criticism from the Vatican.

Following the Democratic convention in July, vice-presidential candidate Geraldine Ferraro became a focus of controversy. While candidate John Kennedy had drawn opposition in 1960 from some Protestants, who feared he would try to impose his church's policies on Americans, Ferraro was criticized this year for the opposite reason. She said that, while she personally opposed abortion as a Catholic, she would not seek to impose her views on the nation.

Several Catholic leaders, including Archbishops John O'Connor of New York and Bernard Law of Boston, urged Catholics to take note of politicians' stances on abortion in preparing to vote. New York's Catholic Gov. Mario Cuomo entered the fray with his well-publicized speech at Notre Dame University in which, while supporting the church's teachings on abortion, he questioned whether it is prudent or practical for Catholics to seek to enact anti-abortion legislation in the absence of a public consensus on the matter.

President Reagan's identification with the "religious new right" stirred fears from mainline Protestants and Jewish groups that he would seek to impose specifically Christian policies on the nation if reelected. Such critics pointed to his effort to win legislation in Congress to permit voluntary oral prayer in public schools, a proposal defeated in the Senate. Another administration-supported measure, giving student-initiated religious groups equal access to the public schools, passed the Congress, and was supported by some Christian groups that had opposed the school prayer legislation.

Reagan's often-expressed view that Armageddon may occur in the present generation was criticized by more than 100 religious leaders, who urged the president and Democratic candidate Walter Mondale to repudiate such beliefs. Some Reagan supporters responded that this was an attempt to impose a religious test on political office.

Perhaps the most visible controversy in the church-state area this year was over municipal sponsorship of Nativity scenes. In a 5-4 ruling in March, the U.S. Supreme Court upheld the inclusion of a crèche in a city-sponsored Christmas display in Pawtucket, R.I. But the decision was criticized by both Christian and Jewish groups, and did not end the controversy. At year's end, the court prepared to rule on a case involving a municipal crèche in Scarsdale, N.Y. Unlike the Pawtucket scene, the Scarsdale crèche was unaccompanied by secular Christmas symbols.

Religious leaders and groups were involved in a variety of international conflicts, ranging from apartheid in South Africa to U.S. involvement in Nicaragua. Several U.S. church leaders made visits to the Soviet Union, and religious groups around the world poured people and supplies into Ethiopia to fight the serious famine there.

Institutional ecumenism faced new structure proposals, as the National Council of Churches gave small denominations new authority, and leaders of the nine-denominational Consultation on Church Union approved details of a unity plan that went to its member communions.—*Religious News Service*

New churches to investigate overseas mission field

Newly planted churches which relate to Eastern Mennonite Board of Missions of Lancaster Conference have set up a task force to investigate beginning an outreach in an overseas country.

Twenty-five church planter couples met on Nov. 10 at Liberty, Pa., to discuss the importance of being involved in world mission. Home Ministries director David Shenk had challenged the churches organized since 1980 to consider supporting an overseas mission effort.

The church planters made a unanimous decision at the meeting to investigate a new field immediately.

Tom Osinkosky, church planter in Manchester, Pa., was chosen to represent the church planters on a task force. In reporting to a meeting of Eastern Board leaders on Nov. 28 he said, "God has given us the capability to be on the front lines." He believes a church stagnates at the point it thinks it has accomplished its task.

The task force will work with Eastern Board's overseas department in investigating a new field. Osinkosky said the primary interest is to begin a church among one of the unreached people groups of the world.

A New Frontiers Fund will be set up by Eastern Board to support the new endeavor. The 48 churches planted during the 1980s with the assistance of Eastern Board will begin to take offerings immediately for the fund.

Indian Mennonite medical team serves in Kampuchea

"See that?" Dr. Das said as he pointed to 100 cubic centimeters of fluid and pus that he had just drained from the arthritic knee of a Kampuchean woman. The patient's family and the hospital staff burst into laughter.

Puzzled, Das looked to the English-Khmer interpreter who explained that "see" means "to eat" in Khmer. "I apologized to the patient," said Das, "but she was smiling too."

Das and his colleague, Kamlesh Saimon, Mennonites from India, often made language mistakes while working in Kampuchea (formerly Cambodia) with Mennonite Central Committee. Yet they feel their contribution was important. They worked at Prey Veng Provincial Hospital in southeast Kampuchea from March to September, assisting the local staff there.

Das and Saimon are members of the staff at Dhamtari Christian Hospital in Madhya Pradesh state. It was established by Mennonite Board of Missions workers.

Das, a specialist in internal medicine with extensive experience in surgery, counseled the hospital's two recently trained Kampuchean doctors, played a key role in major surgeries, saw outpatients, and gave direction to the entire MCC medical program in Kampuchea.

Saimon, a nurse anesthetist with special training in operating-room procedures, gave anesthesia during major operations and provided practical training to the hospital's junior anesthetists. Just as important was his insistence on proper sterilization procedures and quality post-operative nursing care.

Plans are underway for another medical team to come from India.



Dr. Das, a Mennonite from India, treats a woman in Kampuchea.



Ivan and Della Miller of Grantsville, Md., discuss the future of the Casselman River Area Amish and Mennonite Historians with Leonard Gross (right) and Laban Peachey of Goshen, Ind. Millers are local Mennonite leaders with a strong interest in the community's history.

Amish-Mennonite history group formed in Pa.-Md. community

The Mennonite and Amish community of Garrett (Md.) and Somerset (Pa.) counties has established a new organization for the preservation, promotion, and interpretation of its history.

At a public meeting on Nov. 30 in the historic Folk Meetinghouse built in 1878 by Springs Mennonite Church, which has since relocated in a building across the road, 32 interested members of the community authorized the formation of an organization called Casselman River Area Amish and Mennonite Historians.

The five elected at the first meeting are Paul Yoder, Meyersdale, Pa., chair; David Miller, Irwin, Ohio, vice-chair; Laban Peachey, Goshen, Ind., secretary; Simon Tice, Grantsville, Md., treasurer; and Bennie Yoder, Salisbury, Pa., fifth member. All are natives of the area.

Leonard Gross, executive secretary of the Historical Committee of the Mennonite Church, was invited to meet with the group as a consultant. He spoke on the redemptive function of history, quoting Mennonite historian H. S. Bender whom he cited as a "native grandson" of the area. He noted that the Casselman River community is unique, being both interstate and interchurch. It straddles the Mason-Dixon line and has congregations of the Allegheny and Conservative conferences of the Mennonite Church as well as the Beachy and Old Order Amish churches.

Ivan Miller, dean of church and community historians of the area and a retired Conservative Conference bishop, said, "Let's not try to iron out all the details here tonight. Let's accept this simple organizational proposal and move on." And the group did.

Bennie Yoder of the Old Order Amish Church said the Amish-Mennonite community currently has 1,325 baptized members. The Amish first came to the area in 1772, and the Mennonites came about eight years later.

The Casselman River area, located in western Pennsylvania and Maryland, is known to outsiders by several establishments such as the Casselman Restaurant and Motor Inn, Penn Alps, Yoder's Locker, and Goodwill Mennonite Home—all in Grantsville, Md.

At the end of the meeting an opportunity was given to all present to become members of the new organization. Most of them did. An offering was received in two broad-rimmed hats volunteered for the occasion.

Anyone interested in joining Casselman River Area Amish and Mennonite Historians is invited to write to Treasurer Simon Tice, Grantsville, MD 21536.



Sell retires from India after 35 years of service

Blanche Sell returned to North America recently to retire after giving most of her adult life—35 years—to nursing education and community health nursing in India under Mennonite Board of Missions.

Sell wanted to be a missionary in India ever since she was a child. She got her wish, and arrived in Calcutta by ship on the last day of 1949.

Sell traveled to Madhya Pradesh state and the town of Dhamtari—site of MBM's first overseas mission effort in 1899. After learning Hindi, she was asked to assist in administration and teaching at Dhamtari Christian Hospital and its new nursing school.

She stayed there until MBM began pulling its missionaries out of the area in the 1970s so that the local Mennonite congregations could grow on their own and gain independence. This also allowed the medical and educational institutions to be turned over to the Indian Mennonites. Sell was the last MBM missionary to leave the Dhamtari area in 1975.

Her new assignment was 600 miles away at the other end of the state in the city of Indore. There she worked for the Christian Medical Association of India as secretary-treasurer of the Mid-India Board of Examiners. This involved the preparation of exams for nursing students and setting standards for nursing schools. Each year she made a six-week inspection tour of 14 Christian nursing programs in five states.

During her years in India, Sell saw much change in the way health care was approached. "We learned that it will never be possible to meet the health needs of the people," she said, "unless we are ready to train and supervise workers right from their villages who are less qualified medically and academically, but who are able to meet the basic felt needs of their communities."

Sell worked hard to find Indian Christians to take over her responsibilities in Indore. She even delayed her retirement a year so that she could leave the work in good hands.

She is living at Greencroft retirement community in Goshen, Ind., with longtime co-worker Florence Nafziger, who also returned from India recently.

Sell is a native of Souderton, Pa.

MCC Peace Section notes peace interest of other denominations

"We are witnessing an unprecedented shift in the theological and biblical views on war and peace. Mennonites have increasing opportunities to participate in interchurch discussions on war and peace," say Mennonite Central Committee Peace Section members in a "long-range planning paper" adopted at their annual meeting, Nov. 16-17, in Bluffton, Ohio.

As one way to give greater priority to interchurch peace discussions, the section agreed to encourage the development of two interchurch peace conferences in 1986—one in Canada and one in the United States.

Members noted that in recent years there have been a variety of wide-ranging conferences on peace and that the historic peace churches have a responsibility to "hold up biblical pacifism."

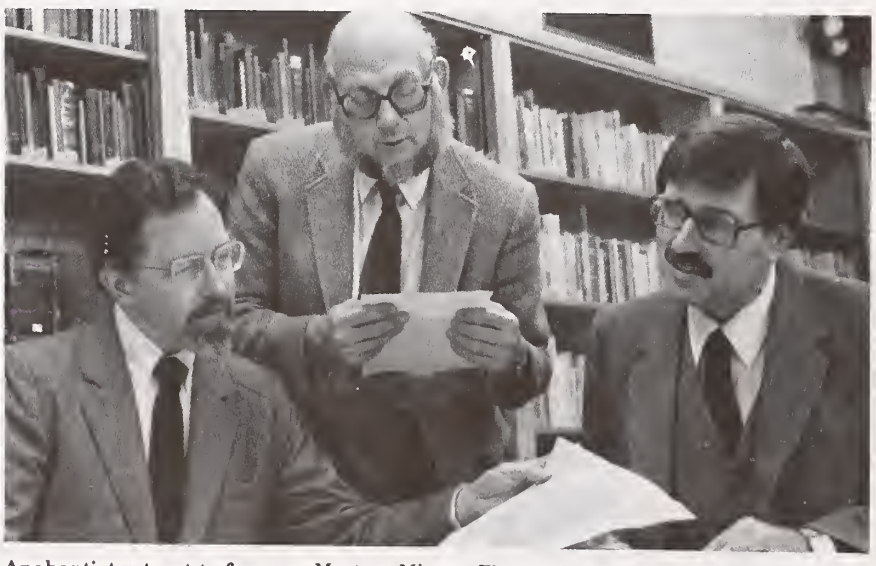
At the same time, members said they would look forward to an interfaith meeting as a time to learn from those of other denominations.

In addition to giving greater attention to interchurch peace work, the section decided that their work for the next 3 to 5 years will focus on issues related to church-state relations and to economic justice. Ongoing areas of attention will also be militarism and peace and peace education. Particular discussion centered on involving youth in peace concerns.

The group heard reports from two international visitors—Takeji Nomura of Japan, a pastor and chairman of Japan Mennonite Fellowship, and Adele Kirsten of South Africa, active in the conscientious objector movement there.

Nomura, who is currently studying at Associated Mennonite Biblical Seminaries, said Japanese Mennonites have been slow to come to a consensus on a peace theology. There is a growing peace interest in some churches including the church at Hiroshima, which is active in peace education.

Kirsten said that although religious conscientious objectors are now legally recognized in South Africa, they are subject to six years of alternative service and there is no provision for those objecting to military service on moral or political grounds.



Anabaptist retreat to focus on Martyrs Mirror. *The 300th anniversary of the printing of* Martyrs Mirror *with drawings by 16th-century Dutch artist Jan Luyken will be commemorated during the Anabaptist Heritage Retreat, Feb. 8-10, at Laurelville Mennonite Church Center. The planners, here examining a copy of the 1685 edition of the book, are (left to right) Leonard Gross, executive secretary of Mennonite Historical Committee; Jan Gleysteen, an artist-historian at Mennonite Publishing House; and James Horsch, editor of* Mennonite Yearbook. *More information on the retreat is available from LMCC at R. 5, Mt. Pleasant, PA 15666.*

COMMENTARY:

Farm issues as we heard them in farm country

"The church is not taking the situation seriously. But farmers here are experiencing financial pressures of catastrophic proportions. I think MCC should investigate and respond to this disaster as it does in other crisis situations around the world."

The caller was a Mennonite pastor in Iowa. Saddened and worried by the struggles of farmers in his area, and frustrated by the church's seeming insensitivity to the issue, he telephoned Mennonite Central Committee early last spring. He had carefully and deliberately studied the current crisis in American farming.

MCC was slow to respond. Through its 900 volunteers, placed throughout a crisis-filled world, MCC is in touch with more needs than we can respond to. But the Iowa pastor's plea was compelling. We decided to follow Jesus' pattern of going out among the people to learn firsthand about the problem. For over two weeks in November my wife, Velma, and I traveled by car through nine Midwestern states, visiting farm people and letting them describe across kitchen and restaurant tables what the farm problem is.

Cautiously, but honestly, our hosts described many individual situations, telling how the events of the past five years have turned farming from that modern miracle on magazine covers into a financial nightmare. Time and again we heard stories of the advice they received in the 1970s from lending institutions and land grant colleges to enlarge their operations.

We concluded that the reputation for dogged independence that belongs to the American farmer is also reflected in Mennonite and Brethren in Christ farm communities. From the more communal-type patterns of some frontier settlements, time, space, and opportunity to expand have led many of our farm people into a brand of individualism that is in contradiction to what Paul teaches in the Bible.

Guts and raw courage became the major themes and mutuality became only a selective option on a limited basis. But this description, too, is a caricature. One continuing theme that ran through our conversations was a deep Christian faith commitment. Facing the most crushing experiences of their lives, we heard wives and husbands say, "We may lose this family farm, but we won't lose our faith." There was some despair, but there was hope.

Who are the people involved in this life-and-death struggle? They are of Swiss-German and Russian Mennonite stock—they are Mennonites, General Conference Mennonites, Mennonite Brethren, Brethren in Christ, Beachy Amish, and others. They are families—mom and dad and two children. They are the local banker and implement dealer. They are the one son or daughter, recently married, who has decided to stay in farming as a calling, with their parents' committing all their resources to make that plunge. They are pastors who have become active partners in the sufferings of their people.

The "stripes" of the farm operator are a missing finger or arm or leg. Their faces are windblown and chapped; their hands calloused. Some of them have a reputation for faulty judgment and management lapses. Most of them are of sterling character and good reputation.

Our visits confirmed the analysis that farmers can be described in three groups: (1) those who entered the 1980s with little or manageable debt, weathered the storm, and are moderately prospering today; (2) those for whom the battle to remain in agriculture is lost and who now are in the process of liquidation; and (3) those in the middle, in a desperate struggle for survival.

Some of them, with good counsel, can get out of farming without total loss. Some economists are saying that, as always, the normal processes of economic reality are at work. But, to the church, those realities are seen in a different light. The welfare of all our people in each of the three groups is of genuine concern.

This is a summary of what I heard from farmers in Iowa and South Dakota:

Farmers have been a part of the church through thick and thin over the years. At each call for new ministry the church has solicited the farmers and they hae always responded in varying degrees, with their children and resources. While their numbers have dwindled in our local congregations, their participation in the church has continued. The farmers still believe that what God has called us, the church, to do, we as his people can accomplish, if we work together. The church's resources are limited in comparison to the need, but they are always adequate for a faithful response in the name of Christ.

That leads us to believe that the church has enough wisdom, counsel, and financial resources to respond to the farming crisis as well. The answers of the 1930s must give way to answers for the 1980s. People in need who met Jesus, found that their healing began with faith in his touch. Farmers turn to the church in the same way. Jesus touched those who came to him saying, "I am willing." Will the church extend its hand to farmers, and what will it say?

Hope and courage have not died in the barn or the kitchen—even though rays of light are slow to appear.—*Wilmer Heisey, MCC U.S. executive secretary*



New MCC workers from the Mennonite Church. *Eight members of the Mennonite Church participated in the Nov. 6-16 orientation of Mennonite Central Committee in Akron, Pa. They joined 31 others who are beginning assignments at home and abroad. They are:*

First row, left to right—Jessie, Joseph, Betty Lou, Robert, Russel, and Bruce Buckwalter, Andover, N.Y., going to Zambia, where Bob and Betty Lou will be country representatives and agriculture coordinators.

Second row—Tom Goertzen, Burns Lake, B.C., going to Akron, Pa., where he will be a service driver at MCC headquarters; Gary Kruger, Aberdeen, Sask., going to Bangladesh, where he will be a research agronomist; Deb Bearinger, St. Catharines, Ont., going to Ephrata, Pa., where she will be an administrative assistant with SELF-HELP Crafts; Eddie Rodriguez, Brooklyn, N.Y., going to Akron, Pa., where he will be an assistant printer at MCC headquarters; Susan Shantz, Elora, Ont., going to Kitchener, Ont., where she will be warehouse and retail store manager with SELF-HELP Crafts; and Denise Feil, Denver, Colo., going to Zaire, where she will be a health educator.

READERS SAY

Lyn Hershey, Crooked River Ranch, Ore.

I especially enjoyed the article by Anita Helmuth Showalter, "Mennonites: Time for Change" (Oct. 30). We indeed have a beautiful heritage. The change that is suggested, and I believe we are experiencing, is also beautiful. I have been preaching from the book of Acts the past several months. We as Mennonites seem to find it as difficult as the Jews of Acts to accept the truth that there are others who have a relationship with God.

The study in Acts also has some similarities with the controversial "Fellowship of Concerned Mennonites." As long as we have individuals and groups feeling their rightness excludes any that differ, we will demonstrate our carnality. Most of us are slow in learning the truth that condemning and criticizing others for what they believe is simply a demonstration that we are yet insecure in our own beliefs. We somehow still have our salvation tied up with our practice, rather than "whosoever believeth in him should not perish, but have everlasting life."

D. R. Yoder, Atlanta, Ga.

As one who especially relishes humor, and who believes it an excellent aid to effective communication and teaching, I particularly appreciate your devoting a whole page in your Dec. 4 magazine to the fine art of satire ("Reader's Say," p. 856). At least that's the only conclusion which seems logical to me: that this material is not to be taken seriously.

I mean, with such masterful examples of subtle reverse entendre as (referring to the manifest benefits and merciful blessings of our court system's adversarial forensics): "In spite of everything, injustice does sometimes occur," and (in justifying Jim and Tammy Bakker's carnal lifestyle): "A minister with [his] burden, anointing, and business executive abilities certainly deserves to purchase a nice home...," what other explanation could there be! And there are so many more.

Living well outside the mainstream of Mennonite culture, I fear I may not fully grasp your point in this grand humor. It is, perhaps, to illustrate the obvious, but rather consistently overlooked, limitations of the word *justice* as a reliable communicator of the love and grace of Christ's gospel? For the Scriptures clearly argue that God's justice is unattainable by law, and that one's contributions to the kingdom, real or supposed, do not in any way entitle one to higher earthly honors or to a greater position at the trough of material indulgence.

But whatever your point, I trust this will not be the last attempt at such sophisticated fun-making, as it sure beats the frog cartoons.

James R. Hess, Bethel, Pa.

I enjoyed your editorial on "The Coming Conservatism" (Dec. 11). There is a group of dedicated, forward-looking Anabaptists already planning and working to bring about the conservatism predicted by Donald E. Miller. We are presently being called the Fellowship of Concerned Mennonites. Although not all of our future plans have jelled, some of us are talking about prison ministries, evangelism by radio, what we can do to reduce abortion, and how to get the church out of the international psychological war being waged by communism and its enemies.

At the same time we are endeavoring to restore the attitude of the 16th-century Anabaptist movement and indeed that of the first-century church toward the authority of the Scriptures: nonconformity to the world, woman's role, veiled head for the Christian woman/uncovered for men, how to deal with the sin of homosexuality.

As to our relationship with government you said it well and we assure you we have no plans for a Washington office. Instead we intend to help restore separation of church and state and encourage private charity rather than more government programs. We may contact government from time to time to tell them what we Christians cannot do and to avoid confrontation when possible but we expect to be pursuing the high priority business of the spiritual kingdom so diligently that we'll have no time to advise earthly kingdoms about the mundane affairs of this world to which they are restricted by God's wisdom.

On a more challenging note, I couldn't help but wonder by what criteria you select your "Items and Comments" (same issue). I am referring to your replay of Sid Bernstein's "Advertising Age" column. How does such a cheap shot at the leader God gave us jive with "... honour to the sovereign (1 Pet. 2:17, NEB)?

Hardly an issue goes by without either subtle or blatant support for Nicaragua's Sandinista government, leaders, and programs. We have to read from other sources how they drag captured contras into the towns, vest cut them (cut off all limbs), and leave them to die by the inch as an example to the populace. I only remind you of this to point out your imbalance ... really a Christian publication should not be a hate sheet against any government, least of all its host government in light of the many priceless freedoms and privileges we still enjoy and the admonitions of God's Word.

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Mennonite Mutual Aid

MENNOSCOPE

David Miller has been named Voluntary Service director for Mennonite Board of Missions. He will begin half time on Feb. 11. He will also continue as half-time coordinator for the church-wide youth convention at Ames 85. After the convention in August, he will assume the director post on a full-time basis. Miller is a native of Perkasie, Pa., and a 1979 graduate of Goshen College. He was coordinator of the Bowling Green 81 youth convention and attended Associated Mennonite Biblical Seminaries for two years. Miller served most recently as assistant pastor of East Goshen Mennonite Church. He and his wife, Mary Kathryn (Schmid), have two daughters.

The annual meetings of Mennonite Central Committee and MCC U.S. will be held Jan. 24-26 at Brookside Evangelical Mennonite Church in Fort Wayne, Ind. Hosted by the Mennonite churches of Indiana, the gathering will also include worship services and banquets. The business sessions will be open to the public. More information is available from Dan Beachy, director of MCC Great Lakes, Box 822, Goshen, IN 46526.

An abortion education tour sponsored by three Mennonite agencies is being planned for February, March, and April. The tour will be conducted by Cathy Passmore of Corvallis, Ore., who has produced a 32-minute slide-sound presentation called "Now Shall the Desert Bloom." Accompanied by her husband and daughter, she will show her production and speak on abortion and the sacredness of life at colleges, high schools, and congregations. The sponsoring agencies are Mennonite Central Committee U.S., Mennonite Board of Congregational Ministries (Mennonite Church), and Commission on Education (General Conference Mennonite Church). Inquiries about scheduling Passmore should be sent to one of the agencies.

Tom Mullen, dean of Earlham School of Religion, was the second featured speaker of Hesston College's annual Biblical Perspective Series, Nov. 27-29. He spoke in a variety of settings on the topic, "The Healing and Hurting Power of Humor." Earlham is a Quaker school in Richmond, Ind., and Mullen is a former pastor and author of numerous books on humor in religion.

Church planting will be discussed at the annual meeting of Canada's Mennonite and Brethren in Christ moderators and secretaries, Jan. 16-17, in Leamington, Ont. About 150 people have been invited to join them in what is being called "Consultation 85." Noting the proliferation of church planting efforts in Canada that seem to be initiated without much coordination among the various Mennonite and Brethren in Christ groups, the organizers of the consultation hope the participants can work toward a common strategy. More information is available from Consultation 85, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Sisters & Brothers, a Mennonite film group, has received a CINE Golden Eagle award for *The Weight*, a 63-minute dramatic film on peacemaking that was released in 1983. The award was given by the Council on International Nontheatrical Events at its annual awards ceremony on Dec. 7 in Washington, D.C. *The Weight* was deemed eligible to represent the United States in international film festivals in the religion category. Sisters & Brothers is an independent nonprofit group based in Harrisonburg, Va.

David Graybill has been named manager of radio station WEMC-FM at Eastern Mennonite College, effective on Jan. 2. He was a member of the college's communications staff the past four years, and will continue his work in sports information for EMC. Graybill is a native of Orrville, Ohio, and a 1978 graduate of Goshen College. He succeeds John Davidhizar at the radio station.

Patricia Swartzendruber joined the staff of Mennonite Board of Missions on Dec. 10 as a communication associate in the Church Relations Department. Born in Wellman, Iowa, she is a 1982 graduate of Eastern College in St. Davids, Pa. She and her husband, Loren, are the parents of two boys and two girls. Loren is associate executive secretary of Mennonite Board of Education.

Lucy Morris is the new deaf ministry director at Orrville (Ohio) Mennonite Church. She works half time for the congregation's Deaf Fellowship and half time as a tutor in a local elementary school. Morris succeeds Rosalee Schneck as director.

Mary Alice Wenger Detwiler, 90, former missionary nurse in India, died on Nov. 7 at Schowalter Villa in Hesston, Kan. She served 1921-38 with Mennonite Board of Missions. She is survived by her husband, John.

Paul Gingrich and Lawrence Greaser of Mennonite Board of Missions arrived in Latin America on Dec. 29 for a one-month visit of MBM work. Gingrich, who is accompanied by his wife, Ann, is president of MBM. Greaser is director of MBM work in Latin America. The itinerary includes Bolivia, Chile, Uruguay, Argentina, Paraguay, and Brazil. The trip will provide important face-to-face meetings with national church leaders and local congregations. And it will give opportunity to meet and consult with MBM missionaries in those countries. In addition, the three will attend the annual conference of Argentine Mennonite Church and meet with church leaders of other denominations. They will return on Feb. 3.

Four Friendship Evangelism Seminars are planned for January and February by Mennonite Board of Missions. Art McPhee or Don Yoder will be leading the seminars at: Protection (Kan.) Mennonite Church, Jan. 11-12; Geneva (Neb.) High School, Feb. 8-9; Buhler (Kan.) Mennonite Church, Feb. 8-9; and First Mennonite Church, Nampa, Idaho, Feb. 15-16. The seminars have been so popular that Ed Taylor, director of church development for MBM, has also received training to lead the seminars. More information is available from Melba Martin at MBM, Box 370, Elkhart, IN 46515.

A Civilian Public Service reunion will be held on Jan. 29 in Sarasota, Fla., for all World War II CPSers who live in Florida or will be vacationing there. The event will be at Bayshore Mennonite Church. More information is available from Jesse Yoder at 4464 Beacon Dr., Sarasota, FL 33582.

Baptists in Australia heard about peacemaking recently when local Mennonite Ian Duckham and a Christian colleague, Fred Shier, teamed up to present a series of seven talks on "Biblical Basis for Peacemaking" at the invitation of a Baptist peace and justice group in Perth. Duckham operates the Mennonite Resource Centre for Western Australia from his home in nearby Lesmurdie.

Missionary comings/goings:

•*Paul and Erma Lehman* arrived from Kenya on Nov. 3 for a three-month furlough. Workers with Eastern Mennonite Board of Missions and Charities, they are host and hostess of Mennonite Guesthouse in Nairobi. Their address is 614 Washington St., Apt. 6, Blacksburg, VA 24060.

•*Joyce Witmer* arrived from Tanzania on Nov. 11 for a three-month furlough. She is an Eastern Board instructor at Shirati Hospital's nurses training school. Her address is 192 School Lane, New Holland, PA 17557.

•*Jane Myers* arrived from Kenya on Dec. 3 for furlough. An Eastern Board worker, she is an administrative assistant at ACROSS—a relief and development organization for southern Sudan. Her address is 621 S. Spruce St., Elizabethtown, PA 17022.

•*Douglas and Barbara Miller* arrived from Guatemala on Dec. 8, completing their work with Eastern Board in leadership training for Kekchi Mennonite Church. Douglas will become pastor of Mercersburg (Pa.) Mennonite Church in early 1985. Their temporary address is 15 Elnora Ave., Cranford, NJ 07016.

•*Richard and Ruth Weaver* arrived from Tanzania on Dec. 9 after a four-month medical assignment with Eastern Board at Shirati Hospital. Their address is 885 N. Maple Ave., Ephrata, PA 17522.

•*Dorothy Grove* of Elora, Ont., went to Somalia on Nov. 28 for a 4-5 month nursing assignment with Eastern Board at an orphanage in Mogadishu. This is her first return to that country since her 1962 departure following the murder of her husband, Merlin. Her address is Box 819, Mogadishu, Somalia.

•*Bill and Liz Barge* arrived from England in December after a term of service with Mennonite Board of Missions at London Mennonite Centre. Their address is c/o Bernell Barge, Box 659, Hesston, KS 67062.

Correction: A confusing phrase crept into the report on the MBE meeting (Dec. 25). The last sentence in the next to last paragraph of the report (p. 905) should read "... the colleges should commit themselves to 'belt-tightening,'" not "help-tightening" as it appeared in the account.

New members by baptism and confession of faith: *Clinton Frame*, Goshen, Ind.: Wendell L. Bontrager, Myron Bontrager, Tonya Kauffman, Tony Kauffman, Tammy Miller, Mark Miller. Kellie Pletcher, Elissa Stutzman, and Michael Stutzman. *Berkey Avenue Fellowship*, Goshen, Ind.: Lee Borntrager. *Roanoke*, Eureka, Ill.: Gary Baranowski and Alycia Zoss by baptism and Joan Gerig, Brad and Vivian Faler, Irene Householter, Denny Noe, and Kent Richard by confession of faith. *Petosky*, Mich: Lloyd Kalbfleisch.

Change of address: *Melvin Schrock* from Shedd, Ore., to Box 195, Halsey, OR 97348. Phone: (503) 369-2765.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bartlett, Jack and Melissa (Kozechi), Leo, Ind., third child, second son, Justin Henry, Oct. 17.

Brenneman, Bradley and Kathryn (Klotzbaugh), Accident, Md., first child, Ellen Beth, Dec. 7.

DeShield, Michael and Miriam (Stoltzfus), Brisbane, Australia, first child, Christopher Lloyd, Nov. 2.

Eichelberger, Bruce and Jo (Marley), Wayland, Iowa, third child, second daughter, Lindsey

Kay, Dec. 5.

Fisher, Reid and Sandra (Stauffer), Tofield, Alta., third and fourth children, first daughters, Christina Joy and Catherine Jean, Nov. 28.

Freed, Philip and Melanie (Meyers), Quakertown, Pa., second son, Tyler Matthew, Nov. 5.

Gunden, Todd and Connie (Deering), Pigeon, Mich., first child, Justin Lee, Dec. 3.

Hare, James and Mary Ann (Moore), Swanton, Md., first child, Holly Elizabeth, Nov. 22.

Miller, Scott and Deborah (Riley), Millersburg, Ohio, first child, a son, Cory Scott, Nov. 23.

Rogers, Bruce and Joy (Lichti), Goshen, Ind., third child, first son, Garth Jefferson, Aug. 23.

Schwager, Ron and Carol (Derstine), Souderton, Pa., third son, Erik Steven, Dec. 3.

Souder, Richard and Eileen (Lilley), Souderton, Pa., second child, first daughter, Kristen Lynnae, Oct. 26.

Steiner, Daniel and Cindy (Swartzendruber), Goshen, Ind., first child, Michael Andrew, June 17.

Thomas, Vincent and Martha (Greenawalt), Mt. Union, Pa., second daughter, Laura Ann, Nov. 25.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Anders-Rittenhouse. Dwight Anders, Harleysville, Pa., Salford cong., and Gail Rittenhouse, Harleysville, Pa., Boyertown cong., by Al Detweiler and Raymond Erb, Sept. 15.

Bannon-Sharp. Kevin Bannon, Sellersville, Pa., Rockhill cong., and Jan Sharp, Quakertown, Pa., Calvary Church, by W. Arnold McNeill and Russell M. Detweiler, Nov. 10.

Bernal-Sutter. Bryant Joseph, Troy, Ill., and Kelly Renae Sutter, Sterling, Ill., Science Ridge cong., by H. C. Hatton, Dec. 1.

Gingerich-Thomann. Reagan Gingerich, Riverside, Iowa, Upper Deer Creek cong., and Lynn Thomann, Riverside, Iowa, Methodist Church, by Henry D. Miller, Oct. 27.

Gingerich-Holmes. Samuel B. Gingerich, Lowville (N.Y.) cong., and Erin T. Holmes, Campus Friends Meeting, Wilmington, Ohio, Nov. 17.

Gingrich-Jordan. Earl M. Gingrich, Alma, Ont., and Karen Jordan, Elmira, Ont., both of Floradale cong., by J. Lester Kehl, Nov. 24.

Hollinger-Martin. L. Kenneth Hollinger, Lancaster, Pa., East Chestnut Street cong., and Rosene F. Martin, Blue Ball, Pa., Ephrata cong., by J. Elvin Martin and James R. Hess, Dec. 8.

Hoover-Willems. Herbert Hoover, Leola, Pa., Forest Hills cong., and Barbara Willems, Akron, Pa., Reedley (Calif.) First Mennonite cong., by J. Lester Graybill, Dec. 1.

Louan-Roth. Keo Louan and Carol Roth, both of Des Moines (Iowa) cong., by Paul H. Martin, Aug. 11.

Miller-Bowman. Paul Miller, Perkiomenville, Pa., Bally cong., and Brenda Bowman, Boyertown (Pa.) cong., by Roy K. Yoder and Alvin F. Detweiler, Dec. 1.

OBITUARIES

Bair, Homer Ray, son of Elias and Annie (Musselman) Bare, was born in Mahoning Co., Ohio, Oct. 16, 1893; died at Smith Boarding Home, Lisbon, Ohio, Nov. 13, 1984; aged 91 y. On June 16, 1920, he was married to Cora C. Bush, who died on Feb. 23, 1970. Surviving are one daughter (Josephine—Mrs. John Swope) and one son (Ray Bair), 6 grandchildren, 5 great-grandchildren, one sister (Mrs. Mary Ziegler), and one brother (Leo Bair). He was a member of Midway Mennonite Church, where funeral services were held on Nov. 16, in charge of Ernest Martin; interment in Midway Cemetery.

Hange, Levi R., son of Joseph and Elizabeth Ruth Hange, was born in Fairhill-Hilltown Twp., Pa., Oct. 16, 1903; died of heart failure at Grand View Hospital, Sellersville, Pa., Dec. 4, 1984; aged 81 y. In June 1924, he was married to Cora Mae Ruth, who survives. Also surviving are one daughter (Helen Detweiler), 4 sons (Robert, Charles, Durrell, and James), 20 grandchildren, 20 great-grandchildren, 2 brothers (William and Elmer Hange), and 4 sisters (Anna Clemmer, Ida Moyer, Elizabeth Alderfer, and Rose Delp). He was preceded in death by 2 daughters (Mary and Joan). He was a member of Line Lexington Mennonite Church, where funeral services were held on Dec. 8 in charge of Ken Seitz and Robert G. Walters; interment in church cemetery.

Heebner, Susie N., was born in Montgomery Co., Pa., Mar. 7, 1892; died at Eastern Mennonite Home, Souderton, Pa., Dec. 6, 1984; aged 92 y. She was married to Abram L. Heebner, who died on Nov. 23, 1983. Surviving are 1 son (Steward F.), 3 daughters (Margaret H.—Mrs. Elwyn L. Moyer, Susie H.—Mrs. Howard W. Moyer, and Virginia H.—Mrs. Chester R. Bergey), 19 grandchildren, 49 great-grandchildren, and 2 great-great-grandchildren. An infant son (Earl) preceded her in death. She was a member of Rockhill Mennonite Church. Funeral services were held at Eastern Mennonite Home, Souderton, Pa., Dec. 9, in charge of Russell M. Detweiler and Paul Glanzer; interment in Franconia Mennonite Church Cemetery.

Hershberger, Wayne John, son of John and Matilda (Hostetler) Hershberger, was born at Berlin, Ohio, July 31, 1930; died at Aultman Hospital, Canton, Ohio, Dec. 6, 1984; aged 54 y. On Apr. 17, 1951, he was married to Vivian Miller, who survives. Also surviving are 3 sons (Lonnie, Roger, and Keith), one daughter (Lola—Mrs. Ron Unger), 6 grandchildren, his parents, 4 sisters (Geneva—Mrs. Ivan Swartzentruber, Esther—Mrs. Harold Troyer, Betty—Mrs. Atlee Gingerich, and Bernadine—Mrs. Larry Sindlinger), and one brother (Maynard). He was a member of Martin's Creek Mennonite Church, where funeral services were held on Dec. 8, in charge of John R. Smucker and Roman Stutzman; interment in Martin's Creek Cemetery.

Knopp, John H., son of Ezra S. and Susie M. (Horst) Knopp, was born in Mahoning Co., Ohio, Aug. 4, 1925; died of cancer in St. Elizabeth Hospital, Youngstown, Ohio, Oct. 23, 1984; aged 59 y. On Jan. 18, 1950, he was married to Helen Todd, who survives. Also surviving are 2 daughters (Cathy Knopp and Emily—Mrs. William Baker), one son (Scott Knopp), one grandchild, 4 sisters (Ida Knopp, Emma—Mrs. David Zook, Esther—Mrs. Henry Horst, and Mabel—Mrs. Harvey Weaver), and one brother (David Knopp). He was a member of Midway Mennonite Church, where funeral services were held on Oct. 26, in charge of Ernest Martin, Luke Witmer, and Harvey Weaver; interment in Midway Cemetery.

Martin, Simon B., son of Elias and Maryann Martin, was born in St. Jacobs, Ont., Sept. 14, 1897; died at Cambridge Memorial Hospital on Nov. 13, 1984; aged 87 y. On Apr. 13, 1919, he was married to Lydia Bauman, who preceded him in death. Surviving are 3 daughters (Violet—Mrs. John Ropp, Elsie—Mrs. Ephraim Gingrich, and Lois—Mrs. Robert Witmer), 4 sons (Clare, James, Paul, and Laurence), 24 grandchildren, 20 great-grandchildren, one brother (Amos), and 2 sisters (Nancy and Salome). He was preceded in death by one sister, 2 brothers, and 2 grandchildren. In 1925 he was ordained as minister and bishop in the Ontario Conference and served the Sherkston, Weber and Monetville congregations. He was a member of St. Jacobs Mennonite Church, where funeral services were held on Nov. 16, in charge of Richard Yordy; interment in the church cemetery.

Mumaw, Henry A., son of John and Lydia Ann (Good) Mumaw, was born in Elkhart, Ind., June 1, 1898; died at Elkhart, Ind., Dec. 3, 1984; aged 86 y. Surviving is one brother (Enos Mumaw). He was a member of Prairie Street Mennonite Church, where funeral services were held on Dec. 6, in charge of Dorsa J. Mishler; interment in Prairie Street Cemetery.

Rush, Margaret R., daughter of Wallace and Emma (Ruth) Souder, was born in Sellersville, Pa., June 21, 1912; died of cancer at Grand View Hospital, Sellersville, Pa., Oct. 26, 1984; aged 72 y. She was married to Lester D. Rush, who survives. Also surviving are 2 daughters (Evelyn Gallew and Marie Rush), 2 sons (Glenn S. and Dennis Ruth), 10 grandchildren, and one great-granddaughter. She was a member of Rockhill Mennonite Church, where funeral services were held on Oct. 30, in charge of Russell M. Detweiler and Henry L. Ruth; interment in Rockhill Mennonite Church cemetery.

Shisler, Paul L., son of Willard and Kathryn (Landis) Shisler, was born at Sellersville, Pa., Mar. 19, 1942; died of cancer at Grand View Hospital, Sellersville, Nov. 13, 1984; aged 42 y. On Aug. 20, 1966, he was married to Carol Detweiler, who survives. Also surviving are his father, his stepmother (Marie Shisler), and 3 sisters (Margaret—Mrs. Wilmer Zook, Betty Lou Landis, and Joan Marie Shisler). He was a member of Salford Mennonite Church, where funeral services were held on Nov. 16, in charge of John Ruth, John Sharp, and Willis Miller; interment in Salford Cemetery.

Welty, Ethel N., daughter of Ira and Minerva (Welty) Weldy, was born in Bremen, Ind., Dec. 6, 1909; died at Fountain View Place, Goshen, Ind., Dec. 1, 1984; aged nearly 75 y. On Dec. 6, 1934, she was married to Walter N. Miller, who died on Oct. 11, 1967. In December 1980, she was married to Ray Welty, who survives. Also surviving are 2 sons (Wayne N. and Dale E. Miller), 3 grandchildren, 4 great-grandchildren, 3 stepchildren (Janet Carpenter, Barbara Eilee, and Lowell Welty), one sister (Grace—Mrs. Manford Davidhizar), and one brother (John Weldy). She was a member of Prairie Street Mennonite Church, where funeral services were held on Dec. 4, in charge of Dorsa J. Mishler and Russell Krabill; interment in Prairie Street Cemetery.

CALENDAR

Media and Ministry Internship, Harrisonburg, Va., Jan 7-11, 1985
New York State Fellowship delegate session, Syracuse, N.Y., Jan. 12
Minister's Week, Eastern Mennonite College, Jan. 14-17
Mennonite Church Canada coordinating Committee meeting, Leamington, Ont., Jan. 17
Mennonite Central Committee annual meeting, Berne, Ind., Jan. 25-26
Alive 85, Denver, Colo., Apr. 11-14

CREDITS

Cover by David Hiebert; p. 9 (bottom) by Fred Kauffman; p. 11 (bottom by D. Michael Hostetler; p. 11 by Jim King

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Artificial heart is gift from God, patient's pastor says

The pastor of the world's second artificial heart implant patient says he considers the surgery to be a "God-given gift." Joseph Kirsch, associate pastor at St. Joseph Catholic Church in Jasper, Ind., said he had talked with William Schroeder in the weeks preceding the operation, and that the two agreed on the desirability of the surgery. Schroeder received an artificial Jarvik-II heart in an operation at the Humana Heart Institute in Louisville, Ky., on Nov. 25. Schroeder is 52, and the uncle of two parish priests in southern Indiana. He has been described as an active Catholic. Several hundred of his fellow parishioners in Jasper held a prayer service for him the evening of the operation. "I think Bill recognized that the transplant wasn't just for him," Father Kirsch said. "This is for mankind. Bill knows he is not the only one to benefit from this."

Judge attacks military, gives protesters light sentences

A federal judge bitterly attacked the military industrial complex, while giving a suspended sentence in Minneapolis to two peace activists convicted of destroying computer parts that Sperry, Inc., was assembling for the military. Acknowledging that he might be criticized for sentencing John LaForge and Barb Katt to six months of probation, Judge Miles Lord said: "Can it be that those of us who build weapons to kill are engaged in a more sanctified endeavor than those who would by their acts attempt to counsel moderation and mediation as an alternative method of settling international disputes?"

COCU finally leaps barrier, delegates agree on unity statement

A major step toward ending the historic divisions within American Protestantism was taken in Baltimore on Nov. 30 by representatives of nine denominations that have a combined membership of 23 million. Delegates from the nine groups voted unanimously to ask their denominations' highest decision-making bodies to accept a 70-page theological "consensus" document as the basis for the next actions the churches will take toward "organic church union." The nine denominations are partners in a 22-year-old Christian unity effort called Consultation on Church Union (COCU). At the conclusion of the historic roll call vote, as each delegation announced its formal approval, delegates and others present applauded, shed tears, embraced one another, and sang a chorus of "Amens" and the familiar Protestant hymn, "Now Thank We All Our God." Approval of the document, titled "In Quest of a Church of Christ Uniting: An Emerging Theological Consensus," was the emotional high point of five days of negotiations—COCU's 16th plenary session since it came into being in 1962.

Thousands turn to Christ in troubled Peru

Luis Palau's evangelistic campaigns in Peru in November resulted in record responses to the gospel—despite the country's terrorism, economic calamity, and other problems. "Peru is in very bad shape," Palau said, "and the situation is far more serious than what the international press has conveyed." He cited plummeting buying power, chronic poverty, and deteriorating government services, as well as terrorism. Yet Peru's troubles failed to blunt responsiveness to the gospel. Combined attendance at crusades in Arequipa and Lima was 275,000—of whom 21,000 made commitments to Christ. Churches backing the crusade in both cities reported dramatic growth following the meetings.

Minister's slaying in El Salvador called 'political murder'

Lutheran officials in El Salvador said they had no clues as to who might have been responsible for the slaying of a minister who was shot and mutilated in a rural village on Nov. 21. The body of David Ernesto Fernandez Espino was found on an isolated hillside about six miles north of San Miguel, where he was in charge of Lutheran activities in the eastern provinces. Wayne Steinert of White Salmon, Wash., a representative of Lutheran World Relief, said he had no doubt that the killing was a "political murder." Steinert, who had worked with Espino in aiding refugees, said "the church lives more or less in constant terror here. In the polarization of El Salvador, anyone who works with refugees is seen as a suspect by the right."

Child pornography called 'symbol of nation's failure to care for youth'

Child pornography is "the greatest single symbol of our nation's failure to care for youth," says an official of a nationally known program for homeless and runaway youth. The statement was made by Gregory Loken, director of the Covenant House Institute for Youth Advocacy, in testimony to the U.S. Senate Subcommittee on Juvenile Justice. Most of the children involved in the pornography industry come from broken homes and have nowhere to turn, Loken said. He described them as "victims of our unconcern for families in trouble, and victims of our feverish addiction to the sex industry which exploits them."

There are several "practical, inexpensive, and effective measures" the federal government can take against child pornography, Loken said. He suggested giving children used in pornography the legal right to sue their exploiters and initiating an international movement to ban commerce in child pornography.

Florida religious leaders oppose death penalty

A joint statement setting forth theological reasons for opposing capital punishment has been prepared by Protestant and Catholic leaders of Florida, which has more prisoners on death row than any other state. The document was released to Christians throughout the state on Nov. 26. "A moral consensus in opposition to the death penalty has developed within the leadership of our communions," the statement said. "We hold that capital punishment is not necessary to any legitimate goal of the state, and that its use threatens to undermine belief in the inherent worth of human life and the inalienable dignity of the human estate." The religious leaders commented that "research suggests that the death penalty aggravates the level of violence in society instead of diminishing it. The abolition of capital punishment, which we favor, would nurture the public hope that the cycle of violence can be broken."

Black pastor, advocate of the poor, honored by church

A pastor who led thousands of marchers to the Indiana governor's mansion in 1969 to protest state policies affecting poor people was honored recently by members of his church. St. John's Missionary Baptist Church proclaimed "Dr. Andrew J. Brown Appreciation Day" for the man whom a newspaper columnist and former state representative called "one of the few black leaders we have in this city." Speakers included Republican Senator Richard Lugar, Indiana Governor Robert Orr, and Indianapolis Mayor William Hudnut. Since the late 1940s, Brown has led St. John's in the struggle against racism, discrimination, and poverty. "They call him the father of civil rights in this city," said Charles Williams, president of Indiana Black Expo.

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Peering into the future

What is your vision of the future? Each of us has some thought of the future, although we may not have taken time to describe it. Recently I reported in the *Herald* on two meetings of church leaders in which an attempt was made to forecast the future of the Mennonite churches, at least into the 1990s, and to make plans in response.

Not much time was given in either of these meetings to talk of what may happen on the broader world scene, except for the general assumption that the arms race and its corollary nonsense will continue. The church futurists were cautious in their predictions, remembering perhaps the warning in Acts 1:7: "It is not for you to know times or seasons which the Father has fixed by his own authority." Not all who seek to discern the future are this cautious. Especially those who view the world in apocalyptic categories.

Apocalyptic is considered by some Bible scholars as a kind of prophetic stepchild, for while it has some things in common with prophecy, there is a distinctive style and point of view. The distinctive style is the use of visions and symbols to communicate its message and the distinctive point of view is that the world is a mess, nobody can clean it up but God alone, and God will do it. Two biblical books, Daniel and the Revelation, are classed as apocalyptic, but apocalyptic material appears in various other places, both Old Testament and New. And this point of view is at play every time someone suggests that the end of the world will be soon.

A basic difference between apocalyptic and classic Old Testament prophecy is that the prophet had hope that if the message were heeded, things could improve. The apocalyptist expected the worst. An example of a prophet at work is Isaiah's challenge to Ahaz: "If you will not believe, surely you shall not be established" (7:9b). The assumption is that Ahaz is not beyond redemption if he is willing to respond. In contrast is the near fatalism of Daniel 11 and 12 where Daniel is told that "the words are shut up and sealed until the time of the end" (12:9).

The Christian church has been heir to both prophecy and apocalyptic and has been inspired by both in various times and circumstances. Apocalyptic is found particularly relevant when times are bad and tyrants a burden. The latter half of the 20th century with the bomb over our heads and totalitarianism pervasive has been a fertile time for apocalyptic thinking.

An example of the popularity of apocalyptic is Hal Lindsey's *The Late Great Planet Earth* first published in 1970 and having had 36 printings through May 1981. Recently I felt led to examine the Lindsey book, to see what I might learn from it. I found that Lindsey is not as hesitant to predict the future as were the Mennonite leaders.

In typical apocalyptic fashion, he picks up the old symbols and uses them for today. Thus he is confident that Russia is the Gog of Ezekiel 38, that China represents the kings of the East (Rev. 9:18), that the Roman Empire will revive (perhaps the European Common Market?), there will be a diabolical Future Fuehrer, sort of on the model of Adolf Hitler, and that Babylon will revive (perhaps the ecumenical movement?). All of this will set the stage for World War III in which the armies of Russia, China, and the Arabs gather to fight against Israel at the battle of Armageddon. "As the battle of Armageddon reaches its awful climax and it appears that all life will be destroyed on earth—in this very moment Jesus Christ will return and save man from self-extinction" (p. 156).

From one perspective this sounds like good fun. Now we can sit back and watch these bad guys get their comeuppance. But like the Calvinist who believes in predestination but still does mission work, Lindsey gives an assignment at the end: "So let us seek to reach our family, our friends, and our acquaintances with the Gospel with all the strength that He gives us. The time is short" (p. 177).

That's a good assignment coming out of an otherwise confusing book. Forty years ago H. H. Rowley wrote *The Relevance of Apocalyptic* in which he asked what contribution the apocalyptists have to make to us. He noted that they fostered loyalty to God. They "linked themselves to the purpose of God, and while their loyalty could not of itself, merely as their act, bring in the kingdom, it could be given a place by God in His own divine act of deliverance" (p. 169).

It appears that Jesus parted ways with apocalyptic thinking on the issue of when and in what manner to expect the kingdom of God. Even John the Baptist was confused about this. He expected something more dramatic and definitive than Jesus' peaceful program of preaching and healing.

This is the danger of apocalyptic: that by focusing on the depth of human depravity and the necessity of divine action to clean it up, it may draw attention away from the need for faithful service to the Lord *now*. It has been said that one should study the Bible with the newspaper in the other hand. It would be helpful also to study church history.

If Lindsey had taken the trouble to do this he might have seen that church leaders at various times have seen the imagery of Daniel and the Revelation about to come to another fulfillment, but the end was not yet. He would do better to take these concerns seriously, but not work so hard to discern the pattern of "times or seasons," which, said Jesus, "the Father has fixed by his own authority."—Daniel Hertzler

January 8, 1985

GOSPEL HERALD



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When people ask for money

by John W. Simpson Jr.

"Spare a dime?" With today's inflation, that request has become at least a quarter, which is only being realistic—and panhandling is a business in which one must be realistic. I saw a young man in a bus station recently who refused anything that wouldn't fold. He was asking others, but as usual I adopted the hard look on my face which I've found enables me to avoid the confusion of what to do if *I* am asked. I'm not stingy, but I certainly don't enjoy self-questioning.

What do *you* do when people ask for money? Do you give only at the office, the church service, and the Mennonite Central Committee relief sale, or do you respond to every request, even those which will undoubtedly make you the contributor toward a bottle of Ripple wine? Since not many of us can truthfully begin our responses with "silver and gold have I none," it would be good to have an airtight policy to cover every situation.

Do you give only at the office, church service, or MCC relief sale?

Airtight policies are the intention of forms in triplicate, such as those used by banks, loan companies, and welfare departments. But the people of God have the simple commandment "love your neighbor as yourself" to deal with, not to mention the God who gave that commandment. Love is our rule, but understanding the application of that rule is sometimes a great difficulty. (But it is the first and the least difficulty—the second and greater is doing what we *know* is right.)

What the Bible says. So no airtight rule is offered here. The best we can do is hold with us as the one sure thing what the Bible says.

To begin at the beginning: There were a number of peculiarities to the lending laws which God gave to Israel. *First*, lending was commanded. Human need within Israel was not to be gazed at, but seen and met. "If there is a poor man among you, one of your brothers, in any town in your land which the Lord your God gives you, you shall not harden your hearts or close your hands against your brother, but you shall open your hands to him, and lend him what he needs, whatever it might be" (Deut. 15:7-8).

Do you respond to every request, even those which will undoubtedly make you the contributor toward a bottle of Ripple wine?

Second among the peculiarities in these laws, collateral given on loans was strictly regulated in the borrower's favor. For instance, if a man's outer garment (which, other than what he wore underneath, might be his only possession) was used as collateral, it had to go back to him before the day was over so he could sleep in it (Ex. 22:26-27; see also Deuteronomy 24:6, 17). In other words, in some situations there would really be no collateral.

Third, there was a certainty of making no profit on the investment, because money lent within the nation, from one Israelite to another, was to be repaid interest-free (Ex. 22:25; Lev. 25:35-37; Deut. 23:19-20).

Fourth, there was the risk that the principal itself of the loan would not be repaid, and this in accordance with God's will, because all debts owed by Israelites were to be canceled in every seventh year (Deut. 15:1-6). And God made it clear to his people that this was not to become an excuse for refusing to make loans (verses 9-10).

The business of lending money was made both inescapable and less attractive than it might be by this strange set of lending regulations. The nation of Israel was not like other nations—it was to operate like a family. In a properly operating family no one goes hungry if anyone else has the resources to prevent it. This is seldom the way it works in nations.

God's intention was not only to mold his people, the nation of Israel, together as a family, but also to prevent the dependence of any Israelite on any non-Israelite. This strengthened the distinctiveness of *Israel* living in the midst of other nations and peoples, as did the obvious discrimination against foreigners in the lending laws.

What Jesus said. Jesus also taught on lending. But he did not say anything about interest or about Israelites and Gentiles when he spoke about lending. The only thing he said much about was the limitations we place on when and to whom we should lend (Mt. 5:42; Lk. 6:33-35):

"Who should receive a loan from you? 'The person who would borrow from you.' If you 'hope [that is, expect] to receive' then you are in the same class as 'sinners.' The natural human limitations of expecting and wanting to receive back, whether a favor in return or the money in return, is gone. Loving deeds are to be done even for enemies. Do good to those who have no intention of doing good for you. Don't expect anything!"

The Old Testament prepares for the word of Jesus, even for us as we read it today, by blurring the distinction between lending and giving. But it does not teach exactly the same thing as Jesus. Most of all it had to prepare a *nation* and nations have laws and regulations, including lending regulations. Jesus is not giving regulations for a nation but sermons to disciples.

In this way, Jesus is the preacher, the exhorter, the one who pushes us. The radical, if you like. We can easily remind ourselves that these words of Jesus are not the whole story, that other things are to be taken into consideration. We hasten to put our word in next to the word of Jesus. After all, a donation toward a bottle of wine might not be really a loving action. But this misses the point. Jesus talks about only one side of the issue for a reason. Our Savior apparently thinks that what we need to be saved from is not wild abandon and unthinking over-generosity, but stinginess, or at least over-caution.

I remember a friend once telling me, not bragging, that she was glad to have been able to lend money to a brother in the Lord so that he could make a trip. I told her that I knew he had not gone anywhere, and besides, knowing him, she could forget she ever had that money. No matter, she was still glad and she was not about to have me trying to replace that gladness with doubts. (I also was happy to find out later that I was mistaken about the one she was speaking of and that she did get the money back!)

John W. Simpson, Jr., Grand Rapids, Mich., is an editor at Eerdmans Publishing Company and a Ph.D. student in New Testament at Fuller Theological Seminary. He and his wife recently moved from California and are attending North Park Mennonite Church.

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Getting into the pit

by Katie Funk Wiebe

During the holidays the poor were very much in focus. As we sat down to big dinners, television cameras zoomed in on the famished people of Ethiopia and the poor in North America headed for holiday food lines. I squirmed as I watched.

How should we who do not struggle to get enough to eat respond to those who wait a slow death by starvation? I sent a check and I prayed, but still I felt uncomfortable as I watched the pictures of Ethiopian children—wizened bags of skin and bones out of which peered huge eyes.

A *Newsweek* columnist expressed the same discomfort, trying to find the right response as she sorted through typical reactions to her confrontations with others' hunger.

(1) We theorize, she said, about what to do, and do about anything we can that will spare us contact with the poor who are always "a disappointment to the imagination." The story of the poor seldom has a Harlequin romance ending.

(2) We use the plight of the poor as an excuse for having something to eat—or to drink or to drive or to wear or perhaps to invest at 11¾ percent—to raise money for the hungry.

(3) We like to argue about whether to save the souls of the hungry before we warm their bellies or after. This classic argument can be carried on for a long time, at least until other groups who haven't such scruples get involved.

(4) We use poverty to defend the capitalist economy, because it is, after all, the instrument by which we can save the poor. Without wealth, the poor would never be helped, and our "well-being, not that of the poor, becomes the moral imperative."

Rationalizations all. What is the Christian response to the cries for human justice? A check? Nothing more?

Gilbert R. Rendel in *The Christian Century* magazine states we can have several responses. *Welfare,* or "the institutionalized stance that many community agencies and helping groups take toward poor people," is one. The agency, however, decides who is eligible to receive assistance, the assumption always being that someone other than the needy person knows best what a person's need is. Welfare, though often needed, is often also impersonal. Our tax dollars are being spent, but we're not involved.

Another response to the poor is *charity,* a biblical term whose connotations leave a sour aftertaste. Like welfare, charity today assumes the helper is standing several heads higher than the one being helped. Charity usually becomes the response of the strong toward the weak, the haves toward the have-nots, the powerful toward the powerless.

For a short time I and my family received charity when my husband was too ill to support the family. I understand better now than I did then why I sometimes gritted my teeth behind my cheery smile as I opened the door to receive gifts from well-wishers.

Henri Nouwen points out that the word "care" comes from the Old High German *kara,* meaning to lament, to grieve, to cry out with. Picture someone stuck in a pit crying for help. The caring person jumps into the pit and cries out with the person in need. Those people who jumped into my ditch brought gifts I welcomed; the others I found hard to accept even though I needed what they brought.

Charity loses its power when the pit-dwellers get handed food down to them. They are not included in the lives of the helpers; their values and insights are not considered worthwhile. People do things *for* them, but not *with* them.

I recall one widower mentioning that for years he and his family were the grateful recipients of covered dishes and other goodies, but seldom did anyone stay to eat the food with him.

"Charity is ultimately hardest on the helper," writes Rendel, "since it permits a false sense of power and independence and so undercuts our awareness of our dependence on God and interdependence with others in the gift of life."

A third way of responding to the poor is *ministry,* which moves beyond charity and welfare. One helps as one can without judgment, out of a sense of calling. Ministry means crawling into the hole with the person and becoming part of the person's hurt and being blessed by it.

Ministry does strange things to words like "hospitality," which we interpret as entertainment. Henri Nouwen says ministry allows us to convert our enemies (those most unlike us) into our guests (those valued for their differences). "Ministry discovers that in seeking to help others who become our guests, we paradoxically experience God's grace in our own lives."

Ministry is a commitment to a lifestyle involving the earth's resources as well as one's own resources. Ministry takes away the squirm when confronted with poverty. It is fulfilling to the extent that one doesn't quit unless God opens a new avenue of service. Charity, though needed, takes the gift to the door and leaves it there; ministry crosses the threshold in many ways. Again. And again. Always with a sense of calling.

Katie Funk Wiebe, Hillsboro, Kan., teaches English at Tabor College—a Mennonite Brethren school.

My faith compels me to speak

by Ron Kennel

For many years I have believed that peace is not an appendix to the gospel but an integral part of it. To accept Jesus' suffering on the cross as a way through which God triumphed over evil means to follow the way of the cross which is God's continuing way of triumphing over the evil I face. To accept God's saving grace means to trust in his saving grace when I face the evildoer rather than relying on retaliation. To be reconciled to God through the atoning blood of our Lord Jesus means to be a partner with him in bringing the message of reconciliation and seeking reconciliation with others.

I find that I can no longer limit my peace witness to speaking primarily to Mennonites or to a few quietistic responses to those in power.

To be filled with the Holy Spirit means to participate in an international community of wholeness and economic justice—the church. To accept the gospel means to walk in the present in-break of God's goal of shalom envisioned by the prophets and our Lord. To be a child of God means being a peacemaker.

Though I have failed many times, I have tried to live this way in my daily relationships and have sought to bring shalom to others. I have tried to build bridges of understanding and love. Hardly a year goes by that the congregation I serve as pastor does not hear at least one or two sermons specifically on peace and several more alluding to peace. I have encouraged justice ministries of both local and churchwide agencies.

For over ten years I have openly withheld a portion of my federal income taxes because I'm a conscientious objector to participation in war. This action has sometimes resulted in face-to-face conversations with Internal Revenue Service representatives. I have on several occasions written to legislators on issues of peace and justice or facilitated similar communication by our congregation.

Expanding my witness. But thanks to the ministry of persons from other than peace churches, I find that I can no longer limit my peace witness to speaking primarily to Mennonites or to a few quietistic responses to those in power.

Since December 1983 I have participated in two phases of a Christian witness for peace in the state of Iowa. I did so at the invitation of the Iowa Inter-Church Forum, a state-wide organization of mainline denominations of which Mennonites are not members. The Iowa-Nebraska Conference Council gave me an endorsement for this assignment.

On December 20-21, 1983, I joined 12 Iowa church leaders of other denominations in developing a pastoral message on peace directed to the Christians of Iowa—and to all Iowans. In that document we point to Jesus Christ as the true source of peace and security and to his way of peacemaking as the answer to all human conflict, especially international conflict which has resulted in an arms race which threatens all of human survival.

On October 2-6, 1984, nineteen of us leaders from fourteen denominations in Iowa personally took this message into 28 cities in what was called the Iowa Church Leaders Peace Caravan. We spoke to service clubs; high school, college, and university audiences; church groups; politicians; and through the media to the general public. We not only invited people to dialogue but also to follow Jesus in his way of peacemaking.

Unforgettable journey. The title of our pastoral message, "Our Faith Compels Us to Speak," became a symbol for what has been happening to me during and since this unforgettable journey. Whereas I once with a few exceptions kept my verbal peace witness within the Mennonite context, I now feel a growing inner call to make clearer the peace of Jesus Christ to people outside the Mennonite Church.

Having become more informed of the enormity of the arms race, I feel compelled to speak. The joint U.S. and Soviet arsenals include a total of more than 50,000 nuclear weapons with a total firepower of more than 6,000 times all the firepower of World War II. Six nations now possess nuclear weapons and many more are developing the capability of possessing them. Frequent computer failures and other mistakes have resulted in near disastrous accidents and many false alerts of defense units.

These events have received little publicity. The scientific community has predicted catastrophic consequences from a nuclear exchange. With this information, one does not need to be a religious prophet to predict on the basis of simple logic that a horrible disaster for the human race is growing more probable every day.

When I think that this condition has been brought about by human beings who are willing to threaten all of human existence out of a fear and hatred of an "enemy" and out of ultimate loyalty to land, possessions, and lifestyle, I conclude that the arms race is not a mere political or military concern. It is a spiritual and moral concern. For me to remain silent is not only to divorce

Ron Kennel, Wellman, Iowa, is moderator of Iowa-Nebraska Conference and pastor of Wellman Mennonite Church.

the gospel from the greatest moral issue of our time, but also to deliver a message. And the message of silence in the face of this issue is an ambiguous mixture of "I don't care" and/or "I approve."

Let my people go! As I learn about the vast inequities, my faith compels me to speak. The U.S. alone is spending $297 billion for defense during this fiscal year ($9,418 per second; $565,068 per minute; $33,904,109 per hour) while 50 million U.S. citizens are living on or below the poverty level and 150 million Africans are malnourished. My faith in our God who is just and who liberates the oppressed leads me to say to those in public office, "Let my people go!" I cannot remain silent while others are suffering because of the policies of our government. I cannot wait to talk to those in public office until Mennonite conscientious objectors need justice.

I cannot remain silent while others are suffering because of the policies of our government.

As I see that Christians have contributed to the injustices, my faith compels me to speak. There are many professing Christians who are in public office who make government policy. There are many professing Christians whose votes helped to put them into office and whose tax dollars by the millions pay for the administration of their policies. Because of this I want to invite my Christian brothers and sisters to let the Prince of Peace train their consciences and to take these trained consciences to work whether in the private or public sector.

When I hear another gospel, I am compelled to speak. Some we contacted on our peace caravan reminded us that not all Christians say what we were saying. There are influential Christians who ally themselves with those in power and openly support the building of a strong military defense. Because of this I feel compelled to let the world know that the Jesus that I and many others know calls his disciples to give up power, to lay down weapons, and to love enemies.

Moreover, I intensely desire dialogue with those who proclaim a Jesus who supports wielding of political and military power. Until we Christians can become one in our understanding of Jesus, we will be proclaiming some very different gospels.

Stand together. When I receive invitations from Christians from other denominations who want a peace church perspective in a call to peacemaking, I feel compelled to share it. I don't want our being a minority denomination to be an excuse for letting to larger denominations the Christian responsibility for communicating to society at large. Besides, when we transcend our differences and stand together, we authenticate the message we proclaim. For our Lord prayed that we might be one that the world might believe.

When I see as I did during the peace caravan many Christians who out of deep commitment to Jesus are looking for encouragement to be peacemakers, I feel compelled to encourage them. We found our caravan doing that as it brought people together and as they saw us leaders standing together in our proclamation of peace. Hundreds of persons made commitments to specific peacemaking actions.

When I remember the nature of the gospel, I am compelled to speak. The gospel is the good news that God's goal of shalom is breaking on the present time in the lives of those who are reconciled to him and each other through the blood of Jesus and are empowered by his Holy Spirit to be his people carrying on the mission Jesus began. Described in many ways, this mission includes making disciples, healing and serving, binding and loosing, sharing, and building up the international body of Christ. Verbal communication is essential to all these ministries.

When I read of the fire in Jeremiah's bones, the charge to be a watchman given to Ezekiel, the witness of the apostles who could but speak what they had seen and heard, my faith compels me to seek every available opportunity to invite people to surrender to the Prince of Peace.

A new generation

What will it be like
for our babes,
our energetic
offspring
who absorb the world
like sponges?
Technology—the Bomb
are they more frightening
than blacklists—gas chambers?
Am I more fearful
than my mother before me?
Is there more evil
now?
less truth?
less love?

Only one answer
can I find.
God still *is*,
so
hope remains
intact.

—Beki J. Denman

HEAR, HEAR!

The church's primary work

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" are words Christ spoke to Pilate. This denotes that world kingdoms fight sometimes, but Christ's subjects should not. These two kingdoms are both ordained of God but for different purposes. I agree with Daniel Kauffman—it is best if each one labors in its own sphere.

Sometimes I feel the church is unduly concerned about a nuclear war even though the awfulness of a nuclear war can hardly be imagined. Peter writes of a time when this world will be burned up. Since we have nuclear weapons I can better understand how this Scripture can be fulfilled. Since we have substance to increase our number of nuclear weapons, what will it be like if God takes all this substance, and perhaps some things man has not discovered yet, and makes one big bomb, if you allow that expression? I can well see how this world may be burned up. The how and when are all in God's almighty hands.

Peter also writes that "the longsuffering of our Lord is salvation" to give mankind the opportunity to repent. I believe he will direct that the greatest number of people will be saved to bring him glory through the eternal ages. I used to think, since many heathen accept the gospel and many new churches are being started, this might delay that terrible day and may have until now. After reading Paul's letter to Timothy "that in the latter times some shall depart from the faith," it brought some other thoughts. We cannot depart from something we never had. With the many departing from the faith (a fact we must accept if we believe we are living in the latter days), I ask the question—is the number of God's children increasing or decreasing? God alone knows the answer.

Some of Christ's last words were "Go ye into all the world, and preach the gospel to every creature." In the gospel we find what it takes to save people and keep them from departing from the faith. This is the church's primary work and until this is done we have little time to help run "the powers that be." I will close with the words of Peter: "Beware [denotes danger] lest ye also, being led away with the error of the wicked, fall from your own stedfastness."—**Titus Martin,** Bird-in-Hand, Pa.

The pleasure of killing

As a new Mennonite, I have stumbled upon something in the church that is incomprehensible. Why do so many nonresistant folks own guns?

This is my third hunting season among "die stillen in die landen" and I am dismayed at the number of brothers who are out hunting. They say they like deer meat. If you told me you could lead me to some exotic meat but I would have to pay $300, climb a mountain in the rain, and then drag it three miles to my car, I would say your meat was too exotic for my tastes. And I might suspect that you were flipped out. But because it is deer meat, most people nod in approval. If they really love this meat so much, then there is a serious lust problem here. Would a sanctified person really invest so much time, energy, and money to slake their lust for a rare piece of meat and really believe that God was pleased?

I believe the lust goes much deeper than the love of venison. As a young unsaved lad who roamed the forests of Washington, Idaho, and Montana, I'll tell you what I learned about hunting. It is a spiritual exercise.

First there is the "rifle spirit." A mystical feeling seizes you the minute you pick up a rifle. In the Army I saw how men cleaned, polished, fondled, yes even loved their rifles and pistols. You are infused with instant power. You suddenly become like God able to preserve or destroy life.

Second comes the "spirit of the hunt." Ancient, primal, pre-Christian notions fill your head. Prehistoric juices awaken within your central nervous memory banks. To young boys, manhood is intimately involved with the "spirit of the hunt." Manhood, the ancient spirit whispers, is found in cunning, swiftness, deftness, a steady hand, a sure eye, and the moment of truth: Can you kill?

Hunting, I said, is a spiritual exercise, but the spirits involved are not the spirits of God. The third spirit is one I knew intimately, for I was an expert marksman and winner of medals. I call it "the pleasure of killing spirit." I would get a rush and my body would tingle each time I shot and saw an animal fall.

Jesus said the pleasure of this world would keep many out of the kingdom (Lk. 8:14). Since I've been saved I see the immorality that comes with the hunt. There is something seriously wrong with anyone who gets pleasure out of killing animals (either in the woods or in the barn). We are free to kill animals for food but the sin comes in the pleasure some find therein.

With the coming of Christ, the bestial within us is supposed to die, and that's why I am puzzled by my Anabaptist brothers. Even among the most conservative I have found a plethora of guns and a hearty hail-to-the-hunter attitude. Frankly, if you have a gun in your closet, I don't see how you can call yourself a peacemaker. Guns are evil inventions straight from the anvils of hell. They were designed for one reason only and that is to kill.

Three hunting seasons have come and gone and almost no one in the church shows the slightest disapproval. Can anyone explain this to me?—**Robert Roberg,** Harrisonburg, Va.

There is room for everyone

Think for a moment about who was present at that first communion meal. There was Matthew, a tax collector and a sinner; Simon, who was called the Zealot—a violent revolutionary whose type was prone to kill people like Matthew; James and John—simple, uncomplicated fishermen; Peter, who confessed Jesus as Lord and denied him three times; Judas, another traitor; and the others about whom we know less, but who were no doubt as human and unique as the other six. At the Lord's table, there was room for all twelve.

Perhaps, just maybe, the Lord still has room for everyone at his table. Raving, right-wing fundamentalists; wet, watered-down liberals; dour, discipling Anabaptists; care-free charismatics. Plain coats, red ties, coverings, punk-rock hair (that one may be difficult even for the Lord!). Perhaps, just maybe, the Lord has room even for those of us who think some of these ought to be excluded. Amazing grace!

When we learn to fight each other without leaving, when we learn to celebrate rather than smooth over our differences, when we learn to rejoice in the fact that we will never all be the same, perhaps then the kingdom of God will be so loudly proclaimed that even the Pentagon will hear it.

We need more of the Sanford Shetler approach. He calls theology that he doesn't like "rotten," *(GH,* Oct. 2) and I suspect he does so with fervent conviction. Yet I remember seeing and hearing Sanford at the "Conversations on Faith" last winter in Laurelville. Perhaps it was my imagination, but the only thing I remember about him was that certain twinkle in his eye and solid evidence of a real sense of humor (not that "rotten theology" is a laughing matter). It made me think that it would be quite possible to embrace Brother Sanford at the Lord's table—even though I think *his* theology is rotten.

This article should not be read as yet

another attempt to smooth over real differences. The differences do indeed exist, with or without twinkling eyes and laughter. And I am very aware that sometimes Christians think their differences are so great that the Lord's table needs to be set a number of separate times because we cannot all sit together at the same one. But let us humbly recognize that when this occurs, it is our own tables that we are setting, not the Lord's.

Perhaps the Mennonite Church will split yet again in my lifetime. Perhaps the Fellowship of Concerned Mennonites, in obedience to their own heartfelt convictions, will form a new denomination. I understand their frustration. In fact, I have often wished for a more faithful denomination—the only difference is that my notion of faithfulness goes in the direction of the left rather than the right. Yes, J. Ward Shank, even further left than you already think the church is! *(GH,* Sept. 18).

One thing we Mennonites should have learned by now is how to split with a little bit of class. But there is not much evidence to show that we have learned even that. Splinter groups will no doubt continue to leave amidst hurt, anger, judgmental statements, self-righteousness, and great pain.

I would like to propose a different approach. Everyone knows that starting a new denomination is hard work. It takes time, money, and lots of other resources. The next time a group feels that they need to leave us, why don't we help them get started? They will probably be people who gave of themselves and their money for years. Let us, therefore, collect a special designated offering in our congregations to help them get started. Let us provide some office space in Elkhart or Salunga or Harrisonburg. Let us invite them to use classrooms at our colleges, facilities at our campgrounds, and printing presses at our publishing house. Let us, in short, give our full support to those who must, for conscience' sake, start something new. After all, would not our ancestors have appreciated such treatment from Zwingli and the town council in Zurich? Let us, for the sake of the kingdom, be creative with our exercise of institutional, establishment power.

And let us remember, whether we acknowledge it or not, there is room for everyone at the Lord's table.—**Bob Zuercher,** Germantown, Pa.

I'M LISTENING, LORD, KEEP TALKING

Classroom failure. It was pretty obvious, pretty early, that I was in over my head in the computer course. The instructor was a young chap who knew his computer business. He moved rapidly, beginning each session with packed input. My classmates seemed better prepared. A number had math backgrounds, owned computers of their own, even were in charge of computer training at their schools.

I worked at it long and hard, gave it the old college try. I worried a great deal about the course, consulted various instructional books, got all the help I could. Perhaps I lacked the logical mind that went with the course. It was an exasperating, humiliating experience. I had completed successfully numerous graduate courses previously, but seemed to have a mental block on this one. I did not understand my problem. I knew I was not brilliant, but knew also that I was not stupid. There were a few others in the class who had difficulties, but to me mine seemed the worst of all. It was a miserable experience, a personal disaster.

Finally the agony was over. I had learned something, but not enough to comfort me. To me, it seemed that I was a failure. True, I could offer alibis for ending up in the bottom group, but the alibis did not satisfy me. It was an experience I had difficulty in accepting, wished I could forget, certainly not write about it.

Yet I am a firm believer that all our experiences can be for our good, that Romans 8:28 is valid in everything. I knew that God can make a silk purse out of a pig's ear, but in the computer course, I ended up holding the pig's tail. Why?

I kept waiting for God to explain himself in this matter. Finally the answer came. One day out of a clear blue sky, God said to me, "How did it feel to end up at the bottom of that class you took?"

I answered, "Lord, you know how it was, you don't have to ask. I prayed to you often enough about it."

"Yes," came the answer, "I knew you were struggling. Is that the right word, 'struggling'?"

I said wryly, " 'Struggling' describes it aptly: 'floundering,' 'drowning,' are not too strong." I wanted to remind him how he ignored my pleas, had remained silent.

The Lord said, " 'Struggling' is a good word. I like it because it is a word you have used in talking to other teachers, to a parent about one of your students. You say, 'That child is really struggling.' " Then came God's clincher as he said, "Now, you really know what the word means."

God was right again. He went on, humbling me a bit further.

"Bob, you did a lousy job in that course. I'm not going to even let this conversation excuse your ineptness. It was definitely not your bag. And you are right, Romans 8:28 is still there, still applicable. You worked as hard as you could, with poor results, but surely you learned one thing: you should have learned compassion for the student who does his best, yet fails.

I still questioned, peevishly, "Then, why did you not send me this lesson earlier in my teaching career?"

I should have left well enough alone. God hesitated, then sent me to 1 Corinthians 3:1-3. I read about not being able to bear things, about the need to be fed with milk, about being carnal.

I felt more shame. Actually in my experience I learned much, both about myself and my students. I regret that I was not mature enough to learn it earlier.—**Robert J. Baker**

CHURCH NEWS

Virginia pastors discuss issues of women as pastors, divorce/remarriage

Eighty Virginia Conference pastors and their spouses discussed the issues of women as pastors and divorce and remarriage at a special Dec. 8 meeting called "Dialogue on Discipleship."

The meeting was called by the Council on Faith and Life in response to a concern that there is not enough time at the annual assembly to adequately discuss issues facing the church. A survey taken at last summer's assembly indicated that the two most pressing issues were divorce/remarriage and women as pastors.

Glendon Blosser, chairman of the council, set the stage for the discussion by saying that no votes would be taken and no decisions would be made. Each speaker was limited to five minutes and encouraged to speak frankly and concisely on how they saw the issues.

Owen Burkholder, moderator of the conference, presented an outline of the issues on divorce and remarriage. He pointed out that decisions must be based on the theological aspects such as interpretation of Scripture, definitions of marriage and sin, and the ramifications of forgiveness. Several practical aspects also enter the picture: at what point does church discipline take place? What are ways for responding to marriages in difficulty?

Some participants felt the "exception clause" in Matthew 19 gives permission to remarry if there was an unfaithful partner. Many felt that there should be no remarriage if the former partner is still single. Most seemed to feel that more teaching on the permanence of marriage is needed, and some raised the caution that if divorced persons are received into the church, there is an inclination to water down the teaching on marriage.

The session on women as pastors was introduced by Harvey Yoder, pastor of the Zion congregation and Arlene Stauffer, pastoral team member at the Weavers congregation. Stauffer said the New Testament makes no distinction in gifts between men and women. "Are we using the gifts of women who make up about two thirds of church membership?" she asked. Yoder said the term "headship" needs to be defined. "We have made a distinction between using women in institutional settings and in the congregation," he said. "We will allow them to give a 10-minute *talk* but not a 30-minute *sermon.*"

In the sharing time that followed, several people said there is equality in gifts, but there is still the matter of headship to deal with. Several voiced the opinion that a woman's gifts are not wasted if used within the family and that a denial of ordination does not make women second-class citizens. Several saw no problem with using women on leadership teams but only a few indicated they were ready to ordain women.

While there was not agreement on either issue discussed, there was a good spirit of openness and a willingness to hear another's viewpoint. One of the strengths of a conference organization is its broad base for decision-making which helps keep individuals and congregations from striking out in different tangents. A further step in the dialogue on these issues will be another session on May 8 which will be open to anyone in the conference.—*Richard Good*

Catholics/Anabaptists discuss peace in Lancaster, Pa.

Lancaster County (Pa.) Mennonites were involved in a Catholic-Anabaptist dialogue on "The Challenge of Peace" on Nov. 17 at the Lancaster Brethren in Christ Church. It was cosponsored by Keystone Bible Institute and St. John Neumann Catholic Church.

Francis Kumontis, the local director of Catholic Social Services, and Paul Zehr, vice-chair of the KBI board and executive secretary of Lancaster Conference, addressed the 80 persons present on "The Challenge of Peace" from Catholic and Anabaptist perspectives.

Kumontis explained in detail the Catholic bishops' pastoral letter on peace which precipitated the meeting. Released last May by the National Conference of Catholic Bishops, the letter approves the conscientious objector to war position and reluctantly allows for a just-war theory.

Zehr reviewed the Anabaptist peace position, basing it on New Testament texts and especially on Jesus' witness. He noted that both Anabaptists and Catholics agree on the centrality of peace in Christ's teaching. He said that the just-war theory is an area of disagreement.

John Stoner, executive secretary of Mennonite Central Committee U.S. Peace Section and a member of the host congregation, and Daniel Mitzel, a priest in Harrisburg, Pa., responded to the two lectures in a dialogue, "Point/Counter-Point."

What do the peace churches have to say about the "Warrior God" of the Old Testament? Mitzel challenged. "How does the peace position deal with an unjust aggressor?"

In reply, Stoner noted that God in the Old Testament is primarily a saving God. He conceded that in service to people Mennonites need to also address the unjust powers which create the problems.

KBI is a cooperative effort of the Mennonite Church, Brethren in Christ Church, and Church of the Brethren in eastern Pennsylvania. Two members of its board are appointed by Lancaster Conference.—*Glenn Lehman*

Thirty years of Brunk tent evangelism formally ends

At its final meeting recently, the board of directors of Brunk Revivals took action to place the corporation assets in a foundation to be administered by a new board. This action brought to a close 30 years of tent evangelism across North America by George Brunk II.

The corporation assets, including proceeds from the sale of tents and related equipment, will provide the endowment for the new foundation. The new board will invest the funds and decide on allocation of profits.

Brunk was elected chairman of the new board of directors. Additional members include Roy Kiser, George Brunk III, Gerald Martin, and Paul Brunk.

The purpose of the foundation will be to help fund evangelistic projects in keeping with the original vision. To date, $24,000 has been designated to Eastern Mennonite Seminary for a new Center for Evangelism and Church Planting. A recent preaching mission by Brunk in Nigeria was also sponsored by the board, and additional money was given to purchase a van for use in evangelism by Nigerians.

The foundation will receive donations from anyone who wishes to invest in evangelistic outreach. All contributions are tax deductible. The mailing address is: George R. Brunk Foundation for Evangelism, R. 8, Box 83, Harrisonburg, VA 22801.



Yoders help Japanese church discover its mission

After 20 years of missionary service in Japan, Marvin and Neta Faye Yoder say their current task is to help Japan Mennonite Church discover what exactly its mission is in that country today.

Sponsored by Mennonite Board of Missions, Yoders have worked on the northernmost island of Hokkaido since 1963. They returned from Japan last summer for a one-year North American assignment.

During the first few years of their most recent term, Yoders lived in the city of Sapporo where they worked with the Yuai congregation. They provided leadership for fellowship groups which met on week nights in homes for sharing and Bible study. These meetings offered fellowship for many Japanese who, due to conflicting work and school schedules, were unable to attend Sunday services.

In 1983 Yoders took on a new assignment to rebuild and lead the troubled Mennonite congregation in the town of Ashoro. The church was experiencing serious stress when Marvin and Neta Faye arrived, but through much prayer and hearing one another repent, the congregation became unified again.

Yoders said that because of competition for a person's time and loyalty in Japan, the church has a hard time attracting steady members. Currently the Christian population in Japan is only about one or two percent.

"At least we've succeeded in placing some responsibility in the hands of the Japanese church," said Marvin. "Our goal now is to define what the church's role should be at this point in time."

Marvin is a native of Wellman, Iowa, and Neta Faye is from Perryton, Tex.

Conversations on Faith II

The church's relationship to the political order

Laurelville Mennonite Church Center
March 7-9

Moderators: Arnold Roth and Nelson Scheifele
Worship Planner: Levina Huber

Thursday evening—*Case Study 1:* The early church encounters the state—a Bible study in the book of Acts, led by Marlene Kropf and Ed Stoltzfus, with small-group participation.

Friday morning—*Continuity and Change:* An analysis of the Mennonite experience with the political order, by J. R. Burkholder.
- A supplementary comment with a Canadian perspective, by John Redekop.
- A response, by Sanford Shetler.

Friday afternoon—*How does the New Testament view of the state affect my decisions relating to the political order?* Discussion by a panel composed of Sue Clemmer Steiner, Herman Reitz, and Paul M. Zehr.

Friday afternoon—*Case Study 2:* Sanctuary for Central American refugees—a case presentation, by Tom Meyers.
—A panel to analyze the case in terms of the issues it raises for the church—Ruth Stoltzfus Jost and Leroy Friesen.

Friday evening—*Case Study 3:* Conscientious objection to military taxes—a case presentation, by John and Sandra Drescher Lehman and Paul Gingrich.
—A panel—James R. Hess, Stephen Dintaman, and Bob Detweiler.

Saturday morning—*Building on the church's statement on "Witness to the State" (1961) and "Justice and the Christian Witness" (1983), how does our understanding of the mission of the church affect our relationship to the political order?* A panel—Ralph Lebold, Walter Beachey, Lois Kenagy, and Ted Koontz.

Personal reflections will be presented at each session, sharing how the study of the Scriptures combined with personal life experiences developed convictions about the Christian faith and the political order—Guy F. Hershberger, Eugene Witmer, Wilma Bailey, Hershey Leaman, and Hubert Swartzentruber.

(Changes in the program are possible.)

Listening Committee: Faith, Life, and Strategy Committee of the Mennonite Church.

Planning committee: James Longacre, Beulah Hostetler, James R. Hess, Raymond Jackson, Bill Detweiler. (Ivan Kauffmann and Edgar Metzler, staff.)

Participation
The conference is open to any member of the Mennonite Church on a first-come, first-serve basis by writing to:

Conversations on Faith II
528 E. Madison St.
Lombard, IL 60148

Cost: $10 registration fee and $20.35 for six meals. Lodging for two nights ranges from $23 per person for four in a room to $47.75 per person for a private room.

Airport transportation: Contact Laurelville Mennonite Church Center
R. 5, Box 145
Mt. Pleasant, PA 15666



Discussing expanded media efforts on the Navajo Indian Reservation are (left to right) Ken Weaver, Peter and Lita Rose Burbank, Larry and Esther Hoske, and Allan Yoder.

Cassette ministry for Navajo Indians planned

Because a majority of homes on the Navajo Indian Reservation in Arizona and New Mexico now have audio cassette players, Southwest Conference and Mennonite Board of Missions are gearing up for a cassette ministry.

MBM Media Ministries director Ken Weaver, Evangelism and Church Development director Ray Horst, and Southwest Conference extension and evangelism director Allan Yoder visited the reservation in November to evaluate broadcast and church planting work.

As the group met with Peter Burbank, pastor of Blue Gap Mennonite Church and radio speaker on *Navajo Gospel Hour;* Henry Smiley, pastor of the Black Mountain congregation; and Larry Hoske of the Blue Gap congregation; they decided to explore a cassette ministry.

Blue Gap plans to begin cassette production and distribution of the Navajo New Testament, *Navajo Gospel Hour,* Sunday morning sermons, and locally produced gospel music.

To facilitate this new ministry, Southwest Conference and MBM decided to provide a high-speed cassette duplicator to supplement the recording equipment already at Blue Gap.

The 15-minute *Navajo Gospel Hour* now reaches a larger audience three days per week because KHAC Radio in Window Rock, Ariz., now offers news broadcasts every hour through a satellite hookup which has increased the number of Navajos who tune in the station. Weaver said the station will soon increase its power from 10,000 to 50,000 watts, increasing its audience even further.

"Mail response and personal contact indicate that the program has a significant ministry," he said. "Peter is doing a quality job."

Home builders to meet at Laurelville

A Mennonite Home Builders Conference is planned for Feb. 15-17 at Laurelville Mennonite Church Center.

Delivering the keynote address together will be Marlin Miller, president of Goshen Biblical Seminary, and Joe Hertzler, a vice-president and former builder. Respondents will be Al Glick, a "small-is-beautiful" builder in Millersburg, Ohio; Ron Harrer, president of Estes Homes in Phoenix, Ariz.; and Richard Martin, executive secretary of Menno Housing in Lancaster, Pa.

The conference is a first attempt to bring Mennonite home builders together from all over North America. The planners have projected this as a time to "examine faith issues related to the industry, explore a continuing network of relationships, and support each other as Christian brothers and sisters."

Other featured participants will be Martinsburg, Pa., contractor Harold Metzler; Sarasota, Fla., residential builder Ammon Schrock; Souderton, Pa., banker Merrill Moyer; Hyattsville, Md., supplier Perry Brunk; Wooster, Ohio, realtor Maynard Hershberger; and Goshen, Ind., craftsman-builder Roland Hilty.

The conference will be held in Laurelville's Solarhouse, where a large area will be available for exhibitors.

South Bend, Ind., architect LeRoy Troyer, one of the planners, said historically there have been a disproportionately high number of builders among the Mennonites.

More information is available from Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, PA 15666.



Emma Rudy (in wheelchair) is assisted by Mattie Cooper Nikiema.

Philadelphia church honors founding mother

Emma Rudy, now close to 94 years of age and living at Landis Homes Retirement Community in Lititz, Pa., was honored recently as one of the "founding mothers" of Diamond Street Mennonite Church in Philadelphia.

Rudy and co-worker Alma Ruth began church work on Diamond Street in 1942 after already being in Philadelphia for several years, but in a different neighborhood. They organized a Sunday school and weekday and summer Bible schools. Outdoor meetings for children were held in the summer.

One of the members of the Diamond Street congregation recalled as a child getting on an old school bus, driven by one of the women, to go to Bible school. In the winter, classes were held in homes.

The congregation has grown, with a current membership of 105, and moved in 1982 to a larger building.

To honor Rudy, the Diamond Street choir and other members of the congregation traveled to Landis Homes. The chapel was full, and after a program of music by the choir and a meditation by Pastor Charles Baynard, Rudy was wheeled to the front where she was greeted by those who knew her personally. Pastor Freeman Miller presented her with a handcrafted plaque.

In response to this recognition, Rudy told her well-wishers "to give God the glory for the work accomplished and to keep on, because it's worth it."

—Sue Rutt Glick

COMMENTARY:

The beginnings of response to farm problems

When the Faith and Farming Conference held in November at Laurelville Mennonite Church Center was conceived and planned, the major issues of farming were identified in the name chosen for the event. But another agenda intruded into that meeting—the immediate crisis affecting many farmers who were in no position, either financially or emotionally, to travel to that idyllic spot in Pennsylvania.

Reports of the Laurelville conference faithfully reflected both the long-term issues and the immediate crisis. As reported, a continuing committee was named to work out organizational details and to keep the spirit of the conference alive. Participants asked their six Mennonite and Brethren in Christ denominations to respond to a proposal that Mennonite Central Committee take leadership in helping a farm community network to form.

While MCC U.S. awaits those responses, there are a number of resources that will need to be drawn upon if farmers are to receive practical help and support from the church. The primary resource groups include:

1. *Farmers*—One cannot be around farmers long without being infected by their unquenchable spirit. Hope has not died there. Most of the answers to the present farm issues are in the local communities. The facts, experience, and resourcefulness among the farmers themselves is a starting point for addressing what we do in the winter of 1985.
2. *Local congregations*—One is struck by the amount of experience and wisdom in local congregations. Often representatives of both the debtor and creditor communities meet at the same communion table. On Main Street they sit on opposite sides of bargaining tables. Any doctrine saying that faith issues and economic realities do not mix must give way to the truth that people of the kingdom cannot separate them. There are hopeful signs that where pastors are entering into the travail of *all* of their members, people are coming closer together.
3. *Districts and conferences*—Often the crisis among members in one congregation is instructive to another congregation. Local district leadership can be helpful to define issues in terms and vocabulary that are helpful. A "made-in-Peoria" (or Kalona, Freeman, Goessel, Sugar Creek, Big Valley, Middlebury, Mountain Lake, or Beatrice) label is better than a "made-in-Akron" (or Goshen-Elkhart or Newton) label ever could be. Different conference groups have their own structures to work at their agenda. These resources must be aided rather than circumvented.
4. *Inter-Mennonite agencies*—At the Laurelville Conference, models for response were proposed that included drawing on a number of established inter-Mennonite agencies. Mennonite Economic Development Associates, Mennonite Indemnity, and Mennonite Mutual Aid have indicated that they are interested in farm issues. It will be a first order of business to discover ways in which these organizations can cooperate on farming community issues.
5. *People with investment portfolios*—All evidence points to the fact that there is enough Mennonite wealth to respond to priority needs as they are recognized by this faith community. Mennonites need to develop creative models for linking resources with needs. Once such models are developed, the Spirit will move through God's people.

This winter, while farm people work, wait, and pray, people in the groups mentioned above have important work and praying to do. We welcome suggestions from anyone as we together respond to the farm crisis.—*Wilmer Heisey, executive secretary of MCC U.S.*

Credit union changes name to reflect new charter

Pennsylvania Mennonite Federal Credit Union is the new name for a member owned and operated cooperative financial institution chartered to serve all Mennonites in the state of Pennsylvania.

Formerly known as Mennonite Scottdale (Pa.) Federal Credit Union, the organization received permission from the National Credit Union Association to change its name the beginning of December. The credit union now has a potential membership of over 30,000, which would make it one of the largest credit unions in the state.

Lorne Peachey, its half-time treasurer-manager, will become full time next summer. A former editor of *With* and *Christian Living*, he is currently director of design at Mennonite Publishing House.

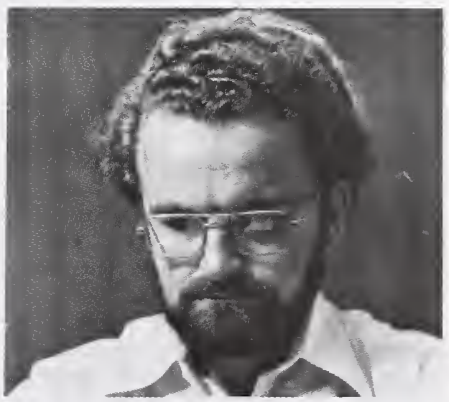
The credit union was formed in 1955 by employees of Mennonite Publishing House in Scottdale who wanted to help each other by pooling their resources to provide savings and loan services. Eventually members of the Mennonite churches in Scottdale and employees of nearby Laurelville Mennonite Church Center were added to the field of membership.

In August 1983 the credit union was granted a charter change allowing it to serve all members and employees of Mennonite churches in the state. Mennonite is defined as any group recognized by Mennonite World Conference, thus allowing Brethren-in-Christ and Amish as well as Mennonites of various churches to join the credit union if they wish.

Since its charter change a year ago, the credit union has increased its membership more than 50 percent for a current total of 1,600. Many of the new members came from the Lancaster-Akron-Lebanon area, where the credit union plans to open a branch office in the next 12 to 18 months.

Assets for the credit union currently total more than $2 million, with more than $1.5 million in loans on its books and about $2 million in shares (savings). In its 30-year history the credit union has loaned out more than $10 million, losing only slightly less than $8,000.

The credit union is controlled by its members through an elected board of directors currently headed by James Horsch.



Peachey: treasurer-manager

READERS SAY

Doug Liechty Caskey, Goshen, Ind.

Jeffrey Hatton's article "A Miracle—and What Came After" (Nov. 6) leaves me troubled. He left me with the impression that he desired to do what Jesus would have done in a similar situation. Jeffrey even stated that "I believe he [Jesus] would counsel both sides to come together and reach a settlement agreeable to both." Yet his final sentence simply concludes that Jesus calls us to refrain from suits.

I hope that Jeffrey put his own words to action and counseled both sides (to what extent he was able) to come to an agreement. The least he could have done was write to the plaintiff and defendant explaining his own reason for not participating in the suit. I'm left hoping that there is more to this miracle than Jeffrey has told us.

Marnetta Shetler, Iowa City, Iowa

In reading "The Nicaraguans I Know Are Not Communist Aggressors" (Dec. 11), I was reminded of my time in Nicaragua as a short-term Witness for Peace member last May. I was deeply moved by the courage, strength, and spirit of the people as they told us about their lives before and after the 1979 revolution, and now their ongoing struggle to live meaningfully in the face of U.S.-supported Contra attacks.

They were warm and hospitable towards us, making a clear distinction between us and what U.S. policy has done in the war of "attrition" (the act of weakening or exhausting by constant harassment or abuse) against Nicaragua. To the Nicaraguans, concerned Americans helped provide hope that perhaps U.S. policy could change by our influence and actions.

I would like to share an excerpt from a letter which the nursing director from the Polytechnic Institute in Managua, Nicaragua, wrote on November 14. "Please tell your friends, everyone you can think of, to pray for peace, to pray and do something for us, an act of love that will prevent this invasion on my country, Nicaragua. Do all you can to end further aggression to Nicaragua: organize informative meetings and panel discussions on Nicaragua, circulate petitions, write letters to your congresspeople, senators, and President Reagan. We will appreciate it with all our hearts."

"Blessed are the peacemakers, for they shall be called sons of God" (Mt. 5:9).

Doug Zook, Edmonton, Alta.

I thoroughly enjoy reading the *Gospel Herald.* I appreciate and support those people who are a part of this periodical.

I also want to voice my concern over some of the attitudes evident on the "Readers Say" page. I feel sad at the many factions within the church. I do not feel sad that there is diversity, but that there is such a polarization of opinion that open, honest dialogue, between people, has become so difficult. We have groups in the Mennonite Church that have valid concerns that we need to be listening to. It is a serious matter when we reduce a person or group of people to mere labels, such as peace activist, fundamentalist, conservative, liberal, charismatic, traditionalist, feminist, and so on.

Right theology, doctrine, and principles *are* important for us as Christians. And we need all the help we can get in these areas. Yet could we not see our diversity as a strength? Perhaps the different voices among us are God's way of directing us. I hope that as Christians we would be noted for our love rather than our ability to argue about what the Bible says. John 13:34 and 35 seems instructive in this area.

I realize that we may never all agree on how to interpret the Bible and how to live out that interpretation. However, let us keep praying for and talking with each other. We all have gifts to bring to the body of Christ. I hope we can be mature enough to respect another's view and honestly try to hear what they are saying.

Let us strive to live out Ephesians 4:3 "being diligent to preserve the unity of the Spirit in the bond of peace."

Joetta H. Schlabach, Managua, Nicaragua

I want to affirm the ministry of *Gospel Herald.* It's a very important means of keeping ourselves up to date with the activities and issues that the Mennonite Church in the U.S. deals with. We've been particularly grateful for the coverage you've given to Central America. We're no doubt partial because we live here, but we can't help but believe that the historical and geographical closeness ties North and Central America together, and as a North American church we cannot ignore the conflict and struggle playing itself out in Central America.



Paul Erb (left), editor **Gospel Herald** *1944-1962. Daniel Kauffman, editor 1908-1944.*

What they are saying about **Not by Might**

Last summer Herald Press published **Not by Might,** a *Gospel Herald* memorial volume in honor of our 75th anniversary. Here is what some readers have said about it.

Carole Marnet wrote, "In scanning the articles, I noticed the *Gospel Herald* was a pioneer for social and spiritual concerns. The first article by a woman was written in 1908, and in 1909 C. K. Hostetler pleaded for better race relations between whites and blacks.

"I would recommend the book to anyone interested in the church. It helped me appreciate our heritage and gave me a better insight into what the church believes today, and why. A welcome addition to church libraries."

You may purchase your own copy of **Not by Might** at the special *Gospel Herald* price by returning the coupon below with your check for $7.10 (U.S.).

To *Gospel Herald,* 616 Walnut Avenue, Scottdale, Pa. 15683
Please send us **Not by Might** at the special *Gospel Herald* subscriber's price of $6.65 per copy plus 45¢ for postage and handling

____copies @ $7.10 (in U.S. funds)

Sales tax (Ind. 5% & Ill. 4%) $_____

Total amount submitted $_____

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Please send check or money order with your order. We cannot bill orders at this special rate.

MENNOSCOPE

Excessive drinking has been ruled as the cause of the one-car accident that claimed the lives of two Hesston College students in November. Kansas Highway Patrol tests showed that the level of alcohol in the driver's blood was above the legally intoxicated level. Killed were John Aramburu of Brownsville, Tex., and Clair Stauffer of Hesston, Kan. Two others were injured—John Grasse of Ephrata, Pa., and Jim Phelps of Woodland Park, Colo. "During the months ahead, we at Hesston College will do everything possible to help all of us understand and deal with issues concerning the use of alcoholic beverages," President Kirk Alliman said in a letter to students, faculty, and staff. He said later that Hesston will continue to oppose the use of alcohol, "knowing full well that some students come to Mennonite colleges from homes and congregations where alcohol is tolerated."

David and Ida Weaver were honored for 25 years of church planting work in Mississippi during a recent celebration on a ball field near Weavers' first home in Mashulaville. Much of Weavers' work was among the Choctaw Indians, and they were instrumental in starting four local Mennonite congregations—Choctaw Christian, Nanih Waiya, Noxubee, and Pearl River. Weavers' work among the Indians was sometimes met with hostility from white neighbors. David and Ida are currently pastoral leaders of Poarch Community Church among the Creek Indians in Alabama. This and the four congregations in Mississippi are part of Gulf States Fellowship of the Mennonite Church.

Thirteen Mennonite Church projects have received $48,000 in grants from Mennonite Mutual Aid Association's fraternal funds. Two of them are Afro-American Mennonite Association projects: a 1986 conference on "The Black Church, the Third World, and Peace" and a manual to develop leadership skills in black congregations. Other grants will help provide short-term service opportunities for minority youth, education and training for pastors, materials on death and dying, and a voluntary service worker for Christian Conciliation Service in Cincinnati, Ohio.

Over 50 participants shared questions and concerns at a mutual aid forum in Kidron, Ohio, on Nov. 17. Sponsored by Mennonite Mutual Aid, the forum was a chance for congregational mutual aid representatives and pastors to discuss life insurance, sharing programs, wellness, estate planning, and other topics with MMA staff persons. The forum was part of the series of regional events that have replaced the Mennonite Mutual Aid Association biennial delegate meetings.

Willard Krabill has been named health consultant for Mennonite Mutual Aid. A medical doctor in Goshen, Ind., his duties include advising MMA on its wellness programs and medical plans, giving counsel on ethical problems related to medical care, and writing a monthly column—"House Call"—for *Mennonite Weekly Review*. Krabill continues his work as full-time physician for Goshen College.

New radio spots for congregational outreach are now available from Mennonite Board of Missions. Entitled *The Jesus Connection*, the twenty 60-second spots use quotes, dialogue, and stories to deal with life situations and issues. Recorded by Art McPhee of MBM's former *Art McPhee in Touch* radio program, the series calls people to faith in Christ and involvement in a local congregation. Congregations can order the series for use in their communities by contacting MBM at 1251 Virginia Ave., Harrisonburg, VA 22801.

A 1,000-year-old silk embroidered tapestry from China has found its way to Goshen College. The tapestry was owned by New York Metropolitan Opera Company tenor Enrico Caruso and then displayed throughout China and the United States before it was acquired by Harold and Wilma Good, who were the major donors for the Goshen College library which bears their name. The tapestry was donated recently to the college and will be on permanent display in the library.

Goshen College music professor Philip Clemens has had one of his songs accepted for publication by Lawson-Gould Music Publishers of New York. Called "An Irish Blessing," it was composed for the 1982 spring tour of the college's Chamber Choir.

Forty persons with visible handicaps tell their story in *So Who's Perfect*, a new book from Herald Press at Mennonite Publishing House. The author is Dhyan Cassie, a teacher of the deaf who now works as an audiologist with the elderly and multiply handicapped in Philadelphia.

Gabriel Alfaro recently began a year of broadcast training at World Radio Network's station KBNR in Brownsville, Tex. He is a member of Iglesia Menonita Del Cordero in Brownsville. Alfaro was accepted for training with the understanding that at the end of the year he will seek employment in commercial radio in Brownsville and be available to work as a volunteer at KBNR. Conrado Hinojosa, his pastor, and Elias Acosta, director of Menno-Latin Association of Communication, helped develop this plan for young Hispanic Mennonites to learn skills in radio. Mennonite Board of Missions and Mennonite Central Committee are cooperating with South Central Conference to provide $150 per week toward Alfaro's support. He and his wife, Maria, have two children.

A specialized treatment team to care for psychiatric patients over the age of 60 has been established by Philhaven Hospital, a Mennonite mental health center in Lebanon, Pa. The team consists of therapists and patient care staff who have special training and interest in the needs of the elderly. During the past few years Philhaven has experienced an increase in the number of older adults seeking admission.

Nine duplex buildings for the elderly are under construction at Sunnyside Village in Sarasota, Fla., as part of the 36-acre retirement community's first phase of expansion. They will be ready for occupancy in April. Sunnyside Village, sponsored by local Mennonite congregations, is planned for active, independent persons over 55. More information on the duplexes is available from Administrator Ben Eberly at 5201 Bahia Vista St., Sarasota, FL 33582.

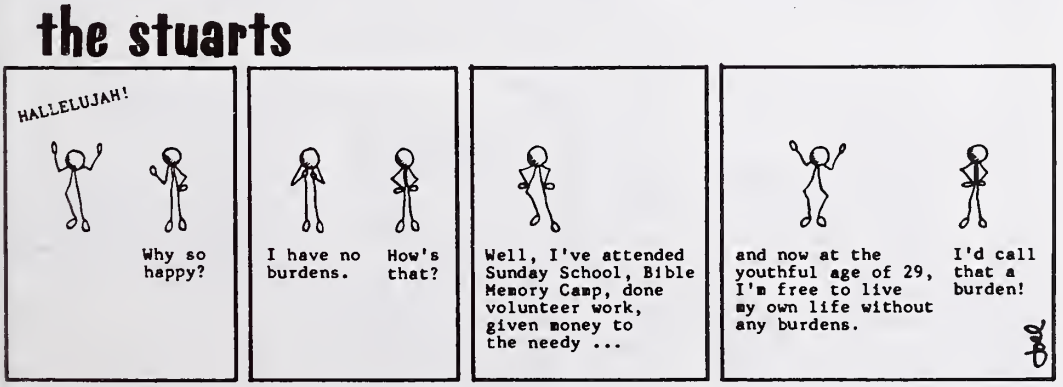
Two physicians, two psychologists, and a fiscal services director have joined the staff of Philhaven Hospital, a Mennonite mental health facility in Lebanon, Pa. The physicians are Douglas Ockrymiek, D.O., of Mt. Gretna and John Biever, M.D., of Annville. The psychologists are Curt Nicholson, Ph.D., of Manheim and Emory Otto, Psy.D., of Lititz. The fiscal services director is James Hess, CPA, of Landisville.

A Dublin, Ireland, bicycle manufacturer involving a Mennonite worker was the subject of a recent newspaper article. The business section of *The Sunday Press* featured the Phoenix bicycle, the country's only Irish-made two-wheeler. Paul Nelson, a mission worker sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee, is codirector of the enterprise. Production began last March.

The publishers of the *Mennonite Your Way* **directory are conducting five bus tours in 1985,** with lodging in Mennonite homes. The tours will originate in Lancaster County, Pa. The destinations and dates are: Florida, Feb. 21-Mar. 2; "Tulip Time," Holland, Mich., May 13-19; Canadian Rockies, June 15-July 6; Springs (Pa.) Folk Festival, Oct. 3-4; and Smoky Mountains, Oct. 22-27. More information is available from Leon and Nancy Stauffer at Box 1525, Salunga, PA 17538.

The all-unit annual meeting of Mennonite Disaster Service will be held Feb. 8-9 in Archbold, Ohio, at Central Mennonite Church and at Four-County Vocational-Technical School. Guest speakers will include a recipient of MDS assistance, a top official of American Red Cross, and a Conservative Conference evangelist-teacher. MDS is sponsored by Mennonite Central Committee and currently headed by Nelson Hostetter. More information on the annual meeting is available from him at Box M, Akron, PA 17501.

A reunion of the Belton, Mont., Civilian Public Service unit of World War II will be held July 26-28 at Creston Grange Hall near Kalispell, Mont.



The Mennonite Church General Board office in Elkhart, Ind., has been experiencing telephone difficulties. The staff extend their apologies for the inconvenience this has caused. If their 219-294-7131 number continues to be a problem, callers may use 219-294-7523.

Missionary comings/goings:
•*Floyd and Janet Blosser* arrived from Italy recently for a four-month furlough. They completed their first term as missionaries on the island of Sicily under Virginia Mennonite Board of Missions. Their address is 1610 Mt. Clinton Pike, Harrisonburg, VA 22801.

Mennonite Economic Development Associates job openings:
•*Senior manager in U.S. office* to help develop Domestic Division. Business or related experience and managerial ability required.
•*Director of MEDA work in Jamaica.*
•*General manager* of wood products manufacturing in Jamaica.
•*Plant manager* of wood products manufacturing in Jamaica.
•*Director of MEDA work in Haiti.*
•*Cooperative adviser* of cocoa production and marketing in Haiti.

Contact President Neil Janzen at MEDA, 400-280 Smith St., Winnipeg, Man. R3C 1K2.

New members by baptism and confession of faith: *Oxford Circle,* Philadelphia, Pa.: Wayne Schmucker and Timothy Leaman. *Manson, Iowa:* Roger and Denise Holdeman by confession of faith.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bauer, Stephen and Shirley (Saltzman), Phoenix, Ariz., second daughter, Alissa Jayne, Nov. 1.

Brandenberger, Steven and Cathy (Lamb), Middlebury, Ind., third child, second daughter, Laura Elizabeth, Oct. 11.

Brubacher, Jim and Sharon (Martin), New Hamburg, Ont., third child, second son, Jordan Martin, Nov. 25.

Clouse, Randy and Pam (Swartzendruber), Goshen, Ind., second son, Daniel William, Nov. 23.

Gagliano, Mario and Bev (Bearinger), Alma, Ont., third son, John Paul, Nov. 27.

Hartman, Charles and Emma (Ressler), Howe, Ind., fourth son, Joseph Ressler, Dec. 5.

Lewman, Rich and Collene (Nussbaum), Harrisonburg, Va., first child, Benjamin Richard, Dec. 11.

Miller, David and Sally (Gascho), Waterloo, Ont., first child, Carly Anne, Oct. 26.

Miller, Mike and Trena (Tverdy), Buhl, Idaho, second child, Ezra John, Sept. 6.

Otto, Omer and Kathy (Gingerich), Kokomo, Ind., third child, first son, Jared Lee, Aug. 18.

Schiedel, Ron and Leslie (Cook), Breslau, Ont., third child, second son, Adam Craig, Dec. 3.

Stoltzfus, Douglas and Pamela (Brenneman), Williamsburg, Iowa, second daughter, Kara Jo, Nov. 21.

Stutzman, Dwight and Debra (Brenneman), Buhl, Idaho, third child, second son, Tucker Paul, Sept. 14.

Sutter, Daniel and Sheri, Morton, Ill., third son, Clifford Wily, Dec. 7.

Unzicker, Michael and Christy (Yordy), Morton, Ill., first child, Chad Michael, Dec, 8.

Witmer, Ron and Yvonne (Stoltzfus), Wooster, Ohio, first child, Jacqlyn Shavonne, Dec. 7.

Yoder, Dan and Donna (Witlow), Eureka, Ill., second child, first son, Robert Elliot, Dec. 11.

Yoder, Keith and Carla (Leichty), Goshen, Ind., first child, Alyssa Jo, Dec. 1.

Zehr, Bob and Joyce (Gingrich), Eureka, Ill., first child, Jeffrey Wade, born on Nov. 11, 1984; received for adoption on Nov. 20.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Eash-Yoder. Perry Eash and Edna Yoder, both from Shipshewana, Ind., Clinton Frame cong., by Vernon E. Bontreger, Dec. 1.

Gerber-Richard. Steve Gerber, Eureka, Ill., Roanoke cong., and Kristina Richard, Creston, Ohio, Crown Hill cong., by Ernie Hershberger, Nov. 23.

Kurtz-Sommers. Larry Kurtz, Hartville, Ohio, and Vicki Sommers, Uniontown, Ohio, both of Hartville cong., by Richard F. Ross, Dec. 15.

Nolt-Ranck. Leslie Nolt, Mount Joy, Pa., East Petersburg cong., and Pamela Ranck, Ronks, Pa., Strasburg cong., by Charles E. Good and Donald Good, Dec. 1.

Pierson-Weidner. Harlen Pierson, Eureka, Ill., Roanoke cong., and Patricia Weidner, Eureka, Ill., Catholic Church, by John Lynch and Eldon King, Nov. 17.

Schrock-Kempf. Jeff Schrock, Pettisville, Ohio, North Clinton cong., and Junetta Kempf, Eureka, Ill., Roanoke cong., by Eldon King, Sept. 22.

Sommerfeld-Shenk. Martin Sommerfeld, Sharon Springs, Kan., Wesleyan Church, and Mary Shenk, Quarryville, Pa., River Corner cong., by Lester K. Denlinger, Nov. 24.

Unruh-Stutzman. Mark Unruh, Durham, Kan., Central Heights cong., and Barbara Stutzman, Buhl, Idaho, Filer cong., by Lance Eisile, July 28.

OBITUARIES

Garber, Samuel D., was born in Ness Co., Dec. 7, 1886; died at Schowalter Villa, Hesston, Kan., Dec. 11, 1984; aged 98 y. On June 6, 1920, he was married to Mamie Plank, who died on Jan. 16, 1973. Surviving are one daughter (Alma—Mrs. Vernon Blosser), 3 grandchildren, and 4 great-grandchildren. He was a member of Pleasant Valley Mennonite Church, Harper, Kan., where funeral services were held on Dec. 13, in charge of Weldon Martens and Wesley Jantz; interment in the church cemetery.

Heer, Agnes, daughter of John and Magdalena (Westfall) Heer, was born in Peel Twp., Ont., Sept. 24, 1905; died of heart failure at K. W. Hospital, Kitchener, Ont., Dec. 2, 1984; aged 79 y. Surviving are 2 brothers (Albert and Jacob Heer) and one sister (Eleanora—Mrs. Frank Clark). She was a member of Elmira Mennonite Church, where funeral services were held on Dec. 5, in charge of Ken Bechtel and Richard Yordy; interment in Breslau Mennonite Cemetery.

Hess, Mary, daughter of Abe L. and Anna Hess, was born at Hesston, Kan., June 9, 1903; died at Schowalter Villa, Hesston, Kan., Dec. 4, 1984; aged 81 y. Surviving is one brother (Abe L. Hess). She was a member of Hesston Mennonite Church. Funeral services were held at Schowalter Villa on Dec. 7, in charge of Jerry Quiring, Dan Johnston, and Wesley Jantz; interment in Eastlawn Cemetery.

Lefever, Martin M., son of Martin and Amanda (Mylin) Lefever, was born in Lancaster Co., Pa., Jan. 26, 1894; died at Lancaster General Hospital, on Dec. 8, 1984; aged 90 y. He was married to Elizabeth M. Gerlach, who died in June 1983. Surviving are 4 sons (Ernest L., Leon G., John M., and Clair G.), 6 daughters (Arlene—Mrs. Chester Eshleman, Cathleen—Mrs. Roy Brandt, Edith—Mrs. Paul S. Hess, Ruth—Mrs. Ron C. Simpson, Gladys—Mrs. Irvin J. Sensenig, and E. Grace Morrow), 45 grandchildren, 44 great-grandchildren, and 3 sisters (Edna Weimer, Florence Dagen, and Verna Shimp. He was a member of Millersville Mennonite Church, where funeral services were held on Dec. 11, in charge of Abram Charles, Herbert Fisher, and Ralph Ginder; interment in Millersville Cemetery.

Loux, Jacob L., son of Abram C. and Martha (Landis) Loux, was born in Franconia Twp., Pa., July 9, 1912; died of a heart attack at Grand View Hospital, Sellersville, Pa., Dec. 7, 1984; aged 72 y. On Sept. 2, 1933, he was married to Edna Landis, who survives. Also surviving are 4 sons (Harlan L., Jacob L., Robert L., and Ronald L.), 9 grandchildren, 5 great-grandchildren, and 2 brothers (Curtis L. and Norman L.). He was a member of Franconia Mennonite Church, where funeral services were held on Dec. 11, in charge of Floyd Hackman, Earl Anders, Jr., and Curtis Bergey.

Metzler, Ross D., son of Abram and Susan (Denlinger) Metzler, was born at Kinzers, Pa., Feb. 22, 1913; died of a heart attack at his home in Bedford, Pa., Nov. 22, 1984; aged 71 y. On June 21, 1936, he was married to Margaret Marie Blough, who survives. Also surviving are 6 sons (Ralph, Marvin, Jay, Elmer, David, and James), 5 daughters (Avonelle Peachey, Jane Lehman, Ruth Kuhns, Rhoda Yoder, and Shirley Yoder), 2 brothers (Mark and Ted), and one sister (Alta Moseamen). He was preceded in death by one daughter (Reba Jean) and one sister. On Apr. 19, 1942, he was ordained to the ministry and served congregations at Rockton, Pa.; First Mennonite, Johnstown, Pa.; Mattawana, Pa.; Manbeck, Pa.; Meyersdale, Pa.; and Friendship Village Camp Church. Funeral services were held at Allensville Mennonite Church on Nov. 25, in charge of Raymond Peachey, Erie Renno, and Timothy Peachey; interment in Mattawana, Pa.

Riegsecker, Neomah, daughter of Emanuel J. and Mary (Bender) Miller, was born in Elkhart Co., Ind., Jan. 12, 1893; died at Goshen (Ind.) General Hospital on Dec. 5, 1984; aged 91 y. On Dec. 23, 1915, she was married to John Riegsecker, who died on May 8, 1970. Surviving are 4 daughters (Mary—Mrs. Harry Rice, Louise—Mrs. Arthur Hoogenboom, Lillian—Mrs. Fred Slabach, and Doris—Mrs. Roy Keim), 4 sons (Jesse, Duane, Richard, and Robert), 27 grandchildren, and 33 great-grandchildren. She was preceded in death by one daughter (Dorothy), 2 sons (Lloyd and John, Jr.), 2 grandchildren, and 9 brothers and sisters. She was a member of Clinton Frame Mennonite Church, where funeral services were held on Dec. 8, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

CALENDAR

Media and Ministry Internship, Harrisonburg, Va., Jan. 7-11, 1985
New York State Fellowship delegate session, Syracuse, N.Y., Jan. 12
Mennonite Church Canada Coordinating Committee meeting, Leamington, Ont., Jan. 17
Mennonite Central Committee annual meeting, Berne, Ind., Jan. 25-26
Mennonite Board of Education Board of Directors, Elkhart, Ind., Feb. 7-9
Mennonite Publication Board, Pittsburgh area, Feb. 8-9
Mennonite Disaster Service annual all-unit meeting, Archbold, Ohio, Feb. 8-9
Conservative Conference ministers' fellowship, Goshen, Ind., Feb. 11-15
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 21-23
Afro-American Mennonite Association Board of Directors, Feb. 28-Mar. 2
Alive 85, Denver, Colo., Apr. 11-14

ITEMS AND COMMENTS

Religious groups could lose billions under new tax plan

Religious organizations could lose a total of $8 billion in contributions in 1985, if a new Reagan administration tax simplification plan is approved, according to a study unveiled by Independent Sector, a coalition of charitable organizations. Charles Clotfelter, economics professor at Duke University and the study's author, said that religious groups are the "most important" recipients of charitable giving in the U.S. Religious donations would decline by 18 percent if U.S. Treasury recommendations unveiled on Nov. 28 are accepted by President Reagan. The decline of donations would result from the repeal of tax deductions for non-itemizers, and a limit on deductible donations and gifts of appreciated property. "The administration has shown a reluctance to support charitable organizations, despite the president's repeated statements in favor of the voluntary sector," said Bob Smucker, vice-president of Independent Sector for Government Relations.

Faith Assembly founder dies in Indiana

Hobart Freeman, who urged his followers to spurn medical care, apparently practiced his own teaching in his final days, spurning medical care, just as he urged members of his Faith Assembly church to do. Freeman, 64, founder of the controversial Faith Assembly Church, whose members recently have been charged and prosecuted in several cases for denying medical treatment to severely ill children, died on Dec. 7 at his home near Shoe Lake in northern Indiana. Freeman had been ill for about a month and did not receive medical care for his ailments.

Church of England approves ordination of women in principle

Ordination of women to the priesthood has been approved in principle by the General Synod of the Church of England. The Nov. 15 decision represented a major shift of ground, and was supported by a majority of bishops, clergy, and laity. Preparation of the enabling legislation and its consideration at all levels within the established church means it is unlikely that the issue will return to the general synod before five or six years. When it does, it will require a majority of two thirds in each of the houses of bishops, clergy, and laity for it to be enacted. This decision by the Church of England, mother church of the Anglican communion, is bound to have repercussions among member provinces around the world. Six such autonomous churches already ordain women to the priesthood. They are Canada, Hong Kong, Kenya, New Zealand, Uganda, and the United States.

Jesuits 'dismiss' Cardenal, education minister in Nicaragua

The Jesuit order of the Roman Catholic Church apparently has expelled Nicaraguan clergyman Fernando Cardenal for violating a church ban on priests in politics and refusing to give up his post as education minister in Nicaragua's Sandinista government.

The expelled Jesuit is one of four Roman Catholic priests holding high-ranking positions in the Nicaraguan government. The others are his brother, Ernesto Cardenal, a poet and Sandinista minister of culture; Miguel d'Escoto, a Maryknoll priest who is foreign minister; and diocesan priest Edgard Parales, who is ambassador to the Organization of American States.

One Jesuit source in the United States, who asked to remain anonymous, speculated that the Catholic leadership chose to act on Father Cardenal and not the other three because of the Jesuits' long and strong tradition of obedience to the pope, as well as the fact that "he (Cardenal) is so public. These sorts of things are a problem usually only when the defiance is so public," he said.

Religious affiliations will show little shift in 99th Congress

Catholics remain by far the largest religious group in the newly elected 99th Congress, but Episcopalians, Methodists, and Baptists registered the largest gains in the 1984 congressional elections, according to a biennial survey by Americans United for Separation of Church and State. The new Congress will have 142 Catholics (a gain of one), 76 Methodists (a gain of three), and 67 Episcopalians (a gain of six). Fourth-place Presbyterians held their own with 56 seats, while fifth-place Baptists increased their number from 46 to 49. The number of Jewish members of Congress is 38, the same as in the previous one. There are 23 Lutherans (a decline of two), and 22 "Protestants" who do not specify a denomination, a loss of one. Fourteen members are associated with the United Church of Christ (a gain of one), 12 are Mormons (no change), and nine are Unitarian-Universalists (a loss of one).

Graham crusade update: record numbers, friendly criticism

The repercussions of Billy Graham's long, hot summer of evangelism across England are still being felt. A detailed survey of those in the southwest of the country who went forward at meetings shows that 67 percent are still in touch with their churches. The crusades, which were the highlight of a three-year Mission England outreach, went down in history as the biggest religious event ever to take place in the nation. They also produced some of the highest numbers of inquirers (those who came forward during the sessions) in the evangelist's entire ministry. At the same time, however, pressure continues to try to persuade the Billy Graham organization to make radical changes in its "road show." Many English church leaders believe host churches should play a bigger part in the platform presentation at such crusades.

Marsden carves middle ground between creationism and evolution

Most people regard the theory of evolution and the theory of creation as mutually exclusive beliefs. This perception frustrates those who embrace a third option, those who say that evolution and creation theory are compatible. One such person is George Marsden of Calvin College, Grand Rapids, Mich. Marsden, a widely-published and respected evangelical scholar, said that the key point for the Christian is not whether man evolved from lower animals, as evolution theory teaches, but whether God had a hand in whatever process resulted in life as we know it. "Historically, the fact of the matter is that evangelicals have long proposed middle positions," he said. He cited examples of highly respected evangelicals who, soon after Charles Darwin announced his theory of evolution, proclaimed that this theory did not necessarily refute their theology.

Lutheran-Catholic dialogue in India produces common 'opinions'

The first-ever Lutheran-Catholic dialogue in India has produced a six-point joint statement detailing a "convergence of opinions" on such issues as the nature of the church, Christianity in India, and social concerns such as the caste system. The joint statement was released in December. Among the six points listed, participants said the "nature of the church should be defined in terms of its mission to the world." The statement placed primary emphasis on the church's identification with the poor and the culture in which it is working.

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The farm problem

The world is full of ironies. One that impresses me currently is the fact that people are starving in Ethiopia while farmers are going bankrupt in the U.S.

However, the present farming crisis is not the first in U.S. history. In 1936 Daniel Kauffman wrote, "We have heard the farmer pitied in public and private for something more than half a century. Especially during the political campaigns preceding general elections.... It will probably take several more political campaigns to reach the heart of his troubles" *(Not by Might*, p. 70).

Many of us who grew up on farms in the thirties will recall that while there was usually plenty to eat, there was not much of anything else. The depression of the early eighties has probably been the closest thing to the thirties the U.S. has experienced for 50 years. It has fallen harder on farmers than on certain other groups because they were vulnerable to fluctuations in interest rates and in land values. (This is not to overlook the dilemmas of the unemployed. They are even less in charge of their destinies.)

In "Economic Roots of Farm Distress" *(Catholic Rural Life*, Sept. 1984), agricultural economist Harold Breimyer analyzes the farmers' dilemma at some length. He traces it basically to a change in monetary policy by the Federal Reserve Board in October 1979, "to keep money tight and interest rates high." Breimyer reviews the buildup through the seventies and how "Inflation paid for a lot of farmland in the 1970s.

"Moreover, in the shrill tones of an Isaiah I and others warned that the paper values were flimsy. They would not last. The big numbers on farmers' balance sheets would be erased by any slowdown or stopping of inflation.

"Rarely is a prophet proved so accurate. One wonders if Isaiah fared as well."

The effect of the tight money policy, says Breimyer, has fallen unfairly on certain groups such as farmers and other small businesses and he proposes that the government has a responsibility to provide relief to these groups. One way would be to reduce the interest rate which, he holds, should normally be no more than "three or four percent higher than the inflation rate. The present 'real' rate is twice that. Such a rate is extortionate." (His article was published last September.) His other solution is "to issue government bonds to cover a part of the face value of a mortgage."

Others have wondered whether the church can do something about the problem. Eugene Garber, pastor of Pleasant View Mennonite Church, Mt. Pleasant, Iowa, reports that he has tried with so far no results. "A multimillionaire I knew well answered my request ... by saying that he too made some unwise investments in 1980 and is praying that he will be able to survive his problems.... "Wouldn't we be able to sell low interest bonds to our people and couldn't they be secured by the land if enough were sold to free the land of other mortgages at high interest rates?"

Robert Yoder, farmer of Eureka, Ill., and stewardship staff associate for the Board of Congregational Ministries, doubts that the church's concern should go this far. He believes our efforts should be directed rather toward basic mutual aid for anyone in financial difficulty whether farmers or unemployed steel workers. But he believes that to attempt a massive loan program would be to go beyond our level of responsibility or competence. "It would cause false expectations," he said. "Some farmers are so deeply in debt the best 'out' is to go through the bankruptcy court."

Robert believes that with spiritual support one can become bankrupt and still preserve integrity. "Some persons have gone through bankruptcy and been healed."

Ronald Kennel, moderator of the Iowa-Nebraska Conference, agrees that the church would have difficulty in responding from the standpoint of the size of the debts. "The church can hardly touch a $500,000 debt," he said. He reported, however, that the Iowa-Nebraska Conference is setting up an Economic Crisis Council which will be "looking at all the options. It is hard to know where this will come out in terms of financial assistance."

"If one member suffers," wrote Paul to the Corinthians, "all suffer together" (1 Cor. 12:26a). It is a principle which we as a church have tried to nourish. As time goes on and life changes, we need to look for new ways to express our concerns.

The last farmer in either of the Scottdale Mennonite congregations died some ten years ago and his farm is gradually being carved up for housing developments. So we have to go a little farther away to find Mennonite farmers with whom to talk directly about the farmers' dilemmas. But some of us still identify to the extent of gardening, and already the 1985 seed catalogs have begun to arrive in the mail. So we join with farmers in taking courage from the promise in Genesis 8:22 that "seedtime and harvest ... shall not cease."

But for dealing with the crisis in farm financing, we must look to organizations such as the Iowa-Nebraska Economic Crisis Council. We wish them the best.

—Daniel Hertzler

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How Christian is your driving?

by Peter J. Dyck

This message is addressed primarily to those of you who are in possession of two documents: a baptism certificate and a driver's license. If you have been baptized you must have made a profession of being a Christian, and if you have a driver's license you probably drive. And so the question is about these two documents, or how Christian is your driving?

My friend, Frank Peters, former president of the Mennonite Brethren Conference in Canada, was stopped for speeding on the Queen Elizabeth Highway in Ontario. Seeing that the policeman had no special equipment Frank asked: "Officer, do you have radar?" The policeman said he did not.

"Then how do you know I was speeding?" Frank said.

Patiently the policeman explained that there are white lines across the road and a helicopter from above had monitored him as he passed from one white line to the other. "He radioed down to me that you were speeding."

Promptly and cheerfully Frank replied, "Officer, I am a minister of the gospel; I never argue with what comes from above." And just as promptly and cheerfully the policeman wrote out a speeding ticket for Frank Peters. And the penalty? He had to preach a sermon on safe driving in his church in Kitchener.

Don't argue with what comes from above. It seems to me that Frank's flippant statement, that he doesn't argue with what comes from above, is worth pondering. The sixth commandment (Ex. 20:13) says: "You shall not kill." Mennonites quote this a great deal. We have problems with people who want to limit the sixth commandment to murder only. Some say it doesn't apply to war, it only applies to murder. Mennonites disagree.

But if we are so sure that the sixth commandment means all kinds of killing—war, murder, capital punishment, suicide, abortion—how come we are so quiet about it in reference to the slaughter on our highways?

Laurence Martin, who along with Paul Lederach and others developed a study course called *The Christian on the Highway* (1981), told me that he is disappointed that few ministers and churches have used the course. (It is an expansion of the National Safety Council's Defensive Driver Course.)

If Mennonites speak out against war, we ought also to speak out against the killing on the road. Let's compare the number of U.S. dead—those killed in war and those killed on the highways.

Revolutionary War	4,435
War of 1812	2,260
Mexican War	13,283
Civil War (North)	364,511
(South)	133,821
Spanish-American War	2,446
World War I	116,708
World War II	407,316
Korean War	54,246
Vietnam War	56,897
	1,156,000

Highway deaths

1920-1975	2,100,000
1976-1984 at 40,000 each year	320,000
	2,420,000

The difference is 1,264,000!

Over a million more Americans killed on our highways than in all our wars and revolutions! However, a person dead is dead, whether killed by a bullet, bomb, or a speeding car. And God says, don't do it.

In a recent Fourth of July message I talked about church and state relations and said that as Christians and citizens of a country we should always submit to the demands of government but not necessarily always obey. The state is not consistent, but Christians ought to be consistent. The state asks a civilian young man not to kill another person on the highway but will demand from that same young man, when dressed in a soldier's uniform, to kill another person.

In such a situation we say no to the state. No killing, period. But surely there is no reason in the world for refusing our government when it asks us not to kill people on the highways of America. That is a perfectly legitimate, moral, and even Christian demand. And we should obey it—be the first to obey it. So what can we do about it?

Don't speed. In my "Safe Driving" file I have a story told by a policeman about a woman that he had stopped for speeding. He told her she had gone 20 miles over the speed limit. "Okay, so I did," she said, flashing a charming smile at the officer, "but surely that's no reason why you should talk to me in a tone as if I had robbed a bank." From then on the woman never got another chance to say a word. The policeman did all the talking.

What he told her was one gruesome accident story after another, accidents that he had witnessed—all accidents because of speed. Accidents in which there was blood all over the place, accidents in which teenagers had been crippled for life, accidents in which children had been killed, accidents in which parents had been killed leaving their children orphans. All accidents that could have been prevented. "Yes ma'm," he concluded, "I am hard and I'll let no speeder slip through my fingers. I have seen all of those accidents. I was there." By the time he was finished she realized that had she robbed a bank that might have been a lesser crime than what she had done.

If Mennonites speak out against war, we ought also to speak out against killing on the road.

There is a conclusive statistical proof that since the speed limit in the USA has been reduced to 55 mph, accidents and deaths have been drastically reduced. There is no reason in the world to drive like Jehu, unless you're tired of life and want a quick exit into the next world.

Check your driving habits. Like so much else in life, driving becomes a habit. Habits are something we do more or less consistently when we're not thinking about what we're doing. Let me tell about one of my habits. Because I am a fairly aggressive person and always have more things to do than I can get done I am often in a hurry. I used to tailgate. Let me tell you how I was cured of that nasty habit. And you will see that it sometimes takes some of us a long time to discover our habits, to recognize them for what they are, to admit them, and actually be able to name the wrongdoing.

It was a wet and dreary December day in Germany when I hit the scrawniest little Italian Fiat I'd ever seen. It must have looked like an orphan before I hit it, but after I hit the poor thing in the rear it almost disintegrated. And I only just hit it going about 5 or 10 mph. Anyway, how was I to know that it would be sitting there like a dead duck, stalled in the middle of the road

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where I couldn't see it because I had made an S curve and was just coming out from under a bridge embankment. If the road surface had been dry I could have braked better, but that road was slick. And yet, I almost did stop in time. The German police officer was very nice about it. I think he thought it was funny. I didn't. But duty is duty and guilt is guilt; and so he proceeded to write out the ticket.

I remember the incident so well for two reasons: first, because the police officer copying down details from my driver's license suddenly looked up with a smile, stretched out his hand, and said, "Congratulations."

"Whatever for?" I asked.

"Today is your birthday" he said. It was. And second, I remember it because it became the turning point in my driving habit.

Back home I sat down and recalled every accident that I had ever had: that one in Switzerland just after crossing the bridge at Basel; that one in Frankfurt, about two blocks from home; and now this one on my birthday. Suddenly it struck me that they all had one thing in common: in each case I had struck another car from behind. In each case the damage was minor, in each case I had almost come to a stop, but not quite. And so in each case I was, of course, the guilty party.

As I pondered these sobering facts a number of other facts came to mind: for example, I had never had an accident on the open road, only in town; I had never had an accident when I was going full speed, always at speeds of 5 or 10 mph; I had never had a head-on collision; and I had never sideswiped anyone. Every accident had the same pattern. It was almost as if a little voice was saying to me: "Peter, you drive too close to the cars ahead of you."

Our driving, just like our being a Christian, is not perfect, but it is or should be in the process of becoming so.

At first I tried to clear myself. I argued with that little voice; I didn't know that car in Frankfurt was going to stop at the light. He was going so fast and the light was just turning yellow. If he hadn't slammed on his brakes. . . . And the little voice said, "And if you hadn't been so close behind him. . . ." And that dumb little orphaned Fiat sitting there in the middle of the road, hidden from view until I was almost upon it; there's no way I could have avoided hitting it, what with those wet cobblestones. And the little voice said, "And if you hadn't. . . ." If, always *if*. And suddenly it became crystal clear to me that if I didn't tailgate cars I wouldn't run into them when they made unexpected moves. I am not even sure that back then I had heard of "defensive driving," but that was my problem, I was not driving defensively.

Twenty-five years is a long time ago. I have not had an accident since then. I consider myself a good driver otherwise and this blind spot has been taken care of before it was too late. Perhaps you should have a replay of your last 50,000 miles or your last five years of driving to see whether you can discover a weakness, a bad habit, in your driving. Can you name that weakness? Naming it and admitting it is the first step to solving the problem.

Do as Paul says. Our driving shows whether and how much Christ has changed us. Paul said that our old nature is selfish, rebellious, stubborn, and proud but that Christ makes "all things new." Perhaps not often suddenly, but surely gradually we are to become more loving, peaceful, patient, and gentle and persons that exercise self-control (Gal. 5:22). Don't you think that being in possession of a baptism certificate ought to show in our driving?

A part of this peaceful attitude is the willingness to buckle up. Richard Bauman wrote an article, "Nine Reasons for Not Wearing Seatbelts" *(Your Life and Health* May 1982). Among them were (1) Using seatbelts will trap me in a burning or submerged car. The fact is that less than half of one percent of accidents involve fire or water. (2) Putting on seatbelts says to others that I'm not a very good driver and expect to have an accident. (3) You need seatbelts when you drive fast but I never drive fast. Fact: In one study of 28,000 nonbelted passengers involved in accidents, they were driving between 12 and 30 mph. The National Safety Council estimates that 12,000 lives could be saved annually if everyone buckled up.

Don't drink. Statistically 85 percent of all traffic accidents are due to human error. The margin of error vastly increases with alcohol. We all know that alcohol and gasoline don't mix. It has taken the public a long time to rise up in protest against the slaughter on our highways by drunk drivers.

Mothers Against Drunk Drivers (MADD) is one attempt in the right direction. But there is still a great deal of indifference and even objection to stiffer penalties for drunk drivers. Here's how one newspaper put it under the heading "Will the Real Killer Stand Up?"

Tylenol . . .

1. Seven people die in three days.
2. The news media covers the story nationally.
3. The public is warned.
4. Federal agencies intervene.
5. All suspected products are removed from shelves.
6. Killer, if found, will be accused of murder.

Alcohol . . .

1. 25,000 people die each year (almost 70 daily).
2. The news media gives no national attention.
3. The public is not warned.
4. Federal agencies do not intervene.
5. The products are not removed from the shelves.
6. Those who sell the product that kills, and those who use it, are not held responsible for the damage they may cause.

Personally I have never regretted drawing the line this side of alcohol long ago. I don't drink, not even socially. It's a myth that if you don't drink you can't be sociable. I have found that nobody is offended if I don't drink. The facts about alcohol are too disturbing. For example: about 10 percent of any group of people have a predisposition toward becoming alcoholics if they drink. Now why would I want to take that first social drink just to find out whether I am in the unlucky 10 percent category?

Someone explained it this way: Supposing an airline were to sell tickets and say how wonderful air travel is, how safe and comfortable the plane is, how good the food, how expert the pilot, how good the airline's record . . . except for one little detail—during the flight one of every ten seats is going to drop out. These seats are not marked so nobody can know which one it will be. Now how many people do you think would buy tickets and board that plane?

If the potential is there to become an alcoholic—1 out of 10—why take the first drink? Why?

Can we learn to drive with the "mind of Christ"? Jesus said many times, "Follow me." He is our example. How does humility and service, as symbolized in the washing of feet, translate into driving? How does forgiveness, as Jesus taught it, relate to our attitude behind the wheel? Paul said Christ makes all things new. We believe that, and from that it follows that if Christ has really changed us, or is changing us, it will show in our driving, in courtesy, consideration, patience, yielding the right of way, helpfulness, and always demonstrating the mind of Christ.

Someone may say, "That's all well and good. Jesus was perfect but I am not." In the National Safety Council's Defensive Driving Course the word "perfect" appears frequently. There is reference to having made a "perfect trip"; in dealing with passing and being passed there is the reference to a "perfect pass." The NSC didn't think that "perfect" was too strong a term to use in connection with driving. The problem for most of us is that "perfect" suggests a state of being, as though one could say, "I am perfect." That of course is not true.

Perfection is a process. Our driving, just like our being a Christian, is not perfect, but it is or should be in the process of becoming so.

And the process by which we move in the right direction in our action and reaction is our responses. Defensive driving is to drive in such a way that accidents are prevented in spite of the actions of other people or the conditions around us.

Responses can be altered, we can learn. Change is possible. Courtesy, kindness, patience, consideration for others can be learned. We can become more loving, also in our driving, provided that we look to Jesus. He invites us to learn from him. And remember, our children are watching, they are learning from us.

Do we bring honor to Christ in the way we drive?

Loaves and fishes

by Lauren King

"What brings you here to the shrine today, my son?"

"I've come for your help, great priest. My ewes aren't lambing as they should. And there's been no rain for weeks. My barley will burn up if it doesn't rain soon. Can the great god Baal help me? I have brought coins for him."

"Baal will help. Here, my son. Take this medal of Baal. Hang it around your neck and wear it all the time. It has in it the power of Baal; I have prayed over it. And this scrip has on it a prayer that you must say at sunrise every day, facing the sun. If you do these things your ewes will surely lamb and Baal will surely send rain. He is bound by my prayers over the medal and the scrip. He thanks you for the coins."

"Madam, uh . . . you see, there's this girl. I want to marry her, but she won't even look at me. She's rich, or her father is, and she's the only child. Can you do something to help me?"

"I am Madam Sri Fatilla, and I control the unseen powers of the universe. The contribution will be $500—yes, I said $500. Thank you. Now take this and wear it over your heart. There is power in it, and you will have the girl."

These are examples of what is called *magic*, a practice worldwide and ages old. Sometimes it is found with religion, as with the Baal example, and sometimes independent of religion, as with Madam Sri Fatilla. It professes to meet human needs and desires for health, possessions, success, popularity, or whatever. And so people resort to it for things that they know or fear they cannot get in their own power. They seek a power which controls human affairs and can guarantee that they secure what they desire. They believe that events can be ordered or controlled by the help of "certain manipulations, incantations, prayer-like practices, amulets, and rites, or through special knowledge," as one encyclopedia puts it. They expect to get what they want through automatically effective rites and objects. The most common of these objects, widely and long used in pagan cultures, is the amulet, some object carried on the person and guaranteeing the securing of whatever is desired.

It was a Christian service, one especially for healing. Those wanting to be healed were in a circle before the preacher.

"Now I want all of you to repeat this three times: 'In the name of Jesus I am being healed.' Now again. Now you must repeat it three times again, but this time as you repeat it you will feel the power of Jesus healing you." Three times three—a sacred number squared.

Lauren King, Norwich, Ohio, is a retired English professor at Malone College and a member of the Friends (Quaker) Church.

The letter contained a small vial of oil, which I was assured was God's "holy anointing oil." With it I was to make a cross on my forehead, then on each bill in my wallet, and on my checkbook. Finally I was to mail to the sender my largest bill, so that God's certain blessing would be great. Big investment, big return. I was assured that "God's Spirit is in this letter"; that is, there was controlling power in the paper. Here was a rite by which I could control my finances and get wealth.

If you have noticed any similarity between the Baal priest/Madam Sri Fatilla of the first examples and the preacher/letterwriter of the second, you are right. All four are examples of the system of ideas called *magic.*

Christian preachers have unconsciously, in their interpretation of the gospel of Christ, slipped over into ideas and practices exactly parallel to pagan magic.

Not that the Christian preachers are consciously practicing magic. Rather, they have unconsciously, in their interpretation of the gospel of Christ, slipped over into ideas and practices exactly parallel to pagan magic.

Other preachers are not quite so obvious as these above. They go at the matter like this: "My text this morning is Matthew 11:22. Open your hearts to its glorious promise: And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Do you realize what Jesus is binding himself to in your behalf? All things, whatever you want—they are all yours. Right now!

"Do you want a Rolls Royce to ride to work in, to that assembly-line job of yours? Just ask Jesus for it, and if you believe, you will have it. Jesus has promised; he is bound. You hold the key that controls. It's your faith. With it you tell Jesus what he is to get for you. But that faith has to be pure, never wavering." Here is not an amulet nor a rite, but something that sounds very scriptural—your faith. It sounds like the gospel of Christ.

But there is a difference. These pictures of God make him a Great Gumball Machine. He is full of gumballs like money and abounding health and Rolls Royces. And if I bring my nickel, or quarter, I can certainly get out of him whatever I want. It may be—almost always includes—"seed money," an amulet, words repeated, or faith, but with this key to power I can infallibly get out of God what I want. This is valuing God for what I can get out of him, not for himself.

Charles Colson calls it a what's-in-it-for-me religion. That's the kind of religion that Satan tried to prove that Job had. But God said, "No. Job serves me for what I am." So God let Job lose everything. And Job, bewildered in this sea of incredible troubles, yet affirmed, "Though he slay me, yet will I trust him." Thus proving Satan wrong and giving us a clear picture of what God wants from us. For in this God is like us. What human being wants to be valued for what he can give the seeker of benefits? Every heir to a great estate is surrounded by such "friends" and he despises every one of them. They do not love him; they drool for the goodies. Jesus told the multitudes (Jn. 6:26) after his feeding the five thousand that they were tagging along with him for the loaves and fishes, not for himself. No, God does not care to be seen as the Great Gumball Machine.

Moreover, this teaching about God sees me as really controlling him. He must respond; he is bound by the preacher's praying and faith, or by mine; he must do what I ask. He has submitted himself—God the eternal, the omnipotent, the omnipresent, the infinite, the ineffable—God has submitted himself to my wants.

Contrast with Paul. And there's the point: God must give me what *I* want, not what *he* wants. He is to have no discretion. I want what I want, and I'll get it. Contrast that with Paul's attitude when he writes: "But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him." Notice what Paul wanted—just to know Christ and be found in him.

And what did he count but loss and rubbish? Why, all those good things the preachers profess to get from God. He was at least potentially wealthy; he was highly educated; he was the rising young star of the Pharisees; he seems to have been in vigorous health. Paul had a "good-things" life before him. But instead of going for these things, he gave them all up that day under that divine light. He chose Jesus Christ, not for what he could get, but just Jesus for himself. And with that choice he got wanderings, shipwrecks, beatings, stoning, prison, death. And yet he rejoiced in the choice.

Here in Paul is the truly Christian attitude in contrast with that of magic. Magic claims to control so as to get; Christianity sees God as the high and holy one, who is free in his giving and taking and cannot be compelled or forced. And whom merely to know surpasses all we can imagine of good. The "magic" attitude is far from that of Job and Paul, and of Jesus in Gethsemane.

But let us not look too disparagingly on those who in the grip of their desires seek to control God. We too have perhaps been touched by "foxhole religion": "God, if you will get me out of this, I'll be faithful from now on." Not exactly controlling God, but the next thing to it—trying to buy him off, to bargain with him for what we want. And when are our prayers more fervent—when we are praising and adoring God for himself, or when we want something badly? Like getting well or getting that job?

I believe in God

by Richard C. Detweiler



The young child of a Pennsylvania couple fell from a second story window and was killed. After that, the mother no longer believed in God. Why should she? Or why had she prior to the tragedy?

One of the earliest Russian cosmonauts returned from outer space and reported that from all he could see there was no God out there.

The late Francis Schaeffer wrote a book in which he sought to prove that up to a point one can logically conclude that God *is* there.

Perhaps it depends on where you stand. In World War II the saying was that there are no atheists in foxholes. Perhaps God is of our own making for our own needs. Sometimes in my mind I try to carry out some questions just to see how far I can go before everything blurs into a whirling absurdity.

Here we are—floating, rotating, and revolving on a planetary sphere in space, somehow hanging on, creatures who were born and began to breathe air and live and who are self-conscious and can say to ourselves, "I am . . . I am . . ." and then we die.

Then what? What is all this? Are we imagining reality? Is it all some kind of fantastic dream? How did it all begin without a beginning? How did I come to be who never was before? How and why do I exist now?

Recently I held, looked at, fed, and wondered at our first grandchild, and I felt I believed in God all over again. But suppose I didn't have a grandchild or, like Helen Keller, never saw a sunset or never read Francis Schaeffer?

Jesus made a very simple statement to his disciples when they were troubled about what might happen to them with Jesus' upcoming death. He said, "Believe in God, believe also in me."

Consider Jesus' words to Peter: "Flesh and blood has not revealed this to you, but my Father who is in heaven." He seems to assume that Peter was believing in the God who had in some way already addressed that fisherman disciple.

We sing, "He lives, I know he lives, he lives within my heart." When we sing that we're not quite sure if we're singing about Jesus, and if so, then where is God out there, or how does the Holy Spirit fit in the picture? In any case, a lot of things live in my heart—like love, so that when a date goes right we believe in God a lot more than when it fizzles.

Avoiding the problem will not make it go away. Suppose it's all real. Suppose God is and that he is not only there but here. Suppose we *are not*, apart from his being, for God is not a proof but a relationship.

Bruce Larson says there are three stages in coming to know God—God the void, God the enemy, and God the companion.

Even Bertrand Russell, the philosopher skeptic, said that at the center of his being was always and eternally a terrible pain, a searching for something beyond what the world contains. He wrote, "I do not find it, I do not think it is to be found, but the love of it is my life."

The deep within us. There will never be an escape from the "deep calling to deep" that is God calling to the deep within us, making our hearts restless until we find our rest in him.

When God the void, or God the longing, gets intense he pursues us as a loving enemy. I believe in God because of his loving that will not let me go.

The year after high school I was still trying to find myself. Everything seemed flat and bland. We lived across from our high school, occasionally at night I'd walk over to the baseball field and just stand on the pitcher's mound and think and feel, somehow trying to recapture life. Over and over came to me the recognition that when it was all over, the pain at the center would never be taken away on the pitcher's mound. That's the moment of truth when we face the alternative of what life finally is if it is not in God.

God is a decision, not a belief, and that is the struggle of faith when we realize the choice of life is ourself or God.

Peter Marshall said: "Remember that he will not force himself upon you. He will not assault you or intrude where he is not wanted. Christ will let you go through

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Richard C. Detweiler, Harrisonburg, Va., is president of Eastern Mennonite College and Seminary. This is adapted from a college assembly address given last fall.

the years, using no compulsion beyond the appeal he makes. There are some terrible scenes in the gospel narrations. Jesus standing and letting the rich young ruler walk away from him. And if the Gadarenes prefer their swine to his company, he does not argue the point. He enters the boat, the wind fills the sails. Slowly the vessel draws out. He goes as silently as he came." *(Joe Doe: Disciple,* McGraw-Hill, 1963)

Uneasy feeling. One of our hurdles is the uneasy feeling that a commitment of life to God is going to confine us, draw in our reins, and take away our freedom.

Some years ago a young lady with an IQ of 200 had finished college at Harvard at age 13 and a doctoral program in math at 16. She then took a job in Florida selling business machines. A reporter asked her what she planned for her future and she said, "My goal is to do what I please and that's the only goal I have."

A new horizon opens when we face the realities of what our life is and what Christ's call can make it possible for us to be.

I'm impressed with the experience of Chuck Colson, former counsel to President Nixon, now involved in prison ministries. At a Southern Baptist pastors conference he said, "I consider the White House, the limousines, the gadgets, the six-figure income, all the temples of wealth and power as loss compared with the joy of being able to walk this life with Christ Jesus and for allowing me to be with you here to experience the joy and glory we share in knowing his life."

One of our hurdles is the uneasy feeling that a commitment of life to God is going to confine us, draw in our reins, and take away our freedom.

To experience a resurrected life there is no way to tiptoe around the garden and prayer of Gethsemane. That is what Jesus termed "gaining our life by losing it."

Eternity. We have largely lost the perspective of eternity in our time. It is no longer a part of our vocabulary nor our thinking, and it doesn't have much influence on our decision-making.

I believe in God because if my life is not related to him I have lost it in separation forever.

As he was dying, Mark Twain joked with those around his bed that his feet were getting warm. Those are lost words of a lost life.

The story is told of a man who said, "Well, if I go to hell I'll have lots of company." At the end of his life he woke up in the darkness of separation which Jesus calls hell, and surrounded by the demonic realm he looked around frantically and said, "But where are the others?" A voice answered, "What others?" The loneliness of lostness has no company in the vastness of eternity.

I believe in God because he is my true life.

I believe in God because apart from him life has no meaning beyond myself and can never be fulfilled.

I believe in God because life reaches out into an eternal destiny which I have the freedom of deciding now forever.

To everyone there opens
A high way and a low,
And every one decides
The way his soul shall go.

Does he care?

Sometimes I wonder
can the almighty God
Creator of man and stars
be bothered by trivialities
does he care if I hurt my hand
does he care if I feel let down
does he care if I lose a sock
or is he tuned only to the "Sunday" me
then I remember it was he
who gave life to me
setting in motion the chain of events
that constitute a day
and it is I
who categorize, separate, and divide
each section of the whole
into sacred or secular
jog my memory
each time I inquire about the concern
you have in human trifles
to know that your great love
is capable of encompassing big and small
many times more than my finite mind
is able to comprehend

—Lois G. Hertzler

MBCM expands young adult ministry to meet challenge of baby-boomers

The board of directors of Mennonite Board of Congregational Ministries recently approved a new staff assignment in congregational young adult ministries. Lavon Welty will add that new task to his current MBCM work with high school students.

The new task was defined in cooperation with Student and Young Adult Services of Mennonite Board of Missions. The MBCM action followed an inter-board staff consultation last March.

The consultation underscored the current bulge of North Americans between the ages of 19 and 38 who make up one third of the population. Of particular interest to MBCM are the youngest of these young adults, who are mostly single, quite mobile, and frequently distanced from traditional congregational activities.

Student and Young Adult Services will continue its present activities, directed largely to the more scattered Mennonite young adults and students in metropolitan areas. MBCM will give primary attention to resources for young adults who remain within reach of their home congregations. Welty, with Myrna Burkholder and James Derstine of SYAS, will work to complement each other's efforts.

In other action, the MBCM board reviewed the cancellation of the Cross-Cultural Youth Convention last summer—for apparent lack of interest—and acted to absorb the financial loss of about $3,400. It also affirmed guidelines for establishment of a new Churchwide Stewardship Council to be composed of representatives from district conferences.

In addition, the board discussed ways to keep services in tune with the ongoing felt needs of churches. A "marketing" questionnaire, returned by 62 church members selected by the board, revealed better awareness of MBCM staff persons than expected and registered generally favorable attitudes toward MBCM and its services.

As expected, the church members view MBCM as more helpful to conference leaders than directly to congregations. When asked to indicate how important they believe it is for MBCM to continue to serve the church, 30 percent of the respondents said it is not important. Regarding the portion of funds received from the church, only 6 percent felt that MBCM receives too much and 43 percent felt it is too little. The remaining half think it is about right.

An initial budget for 1985 received tentative approval. The board, however, agreed with Executive Secretary Gordon Zook that the total will need to be cut back by about 5 percent before final adoption in March. It was observed that some important ministry areas will need to be phased out or find alternate sources of funding.

Committee on death and dying serves church

For generations, the subject of death has been a silent issue. Rarely was it spoken to except at the time of death in the family or community.

Death is now more openly discussed and is being studied by churches, families, and other groups. It has become a subject for study in both secondary and graduate schools, and an abundance of literature has resulted.

Some significant things have been done in Mennonite circles. In 1975, about 100 persons attended a Consultation on Death and Dying in Chicago. At about the same time, Virginia Conference had two committees working on the issue.

In a small but growing way, there is evidence that the Christian family is examining its understanding, attitudes, responses, and practices concerning death. Groups are studying the subject. Some funeral practices are changing. Families and congregations are recognizing this occasion as an opportunity and responsibility to be the caring and mutual burden-bearing body as God intended.

In light of this, in 1978, Mennonite Board of Congregational Ministries received the suggestion that there was a need for guidance and assistance in this area of concern. The office of Family Life Education was established to accept this responsibility.

A two-day consultation was called in 1979. The 13 participants planned and produced a Death and Dying resource packet which included a six-lesson course of study.

About 400 copies of the packet have been distributed. Due to a limitation of personnel and funds, there was little activity on death and dying for the next three years. In mid-1983, however, MBCM called for a renewal of interest and efforts.

Another consultation was held in November 1983. There was a reevaluation and affirmation of the church's interest and need for greater study. Specific and practical proposals were offered.

MBCM appointed a new six-member committee to study issues relevant to death and dying. The purpose is "to assist the church in expressing Christian faith in experiences of death and dying."

The committee, which has had two meetings, is planning another in February. Major consideration is being given to updating the resource packet.

The committee is also projecting a consultation for 1985. Any persons who have made a contribution to this area of study should contact the Family Life Office at MBCM, Box 1245, Elkhart, IN 46515.

Short-term service opportunity for youth announced by MCC

In response to requests that Mennonite Central Committee provide more service opportunities for youth, MCC U.S. is initiating a new program in Harlan, Ky.—Sharing With Appalachian People (SWAP).

It is designed to involve young people in week-long or holiday or weekend experiences. The work will include such tasks as repairing and cleaning homes and yards.

Interacting with local people will be at least as important a part of the experience as the work accomplished, said SWAP coordinator Dave Wiens. Through conversation with community people the work teams will learn while helping.

Needs are real in Appalachia. "Unemployment is high and government social programs have been cut drastically," Wiens said. "Hope is in short supply." As well as offering time in Christian service, the volunteers will learn how others with differing backgrounds and views of the world face their problems.

One aim of the program is to encourage high school youth to explore future mission and service work through this practical experience.

Youth groups interested in serving through SWAP are encouraged to contact MCC U.S. at Box M, Akron, PA 17501.

'Evangelism and Church Growth in Action' is theme of Alive 85 in Denver

Alive 85, scheduled for Apr. 11-14 in Denver, Colo., is an interchurch evangelism event cosponsored by the Brethren in Christ, Church of the Brethren, General Conference Mennonite Church, Mennonite Brethren Church, and the Mennonite Church. Two or three sets of complete registration information were mailed to all pastors in the Mennonite Church in mid-November.

The Regency Hotel in Denver will provide meeting facilities and overnight accommodation for the event. Some 2,500 persons from the five denominations are expected to fill the hotel. Each congregation is encouraged to send two to five representatives.

The purpose of Alive 85 is to "celebrate the good news of the gospel," according to Arthur Climenhaga, chairperson of the planning committee and representative of the Brethren in Christ Church. "We need to underscore the evangelistic mission of the church, to inspire and call to renewed commitment to Jesus Christ, and to instruct and equip believers for evangelism."

The theme chosen by the planning committee is "Evangelism and Church Growth in Action." The theme text to help focus the convention is "Sounding Forth the Word of Life" from 1 Thessalonians 1:8.

Plenary sessions of the convention will be times of worship, celebration, inspiration, and sharing stories from congregations about "what is happening to us." Friday and Saturday afternoons will feature multiple workshops on a wide variety of topics such as friendship evangelism, equipping youth leadership for evangelism, ethnic church planting, effective crusade evangelism, winning our professional peers, and stewardship evangelism.

Registration fees have been set at $25 per person, $40 per married couple, and $15 for a young adult or student. Hotel costs will be $45 for a double bed, $55 for two double beds, and a sleeping bag option of $5 per person. Meals will be available at moderately priced restaurants in the area.

Mennonite Church members on the planning committee are Eugene Seals, Southfield, Mich.; Myron Augsburger, Washington D.C.; Ivan Kauffmann, Lombard, Ill.; George Brunk II, Harrisonburg, Va.; and Ray Horst, Elkhart, Ind.



Hispanic Mennonites in Chicago dedicate new meetinghouse. Iglesia Menonita Cristiana dedicated its new meetinghouse at 5844 S. Rockwell St. on Dec. 9. Pauline Kennel, coordinator of Chicago Area Mennonites, assisted Pastor Enrique Pacheco in the ribbon-cutting ceremony prior to the dedication service inside. The worship leaders were Ray Martinez, a lay leader in the congregation's early years, and the pastor, who is a recent graduate of the Hispanic ministries program at Goshen College. Conference Minister Edwin Stalter of Illinois Conference challenged the congregation to live up to its calling and commitment as stewards of the gospel.

Goshen president honored in China

The connections between Goshen College and higher education officials in China were strengthened during a two-week visit there by GC president Victor Stoltzfus, his wife, Marie, and international education director Arlin Hunsberger.

The Goshen administrators made final arrangements to continue the exchange of 21 GC students and 10 Chinese teachers of English in 1985-86, met with GC faculty and students currently at Sichuan Teachers College in Chengdu, and talked with alumni of the exchange. They returned to campus on Nov. 21.

Stoltzfus, who was named GC president earlier in the year, was treated to a second inaugural ceremony at the teacher's college. In a newly landscaped area next to the GC residence, affectionately called the Panda Palace, administrators of the college, Chinese alumni of the exchange program, and GC students dedicated four pine trees planted as a symbol of friendship.

The GC students currently assisting in the teaching of English at the teacher's college received many compliments, Hunsberger said. They and their faculty leaders, Robert and Dorothy Yoder, returned to the United States on Dec. 23.

After five years, Chinese officials are very pleased with the way the exchange has developed, Stoltzfus commented. "The feeling is so good on both sides that our negotiations for next year were largely a matter of setting dates for the exchange," he said.

Goshen College's agreement is officially with the Sichuan Bureau of Higher Education, which is administratively responsible for 53 institutes, colleges, and universities serving a province of more than 100 million people. Chengdu, a city of about one million people, is the province's capital.

The exchange has started to make an impact in China, the Stoltzfuses reported. They quoted the leader of the foreign language department at one of the institutions which has sent English teachers to GC as saying that "the Goshen-educated faculty are the backbone of my department."

The 34 Chinese alumni of the exchange have formed their own alumni association, "of which they are extremely proud," Stoltzfus said.

Since 1980, when the exchange began, 104 GC students have traveled to China.

As for the exchange's future, Chinese leaders would very much like to continue it, Stoltzfus said. "We would like to do just that," he said, "after we obtain further financial support."

Preach to please God, lecturer tells seminary students

Some Christians are down on preaching. They say: "Preaching is futile. The world is filled with words. People have turned them off. It's the visual image that is important."

But Elizabeth Achtemeier is not down on preaching. "The heart of the matter is to please God," said the guest speaker in the annual theological lectureship at Associated Mennonite Biblical Seminaries, Oct. 29-30. She is professor of homiletics and Old Testament at Union Theological Seminary in Richmond, Va.

In her opening chapel message, Achtemeier noted that Paul could not compete with the oratory of the Greek philosophers. But he preached because "it pleased God through the folly of what we preach to save those who believe" (1 Cor. 1:21b).

Achtemeier pointed out that we need to be clear about the "folly" of our preaching. This foolishness has lulled some preachers into shoddy work. "But preaching should reflect some of the glory of God," she said.

In the three lectures following, Achtemeier dealt with preaching from the Old Testament narratives, prophets, and Psalms. Since the Christian faith "relies on a history that has taken place, we must preach the story in order to preach the gospel," she said, noting that the faith story often gets little attention in preaching. Instead, the gospel is framed in propositions, and the preacher tries to persuade the congregation that the propositions are true.

In the second lecture, the speaker noted that there is no higher compliment than to be called "a prophet." For some, being a prophet means simply being angry or being on God's side against the people. The true prophet in the Old Testament was one who stood in the counsel of God to receive the message, she said. "We cannot be true prophets without a new heart and new spirit."

In her last lecture, Achtemeier illustrated a number of ways that the Psalms can be used in preaching. They are not a product of generalized religion, she said, but are the responses of God's people to their God. Preachers can only use them properly if they are in the line of people responding to God.

In discussion time, the question that raised the most controversy was Achtemeier's response to the observation that she consistently used male language in reference to God.

On the one side, she said, theology that sees God as male and female falls into the trap of seeing God giving birth to the creation. This blurs the distinctiveness between Creator and creation that moves toward the Canaanite view of a fertility god. Old Testament prophets struggled hard to counteract this view. The other side, she added, is simply following the example of Christ who addressed God as Father.

In the chapel message, formal lectures, and numerous additional contacts with faculty and students, Achtemeier brought new vision for the greatness of the task of preaching. She not only spoke about, but also *modeled* preaching to please God.—*David Groh*

Educators explore teletraining for pastors

Training for ministry in Mennonite congregations may soon get an assist from the telephone.

People involved in Conference-Based Theological Education recently experienced a half-hour demonstration of the capabilities of the telephone in bringing people together without travel. The demonstration took place at the annual meeting of the program's leaders, Nov. 7-8, at Associated Mennonite Biblical Seminaries.

Such phone meetings simply mean that an instructor can be in one location and lecture to or interact with students at one more other locations. Learning via teletraining has shown no significant difference compared to traditional instruction, a telephone company representative said, calling from Minneapolis.

The Great Plains Seminary Education Program, directed by Leland Harder of North Newton, Kan., is exploring the possibility of transmitting courses to multiple locations by teleconference, "and hope, in the near future, by satellite video communication," he said.

The Great Plains program is geared to college graduates in the Plains states who are interested in exploring or continuing their seminary education, Harder said. Courses are also open to persons "who are interested in serious biblical and theological study in correlation with whatever their major and career choices," he said.

Other centers for Conference-Based Theological Education are located in Ontario, Pennsylvania, and Virginia. While each is adapted to area training needs, the centers share a common objective of providing training that is Anabaptist/Mennonite-oriented. The area training programs are currently linked to Associated Mennonite Biblical Seminaries and Eastern Mennonite Seminary.

Richard Kauffman, liaison for AMBS to the program, provides counsel to the local Conference-Based Theological Education boards and directors. He also works with conferences who are at various stages of developing a similar program.

"There is a sense of something new and exciting happening on the part of those involved in the program," Kauffman said. "At AMBS we're committed to helping this grassroots movement grow."

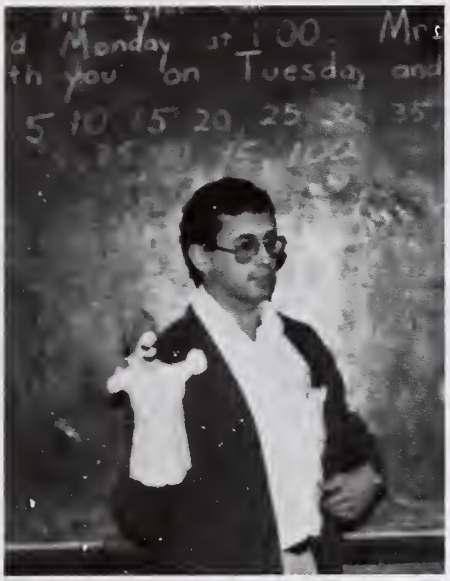
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Lynn Lehman uses a puppet to teach first-graders in Egypt.

Egypt teaching job blossoms into other involvements

A Mennonite Central Committee assignment to teach at a Coptic Evangelical school in Egypt has blossomed into community and church involvements.

When Lynn and Susie Lehman of Washington (Iowa) Mennonite Church went to the town of Al Kanater in 1982, their first step was to teach English to a kindergarten class.

Safwat Elbiady, the school's principal who was also the local pastor, hoped to add one English class to the school each year so that parents sending their children to the Arabic-speaking school could have the option of English-language instruction. English is in great demand in Egypt, and native English speakers are assets to any instructional program.

Now three years later, the kindergarten students Lehmans first taught are in grade two and their English shows an increasingly easy fluency, albeit with a Midwest inflection.

Lehmans' home congregation has also been involved in their assignment. Friends there made puppets representing the letters of the alphabet. The puppets are useful tools in classrooms that lack the wealth of teaching aids Western schools take for granted.

The school is under constant pressure to accept more students than the facilities can hold, because of the school's English language section and because its teachers provide better discipline and teaching than government schools.

About 80 percent of the students are Muslim. The Coptic Evangelicals have a vision of bringing worship out of the context of the church and liturgy and into the area of service. They also hope that the classroom experiences will help Christian and Muslim graduates coexist more peacefully in a society where fanaticism is an ever-present reality.

Lehmans' work goes well beyond school teaching. Susie teaches English to adults in evening classes, and both are active in the local church. Lynn has taught Sunday school, given talks on family life at church retreats, and worked with boys at a camp. Last summer he accompanied the pastor on visitation and attended church board meetings.

With most Egyptians getting their ideas of what young North Americans are like from television shows like *Dallas*, Lynn's accompanying a pastor to an early-morning prayer meeting in Arabic made a deep impression.

Now that Lehmans' term is drawing to a close, the community is anxious about the future. They wonder if the next MCCers will continue the important church connection and bridge-building that leaves a mark long after the English verbs and prepositions have been forgotten.

Lancaster bishops congratulate Reagan on abortion stand

For the first time in memory, the Bishop Board of Lancaster Conference has sent a letter to a sitting president of the United States. The letter, which was approved on Nov. 15, timed to be made public after the election to not appear partisan, congratulates Reagan for his "stand against this evil," abortion.

Just what Reagan's stand is was a matter of some debate in discussions preceeding the action. Reagan, whose spotty church attendance record is not taken as a guide to the sincerity of his stand on abortion, appeared by some to either base his opposition to abortion on constitutional grounds or political expediency.

"If his position is based on the constitutionality of abortion, then we do not support his stand," one bishop said.

In view of the fact that the president of the United States does not make laws, it was suggested that the bishops stop short of a congratulatory letter and instead request individuals to write to the legislators who do.

Whether Reagan's personal views are calculated or genuine, based on the Ten Commandments or on a feeling of decency, is hard to tell from reading his position, "Abortion and the Conscience of the Nation."

The Democratic challengers in the recent election were also personally opposed, the bishops said, to abortion. They differed, apparently, in not believing that the federal government should make that decision for individuals.

The idea of sending a letter to Reagan came from Bishop James Hess of the Lebanon District. He is known by readers of *Guidelines for Today* for his column, "In My Opinion," which he describes as a place to say what conservative people think. "I proposed the Reagan letter tongue in cheek," he said. "I wanted to test the waters."

In his own district, Hess has done more than talk. There he has initiated Save-a-Baby, a program which searches for homes for the babies of unwanted pregnancies.

Goshen College board increases tuition as well as student aid

The Goshen College board of overseers set tuition and fees for 1985-86, approved leaves of absence for eight faculty members, and heard a number of administration reports during its quarterly meeting, Dec. 17-18.

The board set tuition at $5,280 for 1985-86 compared to $4,875 this year. Total fees will be $7,565.

To help compensate for increased costs, student financial aid was boosted by 12 percent. This year more than 90 percent of the full-time students at GC are receiving some form of assistance at an average allocation of $4,277.

Six faculty members were granted sabbatical leaves of absence for the 1985-86 school year—Wilbur Birky, Stanley Grove, James Hertzler, John Nyce, Russel Liechty, and William Miller. Two others—Fran Wenger and Evelyn Driver—received approval for leaves of absence to pursue graduate studies.

Besides these actions, the board heard reports from various administrators.

Registrar John Nyce reviewed the self-study document which has been submitted to the North Central Association of Colleges and Schools. Every 10 years Goshen College engages in such analysis for its continued accreditation by NCA, whose representatives will visit the campus, Feb. 4-6. The board expressed its appreciation for this comprehensive document.

President Victor Stoltzfus discussed strategic planning for the college, which the board endorsed. It authorized work on a major fund-raising campaign leading up to the college's centennial in 1994.

COMMENTARY:

Are lotteries good, bad, or neutral?

Recently a man in Chicago won a $40 million annuity in the Illinois State Lottery. Nearly 32 million tickets had been sold for this drawing and at the height of the frenzy, 348 tickets were purchased each *second*. However since there were 15.7 million losers the week before, and 6 million losers the week before that when no winners were declared, in actuality 53.4 million tickets had been sold contributing to the $40 million purse. It really only cost the state of Illinois $15.4 million for the $40 million prize, since it purchased an annuity for this amount.

Are lotteries good, bad, or neutral from the perspective of the Christian church?

If a member of my congregation would have won big, think of all the good things that could have been done for the church with the windfall! First we would surely pay off the church building debt. The student mutual aid fund could become endowed, making those support-group get-togethers to raise funds unnecessary, and thus freeing up our time for each of us to do our own thing! We'd probably raise the ministers' salaries since we probably agree that they deserve more and they would be especially grateful. And we could give generously to missions and to our church schools.

What about the ethics of the lottery? What about the 32 million tickets and those persons who bought them who are losers? Is it possible that some money spent on tickets for this gambling should have been spent on groceries, clothes, or children—or did everyone purchase a ticket with money that was extra? But as long as you used extra money, it's your business, isn't it? Or am I my brothers' keeper?

And if in some cases it was *extra* money, couldn't it have done more good applied to the work of the church?

The newspapers highlighted the lottery winners but no story, photo, or interview concerned themselves with the person who spent his last $40 on tickets on that once-in-a-lifetime hope that he could be catapulted from poverty to riches, from hopelessness to hope, and from sadness and despair to happiness and joy.

At present in the United States, 33 states do not have lotteries. There is talk of a national lottery with a much bigger bonanza! In the future we expect to see a video lottery game for children in the video game rooms of our cities, with youngsters putting in four quarters to play in a child's lottery.

In Ontario the Mennonite Church said little about "Wintario" until the Ontario government offered millions of dollars of lottery income to the Mennonites in the Kitchener-Waterloo area to finance the construction of a Mennonite care facility for the elderly. Then it became a Mennonite issue!

The Illinois State Lottery is growing 12-18 percent a year. Of the total ticket sales, the government's share is 75 percent by the time all taxes are paid. Where does the church stand on this question? And who is really the winner and the loser?—*Werner Fransen, Mennonite Church of Normal, Ill.*

Mennonite Church Contributions
To Churchwide Agencies and Education for the nine months
February 1, 1984, through October 31, 1984

	9 months Average Giving Guide	*% of Total AGG*	*Received*	*% of Total Received*	*% of AGG Received*
Mennonite Church General Board	$241,497	3.4	$166,041	4.0	69
Mennonite Board of Congregational Ministries	457,520	6.5	213,741	5.2	47
Mennonite Board of Missions	4,079,000	57.9	2,451,000	59.6	60
Mennonite Board of Education	150,000	2.1	61,842	1.5	41
Colleges and Seminaries					
Eastern Mennonite College	579,758	8.2	263,008	6.4	45
Eastern Mennonite Seminary	172,665	2.5	57,904	1.4	34
Goshen Biblical Seminary	442,117	6.3	277,412	6.8	63
Goshen College	457,470	6.5	339,605	8.3	74
Hesston College	214,200	3.0	163,034	4.0	76
Minority Education	255,250	3.6	116,696	2.8	46
Total	$7,049,477	100.0	$4,110,283	100.0	58

MENNOSCOPE



Lloyd and Clara Miller were honored for their 33 years in the pastoral ministry on Dec. 2 at Bethany Mennonite Church, Imlay City, Mich. They retired at the end of 1984. In addition to Bethany, they served three other Mennonite congregations in Michigan—Wildwood in Curtis, Zion in Vestaburg, and Midland in Midland. Indiana-Michigan Conference executive secretary Galen Johns was the guest speaker at the all-day Sunday celebration for Millers.

A churchwide consultation on young adult ministries will be held Mar. 21-24 at Camp Menno Haven near Tiskilwa, Ill. The theme is "Transition: The Young Adult Years," and the resource persons include Marilyn Kreel of Chicago, who works in campus ministries for community colleges in Illinois, and Walter Drudge of Goshen, Ind., a therapist at Oaklawn Community Mental Health Center. Sponsored jointly by Mennonite Board of Congregational Ministries and Mennonite Board of Missions, the consultation will review what is being done to help congregations work with their young adults. More information is available from Lavon Welty at MBCM, Box 1245, Elkhart, IN 46515.

Mennonite Central Committee received nearly $31 million in cash and other resources in 1984, the MCC executive committee learned during its Dec. 7-8 meeting in Akron, Pa. MCC also shipped the greatest amount of material aid ever sent in one year. Food for famine victims in Africa accounted for much of the increase in overseas aid. Grain shipments totaling 38,040 metric tons in 1984 were up sharply from previous years. Outgoing Executive Secretary Reg Toews said that MCC priorities in 1985 will "focus on the hungry and refugees" but that "village-based development programs will continue to be at the center of what MCC does."

Mennonites from 20 congregations in the Chicago area packed Lawndale Mennonite Church for their annual Thanksgiving service in November. Ethnic music and food were supplemented by a spirited talk given by George Riddick, a leading black clergyman in Chicago. "It's like old times for me," said Riddick, who once was a lay pastor in a Mennonite congregation. Betty Hochstetler, chairperson of Chicago Area Mennonites and copastor of Grace Mennonite Church, was the worship leader for the service.

Clinton Brick Mennonite Church near Goshen, Ind., has completed a successful one-year experiment in mailing *Clinton Brick Messenger* to over 2,000 homes in its community. The basic format and several articles are purchased from Gospel Publishing Association of Birmingham, Ala., but the rest of the content of the newsletter is about Clinton Brick. Because of the good response in the community, including one person who joined the congregation solely through receiving *Messenger*, the church council has decided to continue mailing the paper for another year. More information is available from Pastor Carl Smeltzer at Clinton Brick Mennonite Church, 66208 Grasslands Lane, Goshen, IN 46526.

A series of three programs focusing on Mennonites and the arts has been planned by Illinois Mennonite Historical and Genealogical Society at its heritage center in Metamora. The programs will feature art historian Richard Blackburn of Chicago (Jan. 20), soloist Daniel Bachman of Los Angeles (Mar. 10), and the Metamora (Ill.) Mennonite Church choir under the direction of Karen Nafziger (May 5).

Retired pastor and church planter Markley Clemmer, 73, died on Nov. 27. Ordained by Franconia Conference in 1936, he started several churches in the Norristown, Pa., area. He is survived by his wife, Miriam. Funeral services were held on Dec. 1 at First Mennonite Church of Norristown, where Clemmer was the first resident pastor.

Howard Zehr of Elkhart, Ind., has been elected chairperson of the National Coalition Against the Death Penalty. An expert on criminal justice and on victim-offender reconciliation, he is currently director of the Mennonite Central Committee U.S. Office of Criminal Justice. The election came during the national coalition's annual members' meeting recently in Atlanta.

Mennonite relief work in Ecuador was recognized recently during a ceremony in the town of Manta. Bob Miller, a worker with Rosedale Mennonite Missions of Conservative Conference, was invited to receive an "honor of merit" during a special session of the town council. Miller was part of a Rosedale project to build houses for flood victims with contributions from Mennonite Central Committee and others. A church-planting ministry emerged from the project. "The mayor expressed his gratitude for our work," Miller said, "and I shared my appreciation for the honor in the name of many people in Europe, Canada, and the USA."

Two books are being prepared to mark the 200th anniversary of the coming of Mennonites to Canada in 1786. One is the biography of Jacob Shantz (1822-1909), an Ontario businessman who was active in the settling of Mennonite immigrants in Manitoba in the 1870s and in Alberta in the 1890s. It is being written by Sam Steiner. The other is a "portrait" of the Mennonites, Amish, and Brethren in Christ in Ontario. It is being edited by Maurice Martin. The book project was initiated by the Mennonite Bicentennial Commission, which is planning a variety of celebrations for 1986.

South African Graham Cyster painted a bleak picture of his country during a recent chapel address at Mennonite Offices in Elkhart, Ind. But he also shared his hopes for helping to deal with the oppression of the black people in his country by forming a community of concerned Christians. Cyster, a white Protestant, is currently visiting Mennonites in North America to learn about making an effective peace witness.

Self-help groups for parents prevent child abuse. That's what members of the Goshen, Ind., chapter of Parents Anonymous said in a recent weekly forum at Associated Mennonite Biblical Seminaries. In a simulation of their chapter meetings, the parents demonstrated how they are helped by talking out problems in confidence, having telephone access to each other, and helping someone else with child abuse tendencies.

Nearly 40 teenagers from 13 war-torn countries visited the United States recently to give firsthand reports to American youth about the horrors of war. They were part of a Children of War tour sponsored by the New York-based Religious Task Force. Mennonite Central Committee volunteer Harold Nussbaum served as tour coordinator in Miami. "No matter what enemies are involved, it's the children who suffer most when war tears a country apart," he said.

Your Time, **the 4½-minute radio program of Mennonite Board of Missions, began using new theme music** on Dec. 3. Anne Phillips and Ernie Young, a writer/composer couple from New York City, wrote, sang, and recorded the new music. "The music gives *Your Time* a much needed face-lift," said Ron Byler, director of broadcast production. The *Your Time* programs for the last week of December featured Christmas music and themes from a variety of American cultural heritages, including a native American tune and an old Shaker hymn.

Hesston College campus pastor Duane Yoder will be the guest speaker at two conference-wide youth camps this winter. They are the Iowa-Nebraska Conference snow camp at Twin Lakes Bible Camp, Manson, Iowa, Feb. 1-3, and the Rocky Mountain Conference snow camp at Rocky Mountain Mennonite Camp, Divide, Colo. Yoder's theme will be "The Parables of Jesus: Stories to Live Your Life By." He will be assisted by Spiritwind, an eight-member Hesston College student music group.

A six-session adult education course on "A Constant Guide: The Challenge of Congregational History" will be offered Feb. 7-Mar. 14 at Lancaster (Pa.) Mennonite Historical Society. It will be taught by genealogist David Rempel-Smucker. The course will seek to illuminate and support the crucial tasks of the congregational historian. More information is available from Dorothy Harnish at Lancaster Conference's Board of Congregational Resources, Salunga, PA 17538.

Faculty from Mennonite institutions can apply now for the 1985-86 C. Henry Smith Peace Lectureship. A longtime historian at Goshen and Bluffton colleges, Smith allocated part of his estate toward a lectureship aimed at preserving the peace witness among Mennonites. The current Smith lecturer is Goshen religion professor J. R. Burkholder. He is speaking on the Christian witness to the state. Proposals for the next lectureship should be submitted by Feb. 15 to the C. Henry Smith Lectureship Committee at Goshen College, Goshen, IN 46526.

Three Mennonites will be featured at the Biblical Storytelling Festival, July 23-26, in Biddeford Pool, Maine. They are Willard Swartley and June Alliman Yoder of Associated Mennonite Biblical Seminaries and Ed Stoltzfus of Eastern Mennonite Seminary. "Telling the Stories of Peace" is the theme of the festival, which is sponsored by three Eastern theological seminaries and by the Network of Biblical Storytellers. More information is available from NOBS at New York Theological Seminary, 5 W. 29th St., New York, NY 10001.

Christine Wenger was licensed as a pastoral team member at Pittsburgh (Pa.) Mennonite Church on Nov. 18. Officiating were Leadership Commission Chairman Paul Lederach of Allegheny Conference and Overseer Robert Johnson.

Bill and Marj Stucky were installed as the first pastoral leaders of Fort Collins (Colo.) Mennonite Fellowship on Jan. 13. They served for 10 years as co-directors of Camp Mennoscah, Murdock, Kan. Their work at Fort Collins began on Dec. 1. The congregation is affiliated with both Rocky Mountain Conference of the Mennonite Church and Western District of the General Conference Mennonite Church.

Gail Gnagey was licensed as youth pastor at Carpenter Park Mennonite Church, Hollsopple, Pa., on Nov. 11. The congregation is a member of Allegheny Conference.

Missionary comings/goings:
•*James and Ann Martin* returned to Uruguay on Nov. 29 to continue their work with Uruguay Mennonite Church under Mennonite Board of Missions. Their address is 3 de Febrero 4381, Montevideo, Uruguay.
•*Floyd and Alice Sieber* arrived from Argentina on Nov. 30. They are retiring from many years of MBM service in that country with Argentine Mennonite Church. Their address is 6204 Pheasant Pass, Ft. Wayne, IN 46815.

New Gospel Herald bulk club, Oak Grove Mennonite Church, Smithville, Ohio.

New members by baptism and confession of faith: *Trinity,* Morton, Ill.: James Delfs, Lisa Eigsti, Krista Kellum, and Angela Stuckey by baptism, and Karla Beachy, Keith Kensil, Wanda Kensil, Leslie Hopkins, and Randall Hopkins by confession of faith.

Change of address: *Richard Wenger* from Salem, Oreg., to Mill Creek Ranch, Logsdon, OR 97357. *Lee and Mary Alice Hertzler,* Dom Domingos Carrerote, Quadra 158, 68540 Conceicao do Araguaia, Para, Brazil. *Dan and Mary Ann Halteman Conrad* from Argentina to RRDS Box 126, Chinle, AZ 86503.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Frey, Murray and Sharon (Ziegler), Hawkesville, Ont., second child, first son, Nicholas Cory, Nov. 21.

Gingerich, Richard and Doreen (Gerber), Wellesley, Ont., third child, second son, Timothy Richard, Nov. 5.

High, Jeffrey and Janet (King), Hopeland, Pa., first child, Jenee Lucinda, Nov. 28.

Kehr, Bryan and Anita (Yoder), Goshen, Ind., first child, Hannah Elizabeth, Dec. 5, 1984.

Kennel, Ross and Janet (Kent), Waterloo, Ont., second child, first daughter, Katherine Ann Kent, Nov. 15.

Koerner, David and Rosetta (Unternahrer), Kalona, Iowa, first child, Joel David, Nov. 29.

Lankin, Robert and Lorrie (Shantz), Kitchener, Ont., first child, Kaitlyn Annette, Dec. 6.

Lee, John (Whang Young) and Rosanne (Lichti), Waterloo, Ont., second child, first son, Christopher Han, Nov. 24.

Lehman, Michael and Linda (Daugherty), Dalton, Ohio, second child, first son, Dec. 1.

Martin, Ray and Mary Jane (Horst), Ephrata, Pa., fourth child, second son, Rodney John, Nov. 29.

Schmitt, Kenneth and Susan (Wilson), Elkhart, Ind., second child, first son, Matthew Brian, Dec. 21.

Shaffer, Lamar and Pamela (Noon), Hollsopple, Pa., first child, Kevin Lamar, Dec. 9.

Sider, Duane and Nancy (Good), Charlottesville, Va., second child, first son, James Justyn, Dec. 18.

Weatherholt, Ronnie and Amy Jo (Ingold), Goshen, Ind., second child, first son, Derek Lee, Dec. 6.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Eberly-Martin. Merle Z. Eberly, Stevens, Pa., and Sharon R. Martin, Mohnton, Pa., both of Bowmansville cong., by Luke L. Horst, Oct. 21.

Erdman-Brubaker. Timothy Erdman, Middletown, Pa., and Deana Brubaker, Lancaster, Pa., both of Willow St. cong., by Robert A. Brenneman, Dec. 16.

Knarr-Loepp. Gary Knarr, Elmira, Ont., Hawkesville cong., and Christine Loepp, Baden, Ont., Mennonite Brethren Church, by Herbert Schultz and John Froese. Dec. 1.

Metzger-Martin. Daryl Metzger and Kathleen Martin, both of Elmira, Ont., Hawkesville cong., by Gary Knarr, Nov. 24.

Meyers-Wenger. Rodney A. Meyers, Brownstown, Pa., and Karen M. Wenger, Manheim, Pa., both of Erisman cong., by H. Howard Witmer, Dec. 15.

OBITUARIES

Grieser, Ilva Ann, daughter of Emanuel and Sarah (King) Stuckey, was born in Williams Co., Ohio, Apr. 21, 1902; died at Fulton Co. Health Center on Dec. 16, 1984; aged 82 y. On Dec. 20, 1921, she was married to Harvey Grieser, who died on Jan. 8, 1973. Surviving are 2 daughters (Arvilla—Mrs. Ed Kennedy and Mary Ellen—Mrs. Marvin Nofziger), 2 sons (James and Larry Grieser), 13 grandchildren, 9 great-grandchildren, and 2 brothers (Marlin and Denver Stuckey). She was a member of Zion Mennonite Church, where funeral services were held on Dec. 19, in charge of Ellis Croyle; interment in Pettisville Cemetery.

Martin, Arthur, son of Ben and Lena (Oswald) Martin, was born at Hopedale, Ill., Sept. 21, 1888; died at Valparaiso, Ind., Nov. 30, 1984; aged 96 y. On Sept. 16, 1909, he was married to Lydia Egli, who survives. Also surviving are 7 daughters (Ada Gingerich, Lillian Stienhilber, Evelyn Oswald, Ellen Rose Mast, Lina Dominick, Verda Proctor, and Mary Jean Rogowski), 5 sons (Harold, Paul, Ben, Edgar, and Victor), 58 grandchildren, 145 great-grandchildren, and 49 great-great-grandchildren. He was preceded in death by 4 children (Mildred Reinhardt, and John, Walter, and Lola Martin). He was a member of Hopewell Mennonite Church, where funeral services were held on Dec. 3, in charge of John F. Murray and Samuel S. Miller; interment in Hopewell Cemetery.

Moyer, Blake, son of Menno and Maggie Moyer, was born at Kitchener, Ont., June 16, 1934; died at K-W Hospital, Kitchener, Ont., Dec. 1, 1984; aged 50 y. He was married to Eleanor Hunsperger, who survives. Also surviving are 3 children (Jeffrey, Julie, and Jeremy), his mother, 3 brothers (Carson, David, and James), and one sister (Joan). He was a member of First Mennonite Church, where funeral services were held on Dec. 5, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Sutter, Daniel D., son of Jacob and Phoebe (Shertz) Sutter, was born in Hopedale, Ill., Dec. 14, 1892; died at Pleasantview Home, Kalona, Iowa, Dec. 17, 1984; aged 92 y. On Feb. 12, 1925, he was married to Madalena Roth, who survives. Also surviving are 2 sons (Dan Dee and Leland H.), 3 daughters (Ruth—Mrs. Don W. Yoder, Myrtle—Mrs. Sterling Stoltzfus, and Dorothy—Mrs. Kenneth Yoder), 18 grandchildren, 27 great-grandchildren, one half brother (Irvin Burkey), one stepsister (Clara Hostetler), and 2 stepbrothers (Ray and Lester Burkey). He was a member of Milford Mennonite Church. Funeral services were held at Lower Deer Creek Mennonite Church on Dec. 19, in charge of Dean Swartzendruber and Orie Wenger and at Milford, Neb., Dec. 20, in charge of Cloy Roth; interment in Milford Mennonite Cemetery.

Vale, Steven Alexander, son of Doris Vale and Edward Jackson, Kitchener, Ont., died at K-W Hospital, Kitchener, Ont., as the result of a truck accident on Nov. 26, 1984; aged 5 y. Surviving are his stepfather (Bill Hynes), one brother (Billy Hynes), maternal grandparents (Mr. and Mrs. Joseph Vale), and paternal grandparents (Mr. and Mrs. Norman Jackson). Funeral services were held in Bloomingdale on Nov. 29; interment in Bloomingdale Mennonite Cemetery.

Zehr, Alta, daughter of Jake and Phoebe (Rediger) Zimmerman, was born in Milford, Neb., Mar. 11, 1905; died of a heart attack at Hamilton Co. Hospital, Webster City, Iowa, Dec. 8, 1984; aged 79 y. On Jan. 16, 1930, she was married to Elmer Zehr, who died on Nov. 29, 1973. Surviving are 4 children (Geraldine—Mrs. Lyle Egli, Betty—Mrs. Don Heiser, Gerald Zehr, and Imogene—Mrs. John Mowery), 12 grandchildren, one great-grandchild, 2 brothers (Delmer and Jake), and 5 sisters (Minnie Detweiler, Viola Zimmerman, Stella Burkey, Vietta Birkey, and Leona Hauder). She was a member of Manson Mennonite Church, where funeral services were held on Dec. 11, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

CALENDAR

Mennonite Church Canada Coordinating Committee meeting, Leamington, Ont., Jan. 17
Mennonite Central Committee annual meeting, Berne, Ind., Jan. 25-26
Mennonite Board of Education Board of Directors, Elkhart, Ind., Feb. 7-9
Mennonite Publication Board, Pittsburgh area, Feb. 8-9
Mennonite Disaster Service annual all-unit meeting, Archbold, Ohio, Feb. 8-9
Conservative Conference ministers fellowship, Goshen, Ind., Feb. 11-15
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 21-23
Afro-American Mennonite Association Board of Directors, Feb. 28-Mar. 2
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 1-2
Allegheny Conference spring session, Mar. 2
Conversations on Faith II, "The Church's Relationship to the Political Order," Laurelville, Pa., Mar. 7-9
Council on Faith, Life, and Strategy, Mar. 9-10
Western Ontario and Ontario/Quebec joint conference, Mar. 15-17
Spring Spiritual Emphasis Week, Katie Funk Wiebe, speaker, Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, Duane and Nancy Sider, speakers, Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
67th Annual EMC commencement, Apr. 28, 11:00 a.m.
36th Annual EMS commencement, May 18, 7:00 p.m.
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover photo by Ron Engh; p. 38 by Jim Bishop; p. 43 by Lorene Lehman.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Six denominations in England embark on regional unity plan

Plans for one of the most exciting projects in the ongoing work of reuniting the British churches—a regional ecumenical assembly embracing six denominations—have been drawn up, and appear to have a very good chance of succeeding. Planners envision the creation of a 200-strong elected body, made up of representatives of the Anglican, Roman Catholic, and Methodist churches, and all other mainstream Christian bodies, in a vast area around Liverpool known as Merseyside. Planners say that nowhere else in Britain has such a structured ecumenical body been proposed on a regional basis. If it is implemented, the assembly would represent a breakthrough in the protracted national search for church unity.

Church cooperation in Merseyside, once the scene of bitter sectarian wrangling, is today warm, close, and practical. It has all the characteristics of northern life: robust, outspoken, and down-to-earth. Several factors in addition to the local ecumenical climate have helped shape these imaginative plans. The visit of the pope to Merseyside was an unqualified success. Billy Graham followed and shared in reawakening the faithful. And failure by the churches at a national level to covenant has had the effect of reinforcing local communities in their desire to succeed.

Religious leaders to Reagan: 'The poor have suffered enough'

A group of prominent Protestant, Catholic, and Jewish leaders have called for active opposition to the Reagan administration's recommendations for deep cuts in federal programs for the poor. The appeal marked the start of a widely based interreligious campaign against efforts to reduce the federal budget deficit by further cutting government aid to the increasing number of poor people. "We simply cannot countenance the further tightening of our national belt around the necks of the poor," said Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations. "The poor have suffered enough." Referring to the administration's reluctance to cut the military budget, Bishop Emerson Moore of the U.S. Catholic Conference urged Congress to consider "reductions in defense spending as part of an overall budget reduction plan." He said, "Significant savings can be achieved in the defense budget without compromising national security." Bishop Philip Cousin, who issued a statement as president of the National Council of Churches, called the administration's proposals a "mean-spirited endorsement" of a "new ethic" of selfishness.

"If religious leaders are worth their salt," Father Theodore Hesburgh, President of Notre Dame University, said, "they are not afraid to be prophetic, and face the powerful and the wealthy, and remind them of the poor outside our gate." He added, "The poor do have a lobby. We're it."

Church leaders report new 'state of siege' in Chile

Escalating numbers of arrests and detentions by the government of Chile in recent months signal a return to the "state of siege" Chileans suffered in the mid-70s, a group of Protestant leaders said in New York recently. The deteriorating state of human rights in Chile has been under-reported in the secular press, said William Sloane Coffin, senior minister of Riverside Church, at a press conference at the church.

Chile has lived under a right-wing military dictatorship for 12 years, since 1973, when the Marxist government of Salvador Allende was overthrown "and 150 years of democracy ended," said Sara Saavedra, coordinator of a Chilean exiles group. Citing the waves of imprisonments and "disappearances," she said her husband was one of those imprisoned, and her best friend one of the "disappeared."

Since the church has played a strategic role in defending victims of arrest, torture, and those denied employment by "blacklisting," a "serious symptom" is the current pressure against the Catholic Church's Vicariate of Solidarity. The U.S. National Council of Churches sent representatives to Chile in December and January to obtain more information on the situation. Canadian churches plan to send a delegation early this year.

Analysts predict militarization of Canada's far north

Canada may soon have to decide whether to allow the construction of new military installations in the far north. It is believed that the Soviet Union will soon have air-launched cruise missiles, identical to those tested by the U.S. in Alberta, and that it would plan to launch these from the edge of Canada's northern territory. To deal with this situation, say analysts, the U.S. will want new defense installations including a network of new radar stations and bases for fighter planes to intercept the Soviet missiles in the far north. In the 1950s and 60s, the threat of Soviet bombers inspired the construction of the Distant Early Warning (DEW-line) radar stations in the Canadian north but the fighter planes to intercept the Soviet bombers were stationed south of the border in the U.S. Now, to deal with Soviet missiles which fly at the speed of sound, the intercepter planes would have to be in the north.

Protestant officials in China deny persecution

Two authorities on the Protestant church in the People's Republic of China denied recently that Protestants are being persecuted in China. Philip Wickeri, a Presbyterian American on the staff of Tao Fang Shan Ecumenical Centre in Hong Kong, said in a recent interview, "We know of no documented cases in which Christian Protestant pastors are in jail now because of religious beliefs" in China. Wickeri acknowledged, "There are difficulties the church in China faces, but the Chinese church is addressing the problem." He said that some government officials in local Religious Affairs Bureaus have not allowed churches to reopen after the Cultural Revolution, which ended in 1976. The Chinese constitution approved by the Fifth National People's Congress in 1982 stated, "Citizens of the People's Republic of China enjoy freedom of religious belief," but added, "Religious bodies and religious affairs are not subject to any foreign domination."

Argentine and British church leaders meet to discuss Falklands

Protestant church leaders from Argentina held talks with their British counterparts in a little publicized but significant meeting in London recently. It was the first time since the 1982 Falklands conflict that such a meeting took place. Protestants form just a small minority of Christians in predominantly Roman Catholic Argentina. Though there was no Catholic representation in the visiting delegation, expert observers believe the views of the Argentine church leaders closely reflected public opinion back home. The talks were frank and enlightening. Argentina wants the British government to restart discussions on the sovereignty of the islands, and a return to normal diplomatic relations with Britain as soon as possible. The warm welcome given the visitors by the British church leaders and the clear sincerity on both sides about finding a just solution to the Falklands dispute did not inhibit meaningful exchanges.

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A modest proposal

Aldous Huxley's satirical novel *Brave New World* describes, if I recall correctly, a drugged society in which everyone maintains an even keel through the use of a drug called "soma." Huxley's is a fearsome vision of a manipulated society in which nonconformity is not permitted.

Like George Orwell's nightmare described in *1984*, Huxley's vision has not come to pass in the literal sense, although there are certain foreshadowings. For example, there is in our society widespread use of an old drug—a depressant which is said to relax people and make them more convivial. The drug is alcohol and according to Daniel L. Haarer, "Most people in North America drink some alcoholic beverages" *(The Church's Attitudes Toward Alcohol,* p. 52). Ours is a drugged society.

In the use of alcohol, a little goes a long way and numbers of people find themselves drinking to excess. The issue is simply this: taken in any significant amount, alcohol impairs the body's mental and motor capacities. This is obvious and most people know it, but the attractiveness of alcohol as a pleasant depressant keeps its baneful effects in the gray background.

But now and again as the cycle of life comes around, the problem becomes more acute and people begin to take notice. In the U.S. it has come to focus particularly in connection with traffic accidents.

In his article on Christian driving Peter Dyck refers to the report we have been hearing for years that roughly half the 50,000 people killed each year on U.S. highways are killed in accidents caused by drinking drivers. Recently John Drescher wrote that this 50 percent figure is much too low. He quotes Robert S. Stivers, medical examiner in Georgia, who writes, "We're coming up with documented figures of 91 percent" (Readers Say, Dec. 11, p. 872).

These deaths are mere statistics when we don't know their names. But sometimes we do know their names and/or places and we mourn for them. Several years ago a young Mennonite mother in Virginia was killed in an auto accident by a drinking driver traveling at a high rate of speed. On Oct. 9 we reported the deaths of four Mennonite young people on a hayride in Ontario: Bryan Martin, T. Scott Wideman, Barry Freeman, and Michael Wilson, who were hit "by a fast-moving car." What was not reported but has been received from reliable sources is that the driver of the car had been drinking.

On November 27 we reported that Hesston College students John Paul Aramburu and Clair Stauffer were killed in a one-car accident near McPherson, Kansas. What was not reported then but has been clarified in our last week's issue is that these students were inebriated.

Those of us for whom human life is precious can only mourn over this senseless killing. Whether the deaths were their own or someone else's responsibility is not as important as the tragedy of these lives being cut off before they had really begun. It reminds me of the pensive feeling I got after viewing the service memorials on both walls of a Mennonite Church in Europe. On one side were the names of young men killed in World War I and on the other those killed in World War II. What a useless sacrifice. What a tragedy when you consider that this happened all over Europe during two world wars. And that it happens day after day on the highways of North America!

In back of the prevalence of drinking is a system for the production and marketing of alcoholic beverages. It is a legal system and provides significant amounts of tax money along with regular pious pronouncements about the importance of moderation. But, as even the law in its unimaginative way is beginning to make clear, some of the responsibility for what is happening must be borne by those who provide the alcohol.

We cannot wait for the law alone to solve the alcohol problem and there are those who are at work in other ways. Most of us have heard about MADD (Mothers Against Drunk Driving). Now there is SADD (Students Against the same). A sign of the times is that a chapter was recently organized at Goshen College.

Over the recent holiday there was considerable emphasis on a scheme to save the lives of holiday drinkers: choose one person in the party who will not drink alcohol and can safely take the whole inebriated group home.

There is an even better idea. That is for the whole carload to abstain. This is proposed here as a solution to our drinking problem. It is not as if we had nothing else to drink. Our North American countries are filled with alternative beverages—not to mention reasonably good water available in most places.

If this sounds like the *Gospel Herald* editor is a killjoy, he is not alone. According to the business section of the Dec. 31 issue of *Newsweek*, "a growing number of Americans are beginning to view alcohol as unhealthy or downright dangerous." So much so that the alcohol business is less prosperous than formerly.

Don't you feel sorry for these poor drug pushers? After decades of getting rich at the expense of peoples' livers—and even lives—they are beginning to have to face reality. Maybe they ought to go out and do a helpful day's work, providing some good or service which people really need.

In the meantime, there is a simple answer to the alcohol problem. A two letter word: No!—Daniel Hertzler

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GOSPEL HERALD

Jonah: more than a big fish story

by Gil Hellwig

The prophetic book of Jonah presents one of the most profound moments of choice in the entire biblical record.

It is tragic that so many persons know this profound book only as a simple story of a disobedient servant of God who was swallowed by a great fish. Those who view it in these simplistic terms see Jonah as one whose disobedience was finally overcome in the experience of his deliverance from the belly of the fish.

In reality the story is not about a man but about a nation, Israel, which had been swallowed up in the experience of the exile and was now liberated and, thus, faced once more with the decision of how it would view its neighbors.

To understand the purpose and message of the book of Jonah we must understand that the internal evidence of the book itself points to a date of writing much later than first thought. It is clearly a post-exilic, not pre-exilic, composition. And at the moment of its writing the nation of Israel was faced with a critical choice as to how it would perceive its identity and purpose as a people of God.

When the Israelites were first carried off into exile in Babylon, they experienced a profound isolation from God. They believed that God was not present with them.

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Hence, they hung their instruments in the trees and bemoaned their sad state: "How shall we sing the Lord's song in a strange land?" (Ps. 137:4).

God was with them. But, little by little, Israel became aware that God was with them—even in Babylon! As they pondered their situation theologically, and realized that God was not limited to Israelite soil but was present in Babylon as well, it became a simple step for them to realize that God could use other nations as well as Israel as the instruments of his purposes.

So, as these Israelites began to ask the questions, "How could this happen to us? How could we be carried into Babylon? How could God allow us to become slaves?" they concluded that it was because of their sin and that their plight was God's judgment upon them. They had broken the covenant God had made with them and now God was using Babylon to punish his people for the purpose of bringing them back into covenant relationship with him once again. In that covenant relationship they understood their role as that of a "light to all the nations."

The U.S. holds in its hands the potential to be a blessing or a curse to humankind.

However, another segment of the Israelite population was also asking the same question of the exile experience—"How could this happen to us?" And these came away with a very different answer. They, too, believed it was the judgment of God, but they believed their sin was to be found in the fact that they had become too involved with peoples of other lands and in so doing, had lost their purity as a people. Thus they believed they should cut off all involvements with foreigners. Those who had married foreign wives should divorce them and no other such relationships should be allowed. Under Ezra and Nehemiah, councils and assemblies were established in order that these restrictive measures would be carried out.

Shaping public opinion. So the book of Jonah, written at this historic moment in the fourth century before Christ, was written for the purpose of shaping public opinion. It was intended as a "pamphlet" or "tract" of the times to lead the nation toward a proper decision in relation to the rest of the peoples of the world.

It was a time of decision between two very opposing points of view: monotheistic universalism, the awareness and belief that there is one God and that God is the God of all nations; and nationalistic exclusivism, the narrow view that God's concern is for Israel alone. The question that faced the nation then was this: Would Israel realize God's concern for all people and rediscover its calling to be a "light to the Gentiles" or would it return to a more parochial and tribal view of God as interested only in the people of Israel?

This is why the "punch line" at the end of the book is so powerful. God reasons with Jonah (Israel): "You pity the plant . . . which came into being in a night, and perished in a night. And should not I pity Nineveh . . . in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?" The answer is obvious: Israel must realize God's love for all and its own mission to reach them.

The message of Jonah is not limited to any one time in history, but has a truth for all times.

Decision time for U.S. Today another nation which believes it has been chosen by God and blessed with God's special favor is at a point of major decision as to how it will see the other nations of the world. Just as Jonah hoped for the destruction of Nineveh and identified Israel as being central to God's plan and concern, exclusive of others, so the United States is in danger of seeing its abundance and power as evidences of God's favor exclusive of concern for others.

God had blessed Israel so that it might become a blessing to others. If God has granted his blessing to the United States, it is likewise for the purpose that that country become the means of extending God's blessings to all of God's people in the world. Unfortunately, the United States has used its special prosperity as a means of exerting power in ways that are too often destructive of others, as in its current relationship to Nicaragua.

The United States holds in its hands the potential to be a blessing or a curse to humankind. Jonah brought to Nineveh only the promise of destruction. Will we hear the word of the Lord and understand the similarities of our situation today?

In the gospels, there are many negative things spoken about the Pharisees. But one very positive thing is said about them: "They perceived that [Jesus] was speaking about them" (Mt. 21:45). I wonder as I read Jonah, will we perceive it only as history or will we perceive that God is speaking to our own time and to us?

Gil Hellwig, Cleveland, Ohio, is pastor of First Baptist Church of Greater Cleveland. He presented this meditation at a recent meeting in Nicaragua of CEPAD—the Protestant Committee for Aid and Development.

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—Jim Bishop

I'M LISTENING, LORD, KEEP TALKING

Unloading Camels. In my morning Bible reading I came to the story of Isaac and Rebekah in Genesis 24. Abraham's chief servant had been sent by his master to find a wife for son Isaac. In my reading, that servant was just returning with the lovely Rebekah. They were nearly home and in Genesis 24:63 I read, "He [Isaac] went out to the field one evening to meditate, and as he looked up, he saw camels approaching." It was his father's servant with Rebekah, Isaac's wife-to-be.

I thought, "How beautiful, how appropriate. When we take time to meditate as Isaac did, the 'camels' will come, carrying a precious cargo to be unloaded. Right, Lord?"

Silence. Sometimes God's silence speaks painfully to me. I knew I had a lesson coming. So, I said, "Teach me, Lord." And he did.

"Bob, when Isaac was out in that field meditating, he was thinking about me, what I have done for him, what I did for his father, Abraham. Isaac was rejoicing in his meditation because he knew that he was a part of my plan to create a people, the Jewish people. Since the age of 12, when he was spared on Mount Moriah, he had seen it more clearly every day. As he meditated, he was thinking that soon I would provide a wife for him, he was anticipating that new blessing. I brought him to the field that evening because I thought it would be so neat to have him think about his place in my divine plan, then have Rebekah appear in the distance, to see her as a part of the fulfillment of my promise to his father, Abraham. I wanted that meditation of his to end in rejoicing, for him to be praising me as he gently unloaded that precious burden, setting her feet upon ground I had promised to Abraham."

God paused, I waited. Then he said sadly, "Bob, your meditations often begin and end with *loading* camels, seldom *un*loading them. Your meditations frequently are planning sessions, times you are trying to figure out how to get something done, how to conquer a task, how to write an article."

I felt hurt. I asked, "Don't you want me to do things for you?"

God sighed. "Bob, there are several sides to meditation. So often you seem to meditate on yourself, your future, your plans. There's a lot of *you* in your meditations. Why not spend some time emptying your mind of all its clutter and busyness, and just think about *me*, the blessings, the 'Rebekahs' I have brought you and am bringing you?"

I murmured, "That's what you meant when you said I was always loading camels, not unloading them?"

He answered, "Right. I'm asking for a balance. Sometimes I just want you in your meditations to put your mind in neutral, let me do the shifting, let me fill you with thoughts of praise and worship. Okay?"

I said softly, "I'll try, Lord." In the past, far too often, I've tried to manipulate God during meditation time. Now, I'm trying to let him set up the agenda. It makes a difference. **Robert J. Baker**

Who's calling?

by LeRoy E. Kennel

"Can you take a phone call?" Pauline yelled, as I struggled with the just-started, difficult-to-run lawn mower.

"Well, maybe, who is it?"

The phone's disruption, its ringing annoyance, is offset by the recognition that someone wants to talk to us. That calls bother us is understandable. We are disrupted. Recently in a strange town I put nonleaded gas into my car instead of diesel; I called what appeared to be the only garage open that evening and was told, "I really can't talk now since I'm the only here and I'm painting a car,"

We know that sometimes we get bad news. Nevertheless, when we go away from home, do we "hide" our phone number? Do we not tell people where we can be reached, and do we not check the bulletin boards where such calls are listed?

Bad news was a reality one February afternoon. The operator said, "Go ahead, there's your party." And then,

"I, God, call you, person-to-person. Are you there? Can you take a call?"

"LeRoy, this is Lester. (pause) How's the weather?" I waited, knowing that the weather was not the call's purpose. Another pause, and then, "Mom passed away after lunch—in her own chair."

Sometimes the phone call is just annoying. "This is an advertising program and you have been selected. . . . We would like to stop by and explain. Would 8:00 p.m. be all right?"

Sometimes, it's sinister, like the program following the 10:30 evening news. The phone rings and the voice on the other end says, "You are visiting your mother, right? You should be home; something is going on there that is not very nice. This is a friend who wants you to know that your spouse is cheating on you."

And then sometimes there's that recorded message: "I'm sorry but no one is in the office at this time, but when you hear the sound on this 'monster,' you may begin your message."

But regardless of our responses, our ears are alert to the phone's ringing. We hasten with the unlocking of the door if we hear it ringing. We ponder and wonder, "Who's calling, anyway?"

Indeed, who *is* calling? The telephone is a metaphor of the calling experiences in the Bible. Do we really need to ask who was calling Jeremiah to the ministry? Who was calling Israel to become a people of God? Who was calling Jesus to fulfill the messianic promise? Who was calling Paul to be minister to the Gentiles? Or who is calling each of us?

There is but one answer. "I am who I am: I am the Lord your God who brings you out of your own Egypts, who leads you to the land of fulfillment, who delivers you from your various enemies, who prepares a table before you, and who leads you into righteousness. And I am the one who makes you a mouthpiece, too."

"I, God, call you, person-to-person. Are you there? Can you take a call?"

Well, just what is the call about? The biblical word for call, *kaleo*, is used both as noun and verb. These two literal uses have their corresponding nonliteral uses. Both sets of meanings become opportunities for deeper meanings in biblical faith. The noun use answers the question of what the call concerns. The noun use is to give a name. God called the light *day* and the darkness *night*. (Gen. 1:5) "You shall call his name Jesus, for he will save . . . people" (Mt. 1:21). At the local animal clinic, they asked me, "And what is your dog's name?" I proudly answered, "Peaches." This naming dimension is one of identification, of relationship.

The second noun meaning, the faith thrust dimension, is that of claiming by naming. Abram becomes Abraham. Jacob becomes Israel. Simon becomes Peter. The Lord addresses Israel, "I have called you by name, you are mine" (Is. 43:1). The zenith of claiming by naming is, "Behold, what manner of love [God] hath bestowed upon us, that we should be called the [children] of God" (1 Jn. 3:1).

The caller God, as evident from Romans 9, purposes our election, coming not as a result of our good deeds but because of God's good calling, even as understood by Hosea, those who were without identity, who were "no-people," are now "my-people," and she who was not beloved is called "my beloved."

Can I take a call? Are you kidding, when the call is about a Good Shepherd who knows the sheep by name, who gives an identity, who salutes by title, who takes the initiative in identifying me and inviting me to the party of all times?

Another quite natural question is, "What's wanted?" This answer is a matter of hearing the verb use, that of summoning. We are invited to step out from behind so that we can see more. The prophets, it seems, were always inviting others to "see more clearly." The call can mean for us something similar to Abraham moving out of his favorite niche—Ur of Chaldees—to another locale where one is less sure of oneself. It can mean going with Moses to some burning bush where God's presence is unmistakable, or to the very top of Sinai where one knows a covenant or where a new com-

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mandment will be given. We are invited with Hosea to be wooed and won by God into a wholeness program, of both mind and emotions.

Another dimension of the verb meaning is that of commissioning. We are invited with Isaiah to see and seek God in the history of the nations and not just our people. It is going with Jesus and the early church to bring release to captives, to give sight to blind, and to enable the lame to walk, and to give liberty to the oppressed. The commissioning is not to be silent but to say, "Here I am, send me." It is not to die but to lay down a life. This commissioning is nothing less than adopting a new vocation (even though it may occur within the old job).

The call can mean for us something similar to Abraham moving out of his favorite niche—Ur of Chaldees—to another locale where one is less sure of oneself.

With Jeremiah we will need to translate and transmit into our own international forebodings just what it means "to tear down" and "to build up." For some that may well mean scrutinizing the nation's patterns of solving security with nuclear bombs. Some will hear the call to tear down false security blankets of MXs and Pershing missiles. Some will hear the call to build up universities of peace studies instead of colleges of war. Some congregations will create a peace center which will be available for the church and the community, possibly a booth at the county fair. All of us ought to hear a discrepancy between "America with strength" (via military weapons) and "inherit the earth" (via gentleness).

With Jesus we will need to reinterpret and reapply Isaiah 61 in our own synagogue readings. In the mid-1960s, for example, we saw, with Paul, that the channels (the ceramic pots) which were reserved for special people (such as seating for whites in buses) and for special occasions are now for everyone and for everyday tasks. We came to see that those who were "no-people" have become "first-class, first-place" citizens. What are we called to see 20 years later? Are we not called to witness against a new "me" generation? Are we not called to work for evangelism and church planting?

In every age the Eternal Voice will be heard to say, "Justice, mercy, and humble walk are still in vogue." With St. Francis we will question the expensiveness of clothes that result in depriving the have-nots. "Haves" and "have-nots" is a particular problem for "Christian America." Apparently, the Catholic bishops' statement on the poor is a call to us—real and personal like a telephone call from God. When Pope John Paul II in his pre-Christmas sermon called the Soviet prison camps a form of slavery, and then went on to call Western consumerism "also slavery," is this not something to be pondered?

It is appropriate that we hear the Helsinki Watch report, "Tears, Blood, and Cries—Human Rights in Afghanistan Since the Invasion 1979-1984," which condemns the actions of Soviet troops. It is also proper for us to evaluate Pope Paul II's words that "in the civilization of the rich countries, where there is not only a practice but also a mentality of consumerism, each person can become a slave of this system of life."

Christmas is now past, but what of the joy that came to the church? How are we called to embody joy energy? Do not Helen Keller's words still suggest, "The best way to be grateful for one's sight is to help someone in the dark"?

Jesus' inaugural address (Luke 4 in which he aligned himself with Isaiah 61) is a call to embody mercy and incarnate joy. Those who follow Christ, who would be nicknamed "Christ-ians," will study how the Christian mission works itself out in this new year.

Two familiar statements are particularly relevant in our day: "Live simply so that others may simply live" and "Stewardship is everything we do with everything we have." A basic Anabaptist position is this: the joyful faithful are committed to a lifestyle which deemphasizes not only conspicuous consumption but buying and spending at any level which competes for the compassion dollar—the welfare of others which is in our hands (pocketbooks and bank accounts).

The final question of today's telephone call is, "What shall we say?" How shall we respond? Two actual phone calls suggest how our conversation with God can have closure (for now). Jim, a young adult, called me one evening, saying that he was at the state bank. The loan officials were willing to take a lien on his car so that some additional funds could be made available for enlarging his coffeehouse ministry. Jim's assumption was obvious: the enlarged facility would permit a greater ministry. He wondered whether Thursday evening was a suitable night for them to come out and evaluate the coffeehouse.

I was glad that Jim couldn't see me shake my head or hear my thoughts. How unrealistic Jim was about everything: (1) how much money an enlargement requires, (2) what his old car was actually worth, (3) the ire that would be evoked in "touching" the old church, (4) how many committee meetings would come to pass before the trustees would see their way clear, (5) the difficulty of the board to decide on anything, and (6) whether an enlargement was the way to increase ministry. Jim interrupted my silence, "Well, what do you say?" And I heard myself saying, "Jim, that's beautiful."

Daughter Jan got a phone call for baby-sitting for a date on which there was a major family conflict. She told the caller, "Wait a minute," and then proceeded to get a variety of family perspectives. She returned to the mouthpiece and said quietly, "I think I can." Asked to repeat, she spoke firmly.

The calls come. Whenever we respond, even with the benefit of a variety of perspectives, even with the decision of giving up our chosen means of getting around or our special dates, and even though we will feel inadequate for the job, we will hear a response of God's Spirit bearing witness with ours. "That's beautiful, Jim/Jan. You got the message."

HEAR, HEAR!

A truly happy ending

Through the years I've heard that we're to be channels of God's blessing. I hear this being said as though the blessings are money and possessions. Money might be a blessing to the needy, but more money or possessions is not a blessing to those who already have.

Now, back to the channel imagery. When water is in a channel it is flowing. A channel that isn't flowing is not a channel! A body of water can be shaped like a river but if it isn't flowing it is a lake. Then I'm a professing channel, but no longer a practicing channel. Both ends must be out to be a channel. The swifter the flow the cleaner the channel.

So many of us practice the concept that whom God loves, he gives an overload of possessions. It seems to be a popular belief within the church that with use, a channel gets congested and full. Don't you believe it!

Do I hear you say, "God blessed me with all this"? Some swelling shut of the pipe is this pride of, "Look, God gave it to me." More likely God tried to bless others through you and it hasn't worked very well. Pretty soon we need another barn for junk, or more space for furniture, or more furniture for space. Are we really unable to give it away as fast as God gives? God likely wanted a testimony added to it as it was passed on. Why doesn't God give directly to the poor? Because he wants them to know through *you* that it is from him. We, his children, are the way God has chosen to allow us to spread his love. What a high privilege! Let's have rapids in our rivers.

The retaining of possessions possess and occupy us, distracting from the real purpose, which is stewardship. Stewardship is for the good of the real owner and his family. Isn't it plain that God would not give those whom he loves something that keeps us from him? Isn't it logical God doesn't mean us to keep things that possess us? If we spent just a little effort adding our testimony and passing it on, what a lot of work and watching and guarding we'd avoid.

Maybe it isn't so much that God keeps the rich out of heaven, but the rich do not feel a need for God, so are content to stay home. May I be so bold as to suggest that if we don't have a desire to go to heaven, we won't? "To them that look for him will he appear."

Jesus in his walk one day was met by a fellow who asked how to go to heaven. Now, what would Jesus say to someone whom it says he loved? Try this: "You are in a good position to do others and yourself good. Follow my example in giving and come along." Jesus loved him so much that he wanted to free him from that which possessed him. Being poor, he'd no longer be a ruler so he'd now have the time to follow. Rich and too busy are both curable by us or God. If he had followed Jesus' way, just imagine how many to whom he gave would have asked, "Why are you doing this?" and they would have followed along to Christ.

If another man had had rapids in his river channel he would have gotten to learn from Lazarus about his salvation. Maybe he was saving for a rainy day.

Saving for a rainy day? Your own or someone else's? Every day is a rainy day; it's just a matter of whose. There are people near you crying in the rain. Will you save someone from a rainy day or wait for your own? Rainy-day saving is a form of distrust of the one providing the flow into your channel.

Put your property where it doesn't need mothproofing or paint, and where you need not guard it to keep the thief from breaking through and stealing. Heaven is not only the commanded storage space; it is the most convenient. What a great place to have your treasure! Then you get to go to it instead of leaving it. That's what can be called a truly happy ending.

I suspect that if we don't have treasure up there we won't have to go there. There is a fairness and humor in God's justice and mercy. He seldom if ever sends us where we aren't prepared to go.—**J. Paul Kauffman,** *Harrisonburg, Va.*

The offering basket vs. the toll-free number

For the past hour I have watched a TV fund-raising documentary on hunger in Africa. Like most viewers, my heart was torn by the dreadful scenes of suffering. Wasted, listless bodies. Children and babies too weak to swat flies from their faces. Eyes, staring—without life. But unlike many, I have not dialed that toll-free 800 number.

It's not because I'm cold, insensitive, or unwilling to help. Just minutes before turning on the TV, my wife and I sat quietly reflecting on our past couple years working in Mozambique, sharing some tears as we remembered the suffering and difficulties of our friends and colleagues there. None of them has escaped injury or death to a family member or close friend during the past year due to drought, war, and/or related economic problems in the country. Being back in the U.S. two weeks does not blur these memories.

Nor have I been spared the face-to-face encounter with dying children and the terrible, personal feeling of helplessness. While the numbers are smaller, Mozambique currently ranks with Ethiopia as the most severely affected country in Africa.

No, my reason for not picking up the telephone is not related to need. It rather has to do with the way in which the need was presented and the way in which the need is addressed.

First, the need and its cause were presented too simply. "People are hungry because there is no rain" is the overwhelming impression with which we are left. Keeping the message simple and free of controversy is certainly good advertising practice when the objective is to raise funds. But the fact is that there is a complex set of reasons why people are hungry. It has to do with climatic conditions, but also with many other factors including human conflict, misguided policies, and exploitation by more economically powerful countries.

Second, the myth is perpetuated that we in the West are the hope for the "helpless" in Africa. Not a few of us would bristle a bit if a group from Africa were to mobilize resources to send hope to America. An emphasis on sharing, rather than paternalism, is needed.

Third, grandiose and exotic operations are shown as the way to save huge populations. The documentary showed planes repeatedly flying in relief supplies. Impressive to the viewer and symbolic of the urgency, yes. But for moving grain it is extremely expensive and justified in only a few cases, given the long-term nature of these "creeping disasters."

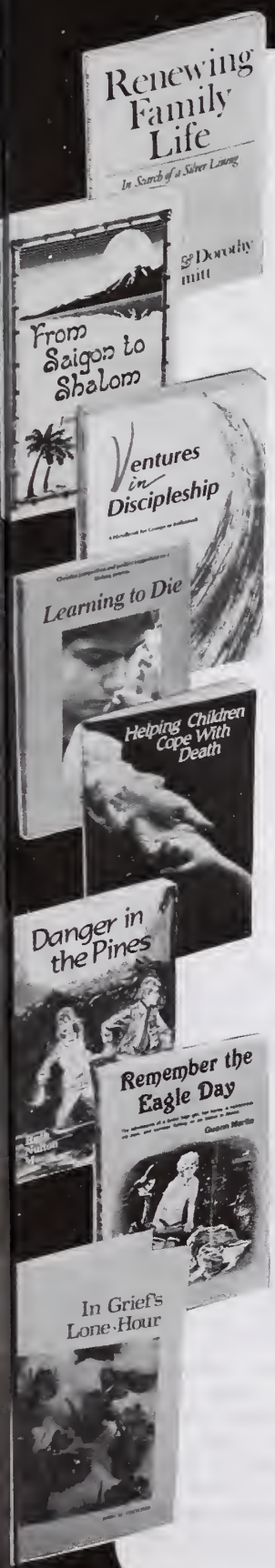
Fourth, the cost of producing and showing such a documentary to raise funds is extremely high. To run a relief operation based on TV and direct-mail fund-raising can use ⅓ to ½ or even more of contributed funds for overhead.

Perhaps 67 cents to help a child in Mozambique have a couple meals is worthwhile if the contributor would not have parted with his dollar otherwise. However, the value of that contribution is further eroded when the agency uses exotic means to achieve short-term results.

As for me—and my house—we will use the offering basket in church. No, my church does not excite my senses in the same way as that TV show did, but it has, in most cases, a working history and institutional relationships within the country which inform program decisions, a program of longer-term responses into which the emergency one is dovetailed, and a record which suggests that at least 90 cents is going to aid that child.—**Jim Shenk,** *Mt. Joy, Pa.*

Herald Press

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Bill and Ruth Felder look on as Anna Marie Steckley autographs her book.

Caring concern of Mennonites leads convicted killer to Christ

When Bill and Ruth Felder walked into the Mennonite Board of Missions office in Harrisonburg, Va., recently, they came as strangers. But Bill's faith radiated the joy of the Lord; his tongue now told of the miracles God had wrought in his life.

Nearly six years ago Bill suffered the numbing, incapacitating effects of alcohol. While very intoxicated on Apr. 30, 1979, he shot and killed a neighbor—his friend Eugene Graves. He became sober almost instantly and went home to await the sheriff. In a jail cell with time to think, Bill weighed the meaning of his life.

The past looked bleak and ugly; the future, just as dark. He had hit "the bottom of hell" and was "ready to talk to a man of God." Several years before that fatal day, his children had begun attending Shore Mennonite Church, near Shipshewana, Ind. Just three weeks before the accident, his wife also started to attend church.

From his prison cell, Bill now reached out for help, too, by calling Shore's pastor, Harvey Chupp. Harvey came and began ministering to Bill. He gave Bill a Home Bible Study enrollment card, and so Bill ordered and began taking the course "God's Great Love." He eventually took most of the courses MBM offered at that time from its Harrisonburg office. (The courses are now available from MBM offices in Elkhart, Ind.)

Ten days after the murder, fellow prisoners asked Bill to play rummy, and when Bill reached out to take the cards, severe pain shot through his arm. Suspecting a heart attack, the medical team rushed him to a nearby hospital. Scared and afraid to die, Bill frantically called for help. But, Harvey Chupp was tied up in a meeting, so overseer Orvin Hooley came to see him. That day—May 10, 1979—Bill turned his life over to Christ.

But could the Lord forgive a murderer? he wondered. A fellow prisoner, who knew the Bible well, told him to read Acts 9. Bill says, "I soon saw that if God could forgive Saul, the murderer, then I knew I'd been forgiven."

Bill was sentenced to 10 years in jail. During the nearly five years of actual time in jail, God worked many miracles in his life. One of these was a temporary release from jail for his baptism on Oct. 14, 1979. That day he and Ruth also renewed their marriage vows and they and daughter Sheila were baptized.

While passing through Harrisonburg, the family stopped to visit MBM's office and to meet Anna Marie Steckley. She and a volunteer, Janet Counts, had graded Bill's lessons and penned words of encouragement Bill needed during those difficult prison days. He stopped to say thanks for their ministry. It was an emotion-packed moment.

And that is the story Bill has to share—thanks for a pastor who cared, thanks for a church who stood by him, and thanks for Anna Marie who reached out with words of love.

Goshen student spends Christmas in Chinese hospital

When Goshen College students returned to campus after Christmas and traded vacation tales, junior English major Jennifer Snyder told one to top them all. She spent Christmas Day in China recovering from an appendectomy performed four days earlier.

Jennifer was with 20 other Goshen students and two faculty leaders on a tour of Shanghai when she began to feel sick. They were scheduled to leave the country on Dec. 21 after four months as English teaching assistants through Goshen's Study-Service Trimester (SST).

Instead of flying home to Salem, Ore., Jennifer was taken to East China Hospital in Shanghai with a ruptured appendix. Within two hours of her diagnosis, she was on her way to surgery.

Hospitality softened the bleakness of a Christmas away from home. The patients on Jennifer's floor were invited to a Christmas Eve party organized by the hospital's head surgeon. Later, her nurses gave her a Christmas card. Both gestures were especially meaningful, she said, since the Chinese do not celebrate Christmas themselves.

On Christmas Day, a mother and son from the U.S. consulate in Shanghai brought Jennifer a Christmas tree and a care package with American treats.

Robert and Dorothy Yoder, SST faculty leaders, remained in Shanghai when the other students flew home. They were housed within walking distance of the hospital and spent most of their time with Jennifer until the three flew home on Dec. 28.

Dorothy, a registered nurse, said she was pleased with the medical treatment Jennifer received. Jennifer's doctors did not consider using acupuncture, a traditional Chinese practice of puncturing the body to block pain, Dorothy said. Instead, they used a general anesthesia.

Goshen College's director of international education, Arlin Hunsberger, said SST leaders are prepared during orientation to deal with medical crises. All take cardiopulmonary resuscitation (CPR) training and receive instructions from Willard Krabill, the college physician, on dispensing medications for maladies ranging from snakebites to nausea and motion sickness. When the leaders arrive on location, one of their first tasks is to meet with a local physician to serve their unit.

Students who go on SST sign "consent to surgery" forms. Before leaving North America, all are given inoculations and screened individually through the college's health center.

Ontario couple gives away farm to help Ethiopia

Fred and Patricia Benson of Campbellville, Ont., decided several months ago that they had to do something for the starving people in Ethiopia. In December they gave their farm to Mennonite Central Committee Ontario. The donation is the largest single gift MCC has ever received.

The 107-acre hobby farm near Guelph, worth nearly $400,000, will be sold by MCC at an auction in January. The realtor handling the sale happens to be Aaron Klassen, former chairman of MCC Ontario.

Bensons can't understand what all the fuss is about. "It's not that much money," Fred said to the *Kitchener-Waterloo Record*, which tracked him down for an interview and ran the unfolding story on the front page for two days in a row. "I had no idea people would make so much of it. The place was vacant at the time."

Bensons had decided to sell the farm some time ago. They own another 100 acres and their home in Campbellville. They have a chemical supply business as well.

Bensons had witnessed suffering in India and Ethiopia on a world tour 13 years ago and the recent television reports "jolted us off dead center." Fred, who describes himself as "absolutely a Christian" but doesn't belong to any denomination, heard about MCC from a business friend.

Before the farm was donated, MCC Canada had received over $500,000 for African food relief. MCC Ontario reports that money is coming from various religious groups, including a Jewish organization and Waterloo region's tiny Sikh community.—*Margaret Loewen Reimer, Mennonite Reporter*

Mennonites join Witness for Peace visit to Nicaragua

A 21-member delegation from Kansas, Missouri, and other states traveled to Nicaragua on Jan. 9 for a firsthand look at what is happening at that country's northern border. The two-week visit is sponsored by Witness for Peace, a national grass-roots organization whose goal is to maintain a continuous presence of U.S. Christians in Nicaraguan zones of conflict. New delegations go to Nicaragua every two weeks and augment teams of volunteers based there.

Brethren and Mennonite participants in the January delegation are Duane Johnson of Moundridge, Kan.; Karolyn Zerger of Kansas City, Mo.; Mark Goering of Kansas City, Kan.; Paul Stucky of Salina, Kan.; Griselda Shelly of Newton, Kan.; Robert Ewert of Bingham Lake, Minn.; and Ronald Sider, Philadelphia, Pa.

The delegation hopes that its nonviolent presence in the northern province will discourage attacks by the U.S.-supported *contra* rebels. Witness for Peace, which opposes U.S. involvement in Nicaragua, believes the U.S. military will restrain the contras from attacking areas where U.S. citizens will be endangered.

The delegation also plans to participate in reconstruction projects and offer other assistance, such as helping in the coffee harvest. Members hope to return to the U.S. with a greater understanding of Nicaraguan issues and contribute to a more informed debate over the U.S. role in Central America.

The delegation plans to meet with government and opposition leaders, visit development projects, and participate in vigils. The group will spend part of the trip in the capital city of Managua and several days in a village near the Honduran border. The travelers participated in an intensive orientation before leaving, including sessions on nonviolence and on Nicaraguan culture, history, and politics.

The group is coordinated by Mary Alice Guilfoil, a Benedictine nun and president of the Kansas City Interfaith Peace Alliance.



Navajo Indian ministry evaluated. *Henry Smiley (left), pastor of Black Mountain Mennonite Church; Allan Yoder (center), director of extension and evangelism for Southwest Conference; and Ray Horst, director of evangelism and church development for Mennonite Board of Missions, evaluated church planting work among the Navajo Indians in Arizona and New Mexico recently. Smiley was born and raised in a family with a long line of medicine men, and now uses his understanding of traditional Navajo religious practices to present the gospel in ways Navajos can understand.*

Chicago Mennonite Theological Center begins classes

The new Chicago Mennonite Theological Center began classes on Jan. 5 with a course entitled "What Is the Church?"

Tom Finger, a professor at Northern Baptist Theological Seminary and a member of First Mennonite Church of Oak Park, Ill., is the instructor. The course will run for 11 Saturday mornings at Lawndale Mennonite Church.

The center is sponsored by the Adult Education Committee of Chicago area Mennonites. Its purposes are to prepare both lay persons and pastors for congregational leadership.

A "certificate of study" will be granted after the successful completion of six courses. Arrangements have been made with Northern Baptist Theological Seminary and Associated Mennonite Biblical Seminaries for credit.

Representatives from AMBS, the Commission on Education of the General Conference Mennonite Church, and the black and Hispanic ministries programs of the Mennonite Church met on Nov. 25 with the Conference-Based Theological Education Committee of Illinois Conference and the Adult Education Committee of Chicago Area Mennonites. They discussed education for congregational leadership and evaluated and affirmed CAM's efforts.

LeRoy Kennel is chairperson of CAM's eight-member Adult Education Committee.



Andre Gingerich of Harrisonburg, Va., reported on the U.S. peace movement at a recent peace conference in West Germany.

Mennonites attend West German peace gathering

More than 1,000 Christians from diverse denominations—including Mennonite—met at the "Ecumenical Gathering of Christians in the West German Peace Movement" in Siegen, West Germany, recently in the first such gathering of its kind.

In the West Germany of the late 1970s, the emphasis among Christian peace activists was primarily political and ethical. Today there is an appeal to a deeper Christian faith. Is this because increasing numbers of pietists and evangelicals are recognizing peace as an important matter of faith? Is it because veteran peace activists are searching for a theological foundation?

"As a woman and as an elderly person," Marianne Dirks, Catholic lay leader from Munich, shared signs of Christian hope in an opening address. Drawing from the parable of the persistent widow, she illustrated the power of faith, encouraging perseverance and a constant questioning of government leaders.

Working groups met to discuss political, theological, and economic issues. Broad themes were the East-West conflict and the concept of "common security"; arms exporting and the Third World; church/state relations, conscientious objection, and civil disobedience under the theme "Thou Shalt Obey God Rather Than Man"; and the social costs of the arms race.

Protestants and Catholics celebrated the Lord's supper together, thus gently extending the normal ecumenical practice. Each participant wrote confessions and laments to God on broken pieces of slate.

Words of greetings from Christians in the Philippines, Great Britain, the United States, and East Germany were a high point. Nonoi Hacbang, exiled Filipino priest, spoke of the parallels between the liberation struggles of the Third World and efforts of the European peace movement to block deployment of U.S. missiles.

Andre Gingerich, a Mennonite Central Committee volunteer from Harrisonburg, Va., reported on the Christian peace movement in the U.S. He said that in the Sojourners Fellowship in Washington, D.C., he learned the importance of a sharing and committed community for sustaining the work of peace.

At the end of the weekend, participants were commissioned to talk with church leaders, politicians, judges, and soldiers. As a tangible sign of support, they carried with them a slate fragment with the cry of another Christian on it.—*Wolfgang Krauss*

MMA board adopts new mission statement

A new mission statement, organizational restructuring, a major computer systems purchase, and a membership definition change were major items of discussion at the Mennonite Mutual Aid board of directors meeting on Nov. 30 in Rosemont, Ill.

Both MMA president Dwight Stoltzfus and board chairman George Dyck of Newton, Kan., noted the recent reorganization of MMA staff and called for renewed attention to serving the public. "Having attended to internal issues," Dyck said, "it behooves us to renew our efforts to listen to our constituency to determine in what manner congregations and individuals wish us to serve them."

The first action of the board was adoption of a new mission statement for MMA. It clarifies whom MMA serves and what kinds of programs it offers. "Our ministry in the church is to contribute to Christian renewal and growth," it states. "We seek to inspire and assist caring and sharing in congregations."

Approval of 1985 goals was the board's second action. They include long-range planning in product development, human resources, and marketing, as well as more immediate objectives in improving service to participants and defining MMA's relationship to other mutual aid organizations.

Purchase of new computer equipment and software for the medical, life, and retirement plans received approval by the board. James Kratz, executive vice-president, explained this step as important for helping establish better systems and procedures to serve members.

The board also took action to change the membership definition for Mennonite Mutual Aid Association. Now broader than "Mennonite," the definition includes "members of related Anabaptist groups." This, after required state approval, gives the association opportunity to serve members of the Church of the Brethren who are requesting membership.

The recent reorganization of the MMA staff also was reviewed by the board. Laban Peachey, newly appointed Marketing Services vice-president, reported progress in making assignments and filling positions within his division.

Mutual Aid Services vice-president Ronald Litwiller noted efforts to establish an Ethics Committee to examine ethical concerns related to medical care. "We need some way to develop guidelines for responding to unique situations," he explained. "We don't plan to come up with rules; we'll continue to rely on the congregation for help in determining how to respond in difficult situations."

Kent Stucky, vice-president of Stewardship Services, reported, "This is one of the best years ever for Mennonite Foundation in the gifts being channeled through us for the work of the church. Total gifts this year may approach $4 million."

'MennoVan' promotes Mennonite bicentennial throughout Canada

In its first two months on the road, MennoVan Canada gave 64 programs in a variety of settings, presented books to 34 libraries, and made 11 media contacts in the Niagara Region.

A project of the Mennonite Bicentennial Commission, MennoVan was launched in September at Vineland, Ont., where Canadian Mennonite settlement began in 1786.

MennoVan Canada features Reg and Kathryn Good, a voluntary service team provided by Mennonite Central Committee Canada, traveling in a mobile home and telling the Mennonite story.

The first 64 programs were given in churches, schools, retirement homes, public libraries, and other places. Goods presented *People Seeking Peace, 1786-1986,* a multi-media production by the bicentennial commission, and/or *Mennonites in Ontario,* a documentary by

The Meeting Place.

As the occasion required, the husband-wife team also promoted the bicentennial, told stories for children, gave sermonettes, and led discussions.

The Niagara Region tour was coordinated by Harold and Mildred Nigh. Elsewhere in Ontario the coordinator is Ruby Schmitt of MCC Ontario.

MennoVan expects to enter Manitoba shortly after Easter. By that time it will have completed the Ontario tour and spent several weeks in eastern provinces.

MennoVan hopes to visit, as much as possible, every community where Mennonites and Brethren in Christ are known, as far west as Vancouver Island, and as far north as Fort Vermillion in Alberta.

The western tour will be completed in June 1986, just prior to the main bicentennial events at Vineland, Kitchener, and Toronto in July and August.

The MennoVan Canada project is financed by MCC Canada providing two VSers, by Goods and others offering their time, by the Triple-E manufacturers of the motor home, and by grants from the federal and provincial governments.

Mennonite exchanges with China continue to expand

The annual board meeting of China Educational Exchange was held near Chicago on Dec. 3. The ten board members in attendance represented four Mennonite mission boards, two health-care agencies, the associated seminaries, Mennonite Central Committee, and two of the six participating colleges.

The sessions opened with devotional meditations by Peter Peters from Manitoba on the theme "Is God at Work in China?" He set the tone of challenge and opportunity presented by CEE for continued cooperative inter-Mennonite efforts in China. Peters and his wife, Margaret, served last year as English teachers in China.

Clair Weaver from Pennsylvania, a recent participant in a medical exchange, gave a report of that program which has completed its second year. Each year two Chinese doctors from the faculty of Chongqing Medical College have spent two months in North America and two North American doctors have visited China. Chinese doctors are interested in Western medical education, modern equipment, and the general practice of medicine.

Theresa Chu, director of the Canada-China Programme based in Toronto, gave a presentation on "The Church in China." She pointed out both hopeful achievements as well as the problems which face Chinese Christians. She drew a parallel to the "transfer of technology" from the West sought by science and industry in China and the "transfer of religious theology and practice" from Western churches. In both cases the transfer must be adapted and made appropriate for use in an Oriental setting, Chu said. In most cases the Chinese church is struggling to live out the gospel in a way which affirms its authentic Chinese character.

Mary Dueck of Fresno Pacific College—a Mennonite Brethren school—presented the case for English teachers in China, reflecting on her own experiences in teaching in China and hosting Chinese students at her college. She also spoke from her perspective as a professional in the field of teaching English as a second language.

Atlee and Winifred Beechy, who returned last summer from a four-month visit to China as educational consultants at the invitation of Sichuan Province Bureau of Higher Education, gave a brief summary of their activities and the many changes taking place in China since their first visit in 1980, when CEE began. Their contacts with both Chinese and North American participants in CEE were useful in evaluating the work to date and in projecting future plans.

Beechys noted that a total of 36 English teachers have been sent to China for periods varying from a summer to two years, with one couple starting their third year. From three teachers the first year, the program now has grown to 20 teachers this year serving in seven colleges. Eight Chinese teachers have served as visiting lecturers in four Mennonite colleges and two Chinese teachers have studied at two other Mennonite colleges. Besides the exchange of four medical doctors, this year two Chinese and two North American agriculturalists exchanged two-month visits.

After hearing and discussing these reports, the CEE board approved program plans for the future, adopted a budget of $127,000 for 1985-86, and elected new officers.

The board approved the exploration of a possible exchange of mental health personnel under the sponsorship of Mennonite Mental Health Services. A possible nursing education exchange is also to be considered.

CEE is headquartered in Akron, Pa. A. C. Lobe is the director.

—Winifred Nelson Beechy



Bolivian farmers put horses to work. *Farmers from the lowlands near Santa Cruz, Bolivia, come to the Mennonite Central Committee Rural Training Center to learn how animal traction can help them cultivate more land.*

Colony Mennonites make the harnesses for the horses. MCC workers design plows and other animal traction equipment. Local blacksmiths make the equipment. MCC agriculturists teach the weeklong seminars that are popular among the campesinos.

These farmers are homesteading thickly forested lowlands that they must clear before they can plant corn, sugarcane, and vegetables. Many farmers can clear only a few acres a year with traditional slash-and-burn methods.

MCC workers say that a difficult economic climate, with over 1,000 percent inflation in 1984, has encouraged farmers to use locally produced, rather than imported, farm equipment.

READERS SAY

Paul M. Gingerich, Elkhart, Ind.

On Oct. 15 I wrote a letter to *Gospel Herald* in response to an Oct. 2 article reporting on a meeting of the Fellowship of Concerned Mennonites, Landisville, Pa. I did not follow the Matthew 18 direction in going to Brother Sanford Shetler first before submitting that letter, and I believe I was in error in that. I believe if we have concerns with other sisters or brothers, we need to go to them directly with those concerns and not obliquely through "Readers Say."

Wayne Martin, Wallenstein, Ont.

Praise the Lord! I have finally found another Mennonite who agrees with me as to the identity of "Babylon the Great" written about in Revelation ("Christian Attitudes in Times of Economic Crisis," Nov. 20). Very few Mennonites, at least those I have come across, would agree with Mr. Byler's article. Basically "Babylon the Great" is the materialism found in modern society of which the United States is definitely the throne.

Mr. Byler implies this system will be destroyed with a great depression. He may be right or maybe some other catastrophe will do her in. One thing for sure is Babylon will come to a dire end.

O. L. Detweiler, Fairview, Mich.

Thank you, Ruth Martin, for your kindly attitude toward the innkeeper (Dec. 4). I often wonder whether in our evaluation of some of these Bible characters such as the innkeeper, Zacchaeus, Martha, Nicodemus, and others, we do not fall under the ax of Matthew 7:1-2. Maybe we should turn back to Matthew 5:7 and do some serious meditating, not forgetting Ephesians 4:32: "Be ye kind . . . tenderhearted."

Wilson Hunsberger, Calcutta, India

Thank you for publishing Jeff Hendrickson's fine article on Nicaragua (Dec. 11) and for giving it prime space in your journal.

Articles such as Hendrickson's which analyze the problems of the country in a fair and understanding way should help the brotherhood see beyond the rhetoric of the current administration's pronouncements. Vice-President George Bush who called the Sandinistas "godless communists," is the same man who heartily commended President Marcos of the Philippines for his "deep commitment to democracy"!

Rose Stutzman, Nappanee, Ind.

In "The Nicaraguans I Know Are Not Communist Aggressors" (Dec. 11), Jeff Hendrickson describes the Nicaraguan position as a third way which favors neither U.S. nor Soviet dominance. I think it is important that we know about and pray for a group of believers within Nicaragua who has chosen a quite different third way.

I am speaking of the Mennonite believers there who because of their growing understanding of the Scriptures and Anabaptist teachings cannot participate in the militarism. Though they neither support nor favor the contras they cannot in good conscience bear arms in support of the Nicaraguan government.

Until several months ago the Nicaraguan government gave unofficial permission for Mennonite draftees to serve in an alternate way. Now, however, when the army comes to the homes to draft these young men they are not allowed an alternative.

I would urge us to pray for all of our brothers and sisters in Nicaragua but especially let us pray for Mennonite young men who have been drafted into the army. From the Mennonite experience in WWI we can assume they will need an extra measure of strength, courage, and wisdom as they seek to follow the way of Jesus in the midst of fear and fighting.

Ruth Hollinger, Goshen, Ind.

Thank you for giving time, study, and thought to the *Gospel Herald* editorials. I learn from all of them. I especially appreciated "The Foolishness of Christmas" (Dec. 18). I like the way you explained the purpose and background of Matthew and Luke. You gave readers a foundation for understanding the two stories.

In the second section you take us from the Gospel story through the early church and to the present. You tied kingdom values to the Christmas story. In the kingdom of God the "head honcho" is servant and everyone gets the same pay. That's good news for those who think they have to get to the top to be somebody.

Speakers, writers, and program planners struggle to find something fresh and significant to say at Christmastime. You said it. I'm filing your editorial with my resource materials.



Was Paul Erb also among the prophets?

Paul Erb (1894-1984) was the second editor of the *Gospel Herald.* He served for 18½ years from 1944 to 1962. Paul Erb's experience as editor and an extensive selection from his writings are included in *Not by Might,* a 75th anniversary memorial book published by Herald Press in 1983.

Not by Might sells for $9.95 in stores, but you can obtain it for $7.10 postpaid by ordering directly from the *Gospel Herald.* Use the order coupon below.

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MENNOSCOPE

Contributions to Mennonite Board of Missions for February through December were 5 percent less than a year ago. "That means nearly $1 million is needed in January to balance expenses with resources for the budget year which ends on Jan. 31," said John Sauder, vice-president for administration and resources. MBM received $601,000 during January last year. Sauder noted that the Christmas season resulted in some creative ways of giving to missions. During one extended family gathering, money for missions was placed in a stocking marked "Baby Jesus Birthday Gift." Another family said their gift for missions took the place of sending Christmas cards.

Broadcaster-physician Ivan Magal, 62, died of a heart attack on Dec. 28 at his home in Bethesda, Md. A native of the Soviet Union, he fled as a refugee during World War II. Later he and his brother Vasil produced a Russian-language radio program, *Voice of a Friend*, which Mennonite Board of Missions continues to broadcast into Eastern Europe and the Soviet Union. Magal had a medical practice in the Washington, D.C., area.

Adult choirs from eight congregations presented selections from their Christmas programs at the second Holmes County Mennonite Choir Festival on Jan. 6 at Walnut Creek (Ohio) Mennonite Church. The festival also included a 15-piece instrumental group from the Martin's Creek congregation and the joining of all the choirs in singing three Christmas numbers under the direction of J. D. Smucker.

All former Mennonite Central Committee workers in Haiti are invited to participate in a special tour of that country Apr. 21-May 1. It will commemorate the 25th anniversary of MCC work in Haiti. The $650 cost includes round-trip airfare from Miami. A $300 deposit is due by Feb. 15. More information is available from Cheryl Leaman at MCC, 21 S. 12th St., Akron, PA 17501.

Missionary comings/goings:
• *Roy and Ethel Umble* returned from China on Dec. 21 following a term of service there as English teachers with China Educational Exchange. They were sponsored by Mennonite Board of Missions. Their new address is 403 Marilyn Ave., Goshen, IN 46526.

New members by baptism and confession of faith: *Frazer Pa.:* Ruth Gerenbeck, Andrea Zehr, Phil Wert, Randy King, Pat Leaman, Matt Leaman, and Renee King by baptism and Dan and Julia Malloy-Good and Vernon and Freda Zehr by confession of faith. *Maple Grove,* Atglen, Pa.: Jerry Blank, Becky Blank, Nicole Eby, Karla Horst, Norene King, Nedra King, R. Lee Stalter, Craig Stoltzfus, and Daryl Stoltzfus.

Change of address: *David L. Groh* from Elkhart, Ind., to 216 E. Adams St., Millersburg, OH 44654. *C. Nevin Miller* from Carlock, Ill., to Box 406, Moundridge, KS 67107.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Arnold, Roger and Lois (Bender), Flushing, N.Y., second child, second daughter, Candace Renita, Dec. 20.

Dean, Martin and Carma (Cable), Elkhart, Ind., first child, Christopher Joel, Oct. 3.

Drew, Ned and Millie (Geiser), Dalton, Ohio, first child, Jennifer Diane, Jan. 1.

Fox, Larry and Cynthia (Weber), Lancaster, Pa., second child, Stephanie Weber, Dec. 7.

Gunden, Philip and Laura (Nye), Elkhart, Ind., first child, Nicholas John, Dec. 24.

Hause, Leonard and Cynthia (Tyson), Austin, Tex., first child, Christopher Ryan, Dec. 31.

Hostetler, Donnie and Pam (Willems), Hesston, Kan., second child, first son, Ryan Scot, Dec. 20.

Kauffman, Edwin and Judy (Lapp), Cochranville, Pa., fourth child, third daughter, Melissa Kaye, Dec. 9.

Landis, Robert and Joni (Moyer), Salford, Pa., third child, second son, Robert Wendell, Dec. 7.

Litwiller, Brian and Cyndi (Yoder), Delavan, Ill., second child, first son, Benjamin Lee, Dec. 22.

Porter, E. Ike and Joy (Yutzy), Meadville, Pa., second son, Sean Michael, Dec. 17.

Rhodes, Dennis and Carol (Stutzman), third child, second son, Jordan Michael, Dec. 15.

Schlabach, Bruce and Janet (Headings), West Liberty, Ohio, second son, Brian Andrew, Dec. 26.

Shaffer, Lamar and Pamela (Noon), Hollsopple, Pa., first child, Kevin Lamar, Dec. 9.

Shank, Walter Allen and Gena (Guengerich), Sarasota, Fla., first child, Kara Marie, Oct. 23.

Shetler, Ellis and Joan, Goshen, Ind., second son, Christopher Wiley, Dec. 20.

Spory, Melvin and Catherine (Holsopple), Boswell, Pa., third daughter, Marcy Leann, Dec. 3.

Troyer, Michael and Julie (Wenger), Richmond, Ind., second son, Bryan Charles, Dec. 16.

Yoder, Calvin and Judy (Wagler), Kalona, Iowa, a daughter, Tanna Joy, Dec. 22.

Yoder, Reginald and Cheryne (Gingerich), Iowa City, Iowa, first child, Erin Lynne, Dec. 13.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Allen-Kraybill. Timothy Lee Allen, Newton, Kan., and Karen Kraybill, Newton, Kan., Lombard cong., by Paul N. Kraybill, father of the bride, Dec. 1.

Beam-Lusky. William Beam, Elverson, Pa., Conestoga cong., and Robin Ann Lusky, Coatesville, Pa., Lutheran Church, by Russel Brubaker, Dec. 29.

Blosser-Moyer. Philip H. Blosser, Harrisonburg, Va., and Donna L. Moyer, Perkasie, Pa., Blooming Glen cong., by Glendon Blosser, father of the groom, Dec. 29.

Detwiler-Freed. Alan Detwiler, Harleysville, Pa., Methacton cong., and Rhoda Freed, Harleysville, Pa., First Mennonite (Norristown) cong., by Clayton Swartzentruber, Dec. 23.

Gerig-Good. Kevin Gerig, Mishawaka, Ind., Kern Road cong., and Beth Good, Mishawaka, Ind., Hopedale cong., by Edwin F. Rempel, Dec. 29.

Good-Martin. Walter R. Good, East Earl, Pa., Bowmansville cong., and Lucy Martin, Reinholds, Pa., Gehmans cong., by Luke L. Horst, Jan. 1.

Groff-Smith. Harold Groff, Fontana, Calif., and Debi Smith, Upland, Calif., both of Mountain View cong., by Percy Gerig, Dec. 28.

Hoover-Lehman. Marvin G. Hoover, Myerstown, Pa., and Carolyn L. Lehman, Lititz, Pa., both of Hernley cong., by Donald O. Nauman, Dec. 15.

Hostetler-Hartzler. James Hostetler, Goshen, Ind., Scottdale cong., and Sandi Hartzler, Goshen, Ind., Sunnyside cong., by David E. Hostetler, father of the groom, Dec. 23.

Jantzi-Gerig. Rick Jantzi, Shedd, Ore., Plainview cong., and Dana Gerig, Peoria, Ore., Community Church, by Donald Bayne, Jr., Dec. 8.

Lehman-Keener. Dale Nelson Lehman, Chambersburg, Pa., Marion cong., and Diane Rose Keener, Hagerstown, Md., Salem Ridge cong., by Merle G. Cordell, Nov. 17.

Liechty-Hostetler. Mark F. Liechty, Washington, D.C., College cong., and Laura Elaine Hostetler, Washington, D.C., by Mark M. Derstine and J. Laurence Burkholder, Dec. 22.

Miller-Gerber. Robert J. Miller, Dundee, Ohio, and Connie L. Gerber, Berlin, Ohio, both from Walnut Creek cong., by Alvin Kanagy, Nov. 17.

Neuenschwander - Neuenschwander. Randy Neuenschwander, Kidron, Ohio, Sonnenberg cong., and Sharon Neuenschwander, Dalton, Ohio, Kidron cong., by Bill Detweiler, Dec. 29.

Schmidt-Lapp. Kenley D. Schmidt and Joyce M. Lapp, both of Wichita, Kan., Mennonite Church of the Servant, by Ben F. Lapp, father of the bride and Wilbert Schmidt, father of the groom, Dec. 28.

Pontius Joel Kauffmann



OBITUARIES

Bishop, Priscilla D., daughter of Oliver K. and Hattie (Detweiler) Bergey, was born at Doylestown, Pa., Nov. 19, 1885; died at Dock Terrace Nursing Home, Lansdale, Pa., Dec. 20, 1984; aged 99 y. She was married to Walter S. Bishop, who died in 1943. Surviving are 3 sons (George B., J. Vernon, and C. Franklin), 18 grandchildren, 32 great-grandchildren, one great-great grandchild, one brother

(Nelson D. Bergey), and one sister (Esther Heacock). She was preceded in death by one daughter (Gertrude B.) and one son (Edgar B.). She was a member of Doylestown Mennonite Church, where funeral services were held on Dec. 22, in charge of Ray K. Yoder; interment in Doylestown Mennonite Cemetery.

Clemmer, Markley H., son of John L. and Ella (Hunsberger) Clemmer, was born in Lansdale, Pa., Sept. 12, 1911; died of a heart attack at Suburban General Hospital, Norristown, Pa., Nov. 27, 1984; aged 73 y. On Sept. 12, 1933, he was married to Miriam Weaver, who survives. Also surviving are 2 sons (John K. and James M.), 4 daughters (Rachel—Mrs. Marlin Kauffman, Beatrice—Mrs. William Swope, Ruby—Mrs. Phillip Trimble, and Janet—Mrs. Robert Tweed), 15 grandchildren, and 3 brothers (Erwin, Nelson, and Horace). He was preceded in death by one daughter (Ella Mae) and one son (Charles). He was ordained to the ministry on Nov. 10, 1936, to serve as the first resident pastor at the Norristown Mission. Funeral services were held at First Mennonite Church and at Vincent Mennonite Church, in charge of Paul Leichty, Paul Hackman, Herman Douglas, and Harold Weaver; interment in Vincent Mennonite Cemetery.

Ebersole, Clarence R., son of Edwin and Mary (Bennett) Ebersole, was born in Roseland, Neb., May 22, 1901; died of complications from a stroke at Goshen, Ind., Dec. 16, 1984; aged 83 y. On May 29, 1924, he was married to Ruth Erb, who survives. Also surviving are 2 daughters (Betty—Mrs. John Yoder and Julia—Mrs. Mahlon Amstutz), one son (Robert), 10 grandchildren, one great-grandchild, 3 sisters (Aris Hostetler, Helen—Mrs. Clifford Mann, and Ruth—Mrs. Leon Glick), and one brother (Alan). He was a member of College Mennonite Church, where funeral services were held on Dec. 18, in charge of Arnold C. Roth and Rachel S. Fisher; interment in Violett Cemetery.

Fehr, Esther M., daughter of Alfred M. and Martha V. (Miller) Tweed, was born at Lancaster, Pa., Apr. 6, 1901; died at Lancaster, Pa., Dec. 30, 1984; aged 83 y. On June 26, 1927, she was married to Philip S. Fehr, who died in 1971. Surviving are 2 daughters (Elsie H.—Mrs. Robert Pennington and Ruth B.—Mrs. Franklin Wade), one son (Frank R.), 2 grandchildren, and 2 sisters (May Hauf and Irene Gingrich). She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Gundel Funeral Home, in charge of James R. Hess; interment in Mellingers Mennonite Church Cemetery.

Frederick, Lillian M., daughter of Nelson H. and Mary O. (Miller) Frederick, was born at Souderton, Pa., Oct. 20, 1930; died at Valley Forge Medical Center and Hospital, East Norristown, Pa., Dec. 27, 1984; aged 54 y. Surviving are her mother, 2 sisters (Catherine M. and Elizabeth M. Frederick), and one brother (Herbert M. Frederick). She was a member of Souderton Mennonite Church, where funeral services were held on Dec. 31, in charge of Samuel Janzen and Russell B. Musselman; interment in Deep Run Mennonite Church Cemetery (East).

Garber, Alverda, daughter of Edwin R. and Emma Schertz, was born in Metamora Twp., Ill., Jan. 14, 1912; died of cancer at Maple Lawn Homes, Eureka, Ill., Dec. 23, 1984; aged 72 y. On Oct. 21, 1945, she was married to Arthur Garber, who died on Nov. 11, 1974. Surviving are one stepson (Robert L. Garber), one stepdaughter (Joyce Scott), and 3 sisters (Mrs. Erma Martin, Mrs. Louella Smith, and Mrs. Gladys Burkholder). She was a member of Metamora Mennonite Church, where funeral services were held on Dec. 26, in charge of James Detweiler; interment in Hickory Point Cemetery.

Greiner, Beulah G., daughter of Amos G. and Selina (Good) Greiner, was born at Mt. Joy, Pa., June 1, 1895; died of a cardiac arrest at General Hospital, Lancaster, Pa., Dec. 21, 1984; aged 89 y. She was the last surviving member of her immediate family. She was a member of Rissers Mennonite Church. Funeral services were held at Miller Funeral Home on Dec. 24, in charge of Ralph Ginder and Elmer Hertzler; interment in Hill Church Cemetery.

Hershberger, Alta, daughter of Alexander and Jane (Miller) Hostetler, was born at Walnut Creek, Ohio, Sept. 25, 1892; died at Walnut Hills Nursing Home on Dec. 7, 1984; aged 92 y. On Oct. 24, 1914, she was married to Len Hershberger, who died on Feb. 7, 1983. Surviving are 4 sons (James, Edward, Herman, and Loren), 12 grandchildren, 19 great-grandchildren, and 2 sisters (Gladys—Mrs. Alvin Schloneger and Mattie—Mrs. Ralph Zook). She was a member of Walnut Creek Mennonite Church, where funeral services were held on Dec. 10, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Hochstedler, Mary Alice, daughter of Sam G. and Lizzie (Otto) Hochstedler, was born in Kalona, Iowa, Sept. 13, 1942; died of cancer on Nov. 19, 1984; aged 42 y. Surviving are 8 sisters (Ruth, Cora, Lydia, Lavina, Viola, Martha—Mrs. Chris J. Helmuth, Alta Fern—Mrs. Victor Kropf, and Darlene—Mrs. John H. Miller), and 4 brothers (Wesley, Jonas, Monroe, and Nelson). She was preceded in death by her parents and one sister (Verna). She was a member of Fairview Mennonite Church. Funeral services were held at Kalona, Iowa, Nov. 15, in charge of John L. Hershberger and Perry L. Miller; interment in Fairview Cemetery.

Kendle, Irene, daughter of E. T. A. and Katie Ann (Mast) Zook, was born in Holmes County, Ohio, Nov. 15, 1911; died of lymphoma at Aultman Hospital, Canton, Ohio, Nov. 14, 1984; aged 73 y. On Sept. 2, 1934, she was married to Frank Kendle, who died on Oct. 14, 1983. Surviving are 3 daughters (Janice—Mrs. Vance Williams, Allene—Mrs. Harry Weibel, and Myrna—Mrs. Anthony Uhler), 5 grandchildren, and 2 brothers (Ralph and Palmer Zook). She was preceded in death by one son and one brother. She was a member of Walnut Creek Mennonite Church, where funeral services were held on Nov. 18, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Miller, Fannie Elizabeth, daughter of Andrew and Elizabeth (Beachy) Beachy, was born in Kokomo, Ind., Mar. 5, 1924; died of injuries suffered in a car accident on Nov. 13, 1984; aged 60 y. On Nov. 28, 1946, she was married to Ora W. Miller, who survives. Also surviving are her parents, one son (Merle), 5 daughters (Mary—Mrs. Merle Hochstedler, Linda—Mrs. Arnold Shetler, Rosetta—Mrs. Leonard Shetler, Eileen, and Leora Miller), 3 grandchildren, 3 brothers (Floyd, Alvin, and Mose Beachy), and 6 sisters (Esther Beachy, Mary—Mrs. Rose Gingerich, Verna—Mrs. David Yoder, Bertha Beachy, Wilma—Mrs. Ray Gingerich, and Clara—Mrs. Edwin Yoder). She was preceded in death by one son (Norman). She was a member of Fairview Mennonite Church. Funeral services were held at Kalona, Iowa, Nov. 15, in charge of John L. Hershberger, Perry L. Miller, and Mel Shetler; interment in Fairview Cemetery.

Miller, Lee J., son of Alton and Polly (Hostetler) Miller, was born at LaGrange Co., Ind., Oct. 21, 1907; died of cancer at his home in Portland, Ore., Nov. 1, 1984; aged 77 y. On Apr. 22, 1928, he was married to Ruth Troyer, who survives. Also surviving are 4 daughters (Dorcas Ruth Eash, Mary Catherine Burhenn, Martha Ellen Hartman, and Esther Louise Miller), 5 sons (David Lee, Silas J., John L., Abram J., and Forest James), 22 grandchildren, 42 great-grandchildren, one sister (Maude Rheinheimer), one stepsister (Ida Mishler), and one half sister (Mae Miller). He was preceded in death by one brother (Amos Miller), one sister (Celesty Mishler), and one stepbrother (Orie Schrock). He was ordained deacon in 1934 and as bishop in 1945 and served the Shore Mennonite Church. He was a member of Portland Mennonite Church, where funeral services were held on Nov. 4 in charge of Marlin Kym; interment in Sunset Hills Memorial Park. A memorial service was held at the Shore Mennonite Church on Nov. 18, in charge of William Hooley and Orval Miller.

Pamer, Laurence, was born at Gyorkny, Hungary, July 6, 1932; died of a cardiac arrest at Sarasota, Fla., Dec. 28, 1984; aged 52 y. On Oct. 1954, he was married to Margaret Beachy, who survives. Also surviving are 2 daughters (Peggy Plavnicky and Jana Mills), one son (Laurence Pamer, Jr.), one sister (Resi Gongel), and 4 brothers (Paul, John, Matthew, and Adam). He was a member of Bahia Vista Mennonite Church, where funeral services were held on Dec. 31, in charge of Stanlee D. Kauffman and John H. Shenk; interment in Sarasota Memorial Park.

Resh, Andrew and **Samuel,** infant twin sons of Charles and Charlotte (Brenneman) Resh, were born at Morgantown, W.Va., Nov. 27, 1984; died at University Medical Center in W.Va., several hours after birth. Surviving are their parents, one sister (Elizabeth), 2 brothers (Hadley and Christopher), maternal grandparents (Elmer and Nellie Brenneman), and paternal grandmother (Anna Resh Heller). Graveside services were held at the Glade Mennonite Church Cemetery on Nov. 30, in charge of Kenneth E. Zehr.

CALENDAR

Mennonite Central Committee annual meeting, Berne, Ind., Jan. 25-26
Keystone Bible Institute, Atglen, Pa., Jan. 27-31
Mennonite Board of Education Board of Directors, Elkhart, Ind., Feb. 7-9
Mennonite Publication Board, Pittsburgh area, Feb. 8-9
Mennonite Disaster Service annual all-unit meeting, Archbold, Ohio, Feb. 8-9
Conservative Conference ministers fellowship, Goshen, Ind., Feb. 11-15
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 21-23
Afro-American Mennonite Association Board of Directors, Feb. 28-Mar. 2
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 1-2
Allegheny Conference spring session, Mar. 2
Conversations on Faith II. "The Church's Relationship to the Political Order," Laurelville, Pa., Mar. 7-9
Council on Faith, Life, and Strategy, Mar. 9-10
Western Ontario and Ontario, Quebec joint conference, Mar. 15-17
Spring Spiritual Emphasis Week, EMC, Harrisonburg, Va., Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, EMC, Harrisonburg, Va., Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
67th Annual EMC commencement, Apr. 28, 11:00 a.m.
36th Annual EMS commencement, May 18, 7:00 p.m.
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover art by Gwen Stamm; p. 51 by Jim Bishop; p. 56 by J. Allen Brubaker; p. 58 by Wolfgang Krauss; p. 59 by Doug Zehr; p. 60 by J. D. Stahl.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Pope's peace message directed at world's youth

Pope John Paul II, in his annual message for world peace on Jan. 1, the Roman Catholic Church's 18th annual World Day of Peace, urged young people around the globe to reject dangerous ideologies, drugs, alcohol, and promiscuous sex, and let a sound faith in God help them build a better future. "We are living in a difficult time, when the threats of destructive violence and war are many," he said. "I invite all of you, young people of the world, to take up your responsibility in this greatest of spiritual adventures: to build human life, as individuals and in society." The pope's message was addressed to "all people of good will," with a special emphasis on the young because of the United Nations' declaration of 1985 as International Youth Year.

Criminologists take stand against death penalty argument

All the professors of criminology at the University of Florida have endorsed a statement that rejects the argument that the death penalty helps stop crime. In a state where numerous executions have taken place in recent months, Gov. Bob Graham has said his main reason for using capital punishment is to reduce Florida's homicide rate. "As criminologists at the state's leading university," the professors said, "we feel a professional and ethical obligation to report that there is no credible scientific research that supports the contention that the threat or use of the death penalty is or has been a deterrent to homicide."

Christianity growing in USSR, expert tells Canadians

There was a note of optimism in a recent Ottawa speech about the Christian faith in the Soviet Union. Michael Bourdeaux of Keston College in England, who is a widely recognized authority on the subject, said that restrictions were becoming more serious, not less, but that the faith was growing in spite of them. He explained that the growth was coming by: (1) the teaching of small children by believing grandparents in the home; (2) the study of literature, including that of Dostoyevski and other Russian classics that deal with the Christian faith; (3) the churches that *are* permitted even though thousands of towns and villages are without churches; (4) radio broadcasts from abroad which, though "jammed" in the cities, do penetrate the rural areas; and (5) person-to-person evangelism. Bourdeaux said that Marxist ideology is not winning the hearts of the people even though it is propagated fervently, that a growing number of young people are turning to Christ, even though this closes the door to certain professions, and that the Christian faith is now more influential than at any time since 1917.

Idaho women wage peace from a quilting frame

Calling their work the Boise Peace Quilt Project, a group of Idaho women have decided to wage peace from a quilting frame. Their goal is to have each U.S. senator sleep for one night under their patchwork quilt with its 50 hand-stitched squares based on children's drawings from all 50 states. "*Rest* beneath the warmth and weight of our hopes for the future of our children," the women tell the senators, "*dream* a vision of the world at peace, and *act* to give it life." Since the launching of the project in November, 16 senators have already slept under the quilt. "I dreamed a dream of peace," said Sen. Spark Matsunaga of Hawaii.

7-Eleven store removes magazines after churches protest

A 7-Eleven convenience store in Wheaton, Ill., has withdrawn all the pornographic magazines it had previously carried in response to protests organized by neighborhood churches. First Baptist Church of Wheaton led an economic boycott of the store that included picketing by the church's youth group. Members of Wheaton Bible Church, First Church of the Assembly of God, and College Church also signed petitions supporting the boycott. Store manager Fred Hudock announced his decision to remove the magazines in December. He said his store had become "a ghost town," with daily losses of $300 after the protests began.

Brethren church offers sanctuary to political refugees

The First Church of the Brethren in Lansing, Mich., did what it said it would—it declared itself a sanctuary for Guatemalan and Salvadoran refugees who enter this country illegally. It is the first church in the state capital to affiliate with La Mariposa Project, a national sanctuary movement which assists undocumented political refugees. Stan Kurtz, a member of the congregation who read the official declaration of sanctuary, said the decision did not come easily for parishioners. He said there was considerable discussion and some members had serious reservations. They discussed the risks and penalties involved, which include both fines and imprisonment for violating federal law. But, he said, it was something the congregation felt it was "called" to do. Kurtz said more than 100 churches in the U.S. are participating in the centuries-old tradition of sanctuary. After the declaration was made by the congregation, representatives of several other congregations pledged assistance and support for the project, including Michigan State University Mennonite Fellowship.

Signers of abortion statement call Vatican action a 'scandal'

Signers of a statement dissenting from the Catholic Church's teaching on abortion have labeled a Vatican threat to some of the signers a "cause for scandal to Catholics everywhere." In a press conference recently in Washington, the group of more than 35 nuns, priests, and lay people strongly criticized the Vatican action. But they refused to say whether they would ultimately obey or defy the church's demand. The group represents a portion of the 97 signers of a statement which asserted that there is not a consensus in the Catholic Church on abortion. The statement, which appeared as a paid ad in the Oct. 7 edition of the *New York Times*, said Catholics can correctly hold a variety of opinions on the issue. In response, the Vatican Congregation on Religious and Secular Institutes notified superiors that they should inform the signers of the ad to publicly retract the statement or face dismissal from their religious communities.

Court says church can fire teacher because of lifestyle

The Supreme Court of Canada has ruled that a Roman Catholic teacher whose lifestyle did not conform to her church's canon laws could be fired by the Catholic school commission for which she worked. The court, in a unanimous decision, dismissed an appeal by Margaret Caldwell, a teacher at St. Thomas Aquinas High School in North Vancouver, B.C., who was dismissed after she married a divorced Methodist. Caldwell had sought reinstatement to her job of six years, from which she was fired in 1978. The school, supported by church authorities, said the "scandal" of the marriage to a divorced man made her unfit to teach Catholic students. Caldwell had challenged the school's action as illegal because job discrimination based on religion and marital status is prohibited under the British Columbia Human Rights Code.

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Portrait of the prophet as bumbler

The chief cracker-barrel philosopher in the neighborhood where I grew up was a one-eyed farmer named Reginald Smith. Smith had strong opinions on a variety of topics, particularly President F. D. Roosevelt. No friend of Roosevelt, he characterized him on one occasion through the use of an analogy.

"Roosevelt," he said, "was like Christopher Columbus. When he started out, he didn't know where he was going. When he got there he didn't know where he was. And he traveled on borrowed money!" Not everyone in the U.S. had so bilious a view of Roosevelt or he couldn't have been reelected three times.

Smith's sour view of Roosevelt is reminiscent of the biblical portrait of the prophet Jonah. When he was summoned to a task he went the opposite direction. When he preached for repentance and people responded he was disappointed with the results. And he never seemed to grasp the point of his calling.

After more than ten years as editor of *Gospel Herald*, I am beginning to repeat myself with little apology. One of the topics which I consider worthy of repetition is the importance of seeing each book of the Bible as a message for its own time written from a specific perspective. And, more often than we may realize, with humor.

This humor comes in various forms, from the puns of Micah (Gossip not in Gossiptown, Mic. 1:10) to the sardonic philosophizing of the Preacher ("Meaningless! Meaningless!" Eccles. 1:2, NIV). Then there is Jonah, the story of the prophet as bumbler. Is Jonah really also among the prophets?

In most of the prophetic books we have the eloquent prophetic critiques by characters who are paragons of courage and faithfulness. Not only these, but they had a vision for what people ought to be and do. In Jonah we have a prophet who responded only when driven into a corner: his most eloquent statement is his psalm from the belly of a fish. What credibility has such a prophet?

None, of course. That is the point of Jonah. Except for the psalm and the last few verses, the message of Jonah is to be read in reverse. It serves as an upside-down parable. Jesus said, "The kingdom of heaven is like. . . ." The writer of Jonah said, "The way to do mission work is not like this."

It is assumed by many that the book of Jonah was written long after the time of its chief character. This was a good thing because no living person would take kindly to such ribbing. Jonah was long gone and evidently had no family to protect him, so he could be laughed at freely. But the humor, as Gil Hellwig points out, was not intended by the author as a trivial matter. The humor of Jonah is dead serious.

Can humor like that of Jonah change the world? Did anyone listen to the message of Jonah in its own time? Today we would print it as we did Ron Sider's peace proposal, along with responses. If experience in those days was at all like ours today—and it probably was—some agreed, some disagreed, and others postponed action like the Athenians of Acts 17:32: "We will hear you again about this." We do observe that in Matthew 23:15 the scribes and Pharisees were accused as those who "traverse sea and land to make a single proselyte" and that could mean that Jonah had been effective.

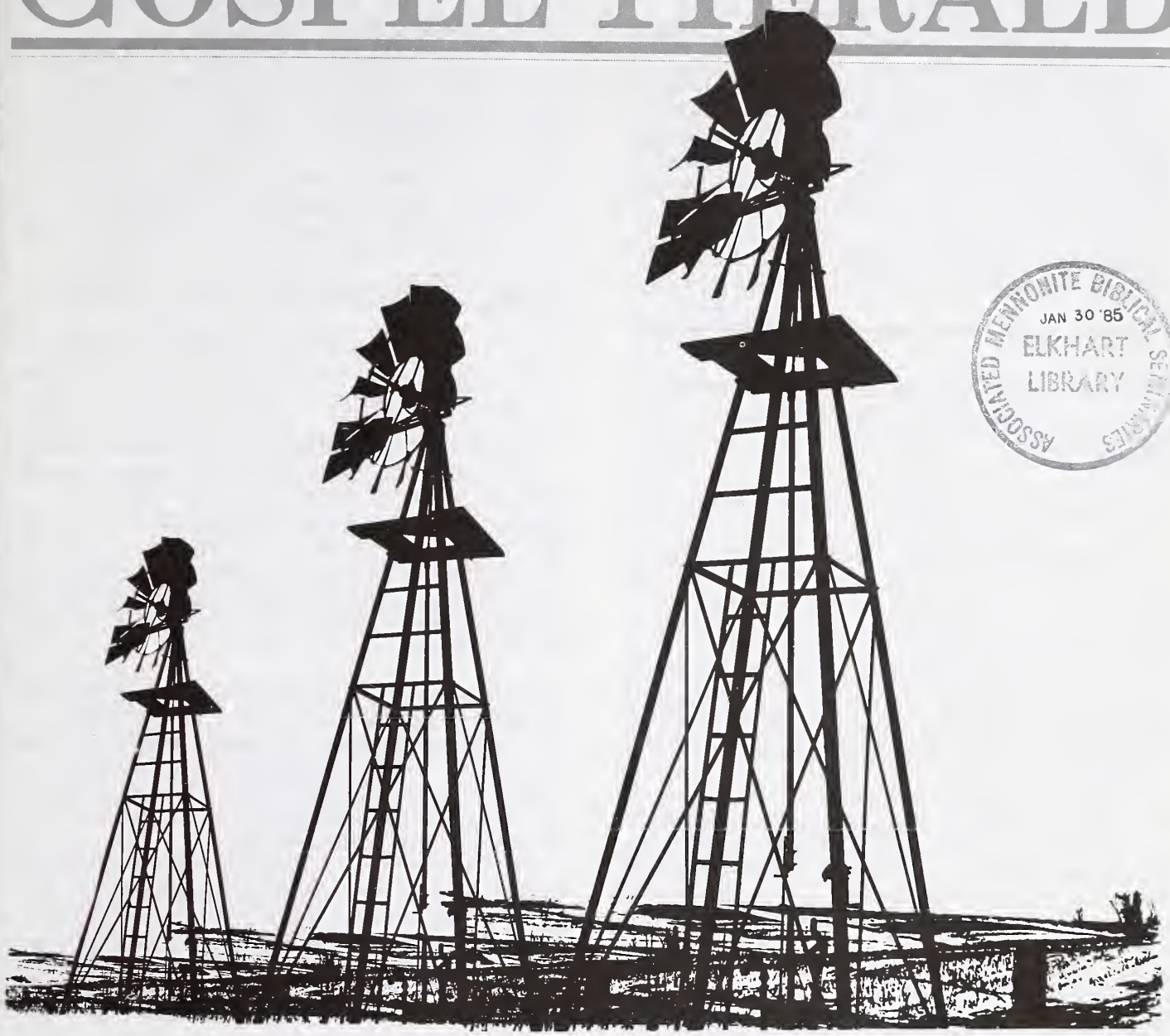
Best of all for us is the fact that Jonah was included among the prophets in the holy record and if we will we may learn from it. We may laugh at Jonah and when our laughter dies down we may recognize that we are laughing at our own rigidities.

Jonah was funny, people are funny, and some of us may be the funniest of all. "But," cries Paul in Romans 5:8, "God shows his love for us in that while we were yet sinners Christ died for us." Now that's no joke.

—Daniel Hertzler

GOSPEL HERALD

January 29, 1985



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Confessions of a transplanted Mennonite

by Philip Bedsworth

I spent this past Christmas in Kansas. A year before the idea would have been both unimaginable and unappealing. I was an Easterner, born in Philadelphia, and a happily transplanted Hoosier. However, God and Kirk Alliman (no relation) had other dreams for me and my family. An invitation to teach Bible and help set up a new two-year pastoral training program moved us from the pastorate of the Prairie Street Mennonite Church in Elkhart, Indiana, to the campus of Hesston College in Kansas.

At the youthful age of 33, I expected the move to produce moderate but tolerable stress. I was not prepared for the price of change. Six months after our move I am still adjusting to the new situation.

The first shock wave to hit was an identity crisis: who am I? I had been pastoring at Prairie Street for six

years. The congregation was (and continues to be) generous in its support and affirmation. I knew what was expected of me. I had become comfortable and, I think, competent in preaching and pastoral care. My reputation as a congregational leader seemed secure and growing stronger.

I stepped into the Hesston campus and everything was frightening. Faces I didn't recognize. Courses with names but no content. Expectations from the administration that I would do well. On the first day of classes I was more anxious than the students. They were here to discover a vocation; I was not sure I had followed the right one.

About midway through the first semester those self-doubts became uncomfortably heavy. I found myself

A disturbing feeling flooded over me: I don't belong here. I don't know where I fit.

constantly scrambling to stay ahead of students. As a pastor I was responsible for 60 minutes each week; now I was responsible for 330 minutes of public "performance." I became all too familiar with the reality of depression and the ache that throbs deep inside.

The first semester is over now and so are many of the first-semester jitters. Now I have a much better sense of the task before me. I am far from being an exceptional teacher, but the task no longer seems so mysterious or overwhelming.

A second shock wave was the need to rebuild our support network. Counting school years at Goshen College and Associated Mennonite Biblical Seminaries, Elkhart had been home for over 15 years. Our friends lived there. Parents were only two hours away. We had an excellent pediatrician and an outstanding baby-sitter. I knew where to buy my license plates, who to call for home repairs, and I could even be trusted to find all the items on the grocery list by myself. The routines and structures all of us need to manage life were neatly in place.

When we turned into the driveway of our house (not yet home) in Hesston last August, a disturbing feeling flooded over me: I don't belong here. I don't know where I fit. Who do we call if the air conditioner goes kaboom? Who do we call if the kids get sick? Who do we call if we just want to talk?

The handful of families we had met before moving became our lifeline for the first few weeks we lived in Kansas. As school began and jobs started, there were fresh opportunities to meet people and discover we were not the only newcomers. The Hesston community and the Hesston Mennonite congregation gently reached out to us. Still, life was frustrating. We had trouble linking up with adequate medical care for our children. My mother-in-law underwent two major surgeries, fearing to find that her cancer had spread and we *couldn't* be there. Phone calls and letters from Elkhart were greatly appreciated, yet increased our homesickness and our awareness of what we had left behind.

As I write this, many of the puzzle pieces of routine and schedule have again been put in place. We know more people and we know who to call when we have a need. I've even done a solo grocery shopping spree. We are again building a support network; however, the memories of yesterday continue to pop up unexpectedly.

A final shock wave triggered by our Elkhart-to-Hesston move was a career clash for my wife, Joyce, and me. Joyce was a supervisor for the Elkhart County Health Department, a position that offered flexibility, variety, and lots of professional challenge. It was an ideal match for Joyce's personality and skills. Even though I was enjoying the pastorate, an itch to teach made Hesston's offer much more attractive for me than for Joyce. The decision to move *was* a family decision, but it was one of the few times in 12 years of marriage that a major decision pulled us in opposite directions.

Both Joyce and I are now teaching at Hesston. A more predictable schedule for me, evenings together as a family, and holiday vacation breaks are only a few of the benefits we enjoy as a result of our decision last spring. Joyce is finding, as I am, enjoyment and satisfaction in her teaching assignment. Still, I look at the horizon with some apprehension: next time I may be the one to "give up" my ideal job.

Shock waves in the Mennonite family. Our stresses the past year are not unique. Any family pulling up stakes and starting again can expect similar feelings and experiences. From my vantage point, the Mennonite family is also encountering such shock waves as we move into the final 15 years of the second millennium since Jesus' birth in a donkey shed.

The Mennonite Church has enjoyed the reputation of being a "historic" peace church. After all, we went to jail in World War I, sacrificed in Civilian Public Service in World War II, and served in Voluntary Service during the Korean and Vietnam conflicts. We didn't enlist, we didn't sue our enemies, we were conscientious in our objection.

Philip Bedsworth, Hesston, Kan., is a new member of the Bible faculty at Hesston College.

GOSPEL HERALD Volume 78 Number 5

Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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Suddenly we find ourselves sharing our peculiar vocation with others. More people read the Catholic bishops' letter on nuclear arms than read Mennonite Central Committee memos from Washington. Peaceniks advocate nonviolent resistance (nonregistration, "war tax" withholding, civil disobedience) and we feel tension with our historic submission to government. Litigation to expose dishonest business practices is now acceptable. Too many of us find accommodation an appealing substitute for conscience.

Less than a generation ago, "church" was a foundational experience for the Mennonite family. We met together on Sunday morning, Sunday evening, and Wednesday night. Our friends were also sisters and brothers in the congregation. We grew up together, attended each other's weddings, carried in meals when babies were born, and cried together when we buried our grandparents.

If the Mennonite Church is to navigate the seas of change in the next 15 years, she will also need to deliberately nurture the communal dimension of church life.

Today the multigenerational Mennonite congregation is becoming an endangered species. Moving off the farm has made us more mobile. Our participation in school and community activities has transformed many of us into Sunday-morning Mennos. The workplace produces more friendships than the meetinghouse. We find ourselves hearing a faint, disturbing voice: maybe I don't belong; I don't know where I fit.

We are a church that has always placed actions above words. Our Anabaptist forefathers and mothers were so busy practicing their faith amidst persecution that they had little time to reflect on faith. We have demonstrated enormous theological integrity but have fallen short of theological sophistication.

The last dozen years have found us unwilling participants in fundamentalist-liberal clashes. There are calls both for gifted leaders regardless of gender and calls for an orthodoxy check at our schools and seminaries. While Mennonite Board of Missions and Mennonite Central Committee continue to receive strong financial support, so do the *Old Time Gospel Hour* and the *700 Club*. It is not impossible to predict a major reshaping of the Mennonite extended family in the next decade.

My own encounters with change this year have made me more aware of parallel realities in the Mennonite Church. Identity confusion, uncertainty about our church family connections, clashes over whether the path of faithfulness leads to the left or the right. Change is inevitable for us as Mennonites—both individually and collectively. How can we keep the change focused and faithful?

I am anxious for the church I love—and hopeful. Like Scrooge in Dickens' *Christmas Carol*, we can still choose our future. We have not yet passed the point of no return.

Some voices in the church are yearning for renewal through a return to hierarchical leadership and adoption of a new list of fundamental beliefs. I share some of their concerns, but question their approach. I concede that the lines of doctrine and discipline are much fuzzier than they were a generation ago. I wonder, for example, how long it would take to revise the 1963 Confession of Faith or if anyone would listen if the General Board mandated a moratorium on the ordination of women. I'm not sure what it would take to trigger a Matthew 18 confrontation with a member short of publicly renouncing one's faith.

Hierarchy and creedalism are not the answer. I suggest that a more constructive strategy (and one more consistent with our heritage) is a rediscovery/resurrection of the common life of the congregation. For four centuries we have assembled as a voluntary community of faith gathering, as Peter Riedemann said in 1542, "to encourage and awaken our hearts in the grace of God, to walk in the Lord's sight with greater diligence and attention." In the final years of the 20th century, such community can no longer be assumed or ignored.

Nurture the communal dimension. My struggle this past year with change was personal—and private. In a journal entry from early October I wrote, "I wake up tired, weighed down not with fear but with emptiness." My salvation from this bottomless pit of self-pity was achieved by opening up to my wife and to my colleagues, allowing them to walk with me through my valley of shadows. My trauma remained personal but no longer private.

If the Mennonite Church is to navigate the seas of change in the next 15 years, she will also need to deliberately nurture the communal dimension of church life. Our Sunday services need times for sharing—both testimonies and "coffee breaks" between or following worship and Sunday school. We need to cultivate nontraditional gatherings: house meetings, intergenerational clusters, perhaps church-league volleyball and bowling teams. Such activities are neither selfish nor sidestepping our mandate to share Christ with the world. They help establish a "critical mass" which Jesus said was a surefire approach to evangelism: "By this all men will know that you are my disciples, if you have love for one another" (John 13:35).

I'm glad it's 1985; 1984 was a difficult year for me. I look forward to this year realistic about my ability to cope with change, yet hopeful that I have grown because of such change. As a Mennonite I am also realistic about the fresh decisions and commitments required for our church if we are to be around in 2001. I am hopeful that we will be around—if we remember the wisdom found in the 1537 words of Hutterite leader Ulrich Stadler: "If each member withholds assistance from the other, the whole thing must go to pieces. . . . Where, however, each member extends assistance equally to the whole body, it is built up and grows and there is peace and unity, yea, each member takes care for the other."

Three young pastors in the Johnstown, Pa., area debate.

Women as pastors: what does the Bible say?

The Bible says no!

by Phillip A. King

Do the principles and teachings of the New Testament encourage women to be pastors? Were there any women who served in the role of pastor in the New Testament church? The answer to both questions is *no.*

The New Testament does teach that women and men are of absolute equal value. Both may receive God's salvation, both may enjoy the privilege of being in submission to him, both are given the responsibility of seeking the lost, both have equal access to him through prayer, and both have the right to experience the joys and privileges of daily life. "There is neither male or female," the Bible teaches us, concerning putting on Christ, being Abraham's seed, or being heirs according to the promise (Gal. 3:27-29). May it never be said that the Bible or the Christian church teaches that women are of lesser value than men.

The apostles were men. Jesus, while he was here on earth, had many followers. A number of women figured rather prominently in his earthly ministry and were often much more willing to believe his words than were the men. But those chosen to be apostles were men. Why? Was Jesus simply accommodating himself to the culture of the day? There is no evidence that this is the case. He certainly felt no compulsion to accommodate himself to the culture of the day in matters such as hand washing, Sabbath observances, or temple worship.

Surely we cannot believe that Jesus would have felt compelled to follow culture on such an important issue as women in authoritative spiritual leadership. There were many godly and devout women at the time of Jesus, but none was ever chosen by him for public spiritual leadership. What an opportunity Jesus would have had to present the world with a lesson on those who should be ministers! But he did not use it, because there was no lesson to give. Clearly, Jesus did not accept the narrowly defined roles of men and women of his time. He preached against the social customs that treated women as less important than men. He, himself, was quick to include women and children in his acts of mercy here on earth, but he never chose a woman to be in a position of spiritual authority, nor did he teach that it should be so.

One looks in vain for any clear teaching of Jesus that women should serve in church leadership positions. Dare we say, "But if Jesus were here today in our culture, would he not encourage women to serve in any way they felt gifted to serve?" How does one answer a question such as this?

None of us is free to take our wishes, hopes, and aspirations, and project them into the teachings of Jesus. Our life, our teaching, and our practice must develop within the confines of Christ's teaching and example. To speculate on what Jesus would have said or done in a different time or place is interesting, but no authoritative teaching dare come from such speculation.

No woman called. We turn next to the Bible teaching of Acts and the epistles. In not a single New Testament church was any woman called to be a pastor. None were called to be apostles. (Romans 16:7 is obscure and cannot be used as an argument on either side of the question. No one knows for sure whether Junias was a man or a woman.) The words used for *pastor* and *church leader* are all masculine and all the teachings about their ministries refer to them as men. In 1 Timothy 3:1-7, the overseers in the churches are identified as men, being referred to as he, him, his, and husband. The deacon position mentioned in 1 Timothy 3:8-13 is referred to in masculine terms. However, Romans 16:2 indicates that Phoebe was a servant (deaconess) at Cenchrea.

One looks in vain for any clear teaching of Jesus that women should serve in church leadership positions.

In no New Testament church can we find a woman serving as a pastor, but apparently women served well in supportive roles within the churches as is indicated by other godly women of the New Testament such as Eunice, Lois, Lydia, Dorcas, and Priscilla. Central to this issue seems to be the subject of authority. Paul writes, "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent" (1 Tim. 2:11-12, NIV).

The books of Timothy were written to help this young church leader deal with the daily workings of the church. The apostle Paul did not allow women to have positions of authority such as a pastoral role would indicate. He instructs Timothy to follow the same pattern. He does not indicate that this is a personal opinion of his as he does concerning singleness and marriage, but rather appeals to creation to show the universal nature of such teaching.

The Pastoral Epistles have long been seen as having universal application to the church, for they deal with

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such subjects as law and the gospel, prayer, qualifications of church leaders, aid to widows, and warnings against apostasy. It is clearly stated that women are not to take positions of authority over men and the Scriptures confirm that pastors have positions of authority (Heb. 13:17; 1 Tim. 3:4; 4:11).

Headship taught. The New Testament church was consistent in this teaching of headship. Its applications included marriage (1 Cor. 11:2-16; Eph. 5:21-33; 1 Pet. 3:1-7; Col. 3:18-19) as well as church leadership. Both of these teachings are based on the Genesis 2 account of woman being created from man. The relationship of Abraham and Sarah is also used as an illustration.

Were Paul and Peter simply bowing to the culture of the day? No, they were not. I believe it is safe to say that creation is above culture and that culture developed after creation. Paul writes these instructions so that "you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth" (1 Tim. 3:15, NIV).

In 1 Corinthians 14:33-37, Paul deals with women speaking during the worship service and urges them to be silent. It may be that Paul was simply dealing with a problem in the Corinthian church. Perhaps he was concerned with women who were disturbing the peace with chatter or questions. Maybe it is only a passage dealing with proper etiquette. But there seems to be more at stake here. He actually uses the law to reinforce his point (v. 34), then he chides the Corinthians on their supposed enlightenment in the matter (v. 36), and finally states that these teachings are the Lord's command (v. 37)!

It seems as if Paul is concerned with more than proper decorum and even warns of judgment on those who ignore these teachings (v. 38). First Timothy 2:11-12 clearly forbids women to preach in an organized worship service and 1 Corinthians 14:33-37 may support this. In 1 Corinthians 11, 12, and 14, Paul encourages men and women to prophesy and perhaps it would be helpful to examine what prophecy and prophesying (preaching) are.

Prophetesses didn't preach. One thing is clear, prophecy and preaching are not synonyms. There were prophets and prophetesses in both the Old and New Testament. Some of the prophets did preach, but not all. None of the prophetesses are recorded as preaching in either the Old or New Testament. To say that prophecy is authoritative preaching is to put meaning into the word that is not found in the Bible. It is not even clear that to call a person a prophetess indicated a position of authority.

Deborah was a prophetess and led an army, yet she rebuked Barak for not following the plan that God had originally designed. Although Aaron and Miriam (a prophetess) both tried to take on authority that belonged to Moses, only Miriam was struck with leprosy. Although Huldah, Anna, and Philip's daughters were prophetesses, they did not occupy positions of authority over men and none of them preached.

The burden of proof to find one incident in which women served as pastors in the New Testament or that it was even encouraged, rests upon those who wish to ordain women to leadership positions.

Women as pastors: what does the Bible say?

The cross is our symbol

by Loren Johns

Several years ago, I led a Bible study on a controversial subject. I suggested that there were several ways to interpret the passage in question. At the conclusion of the meeting, as we were leaving the building, one woman remarked to me, "I'm still going to go by what *the Bible* says!" Ah, yes!

If the Bible is to continue to have authority for us in the Anabaptist-Mennonite tradition, we must avoid two pitfalls. The first is the naive assumption that what *I* believe is what the Bible says—any other "interpretation" is simply wrong. The second is a retreat into cynicism: "You interpret it your way and I will mine. We are at an impasse." Both pitfalls tend toward individualism. Both cut off communication.

If, however, we search the Scriptures in a community effort to discern the Spirit's leading, with an open mind and a predisposition to obedience, then the Bible will continue to exercise that central place of authority in the church.

The search for the will of God with relation to women in ministry is a good case in point. The search requires diligent study, humility of spirit, prayer for God's leading, and patient and persistent dialogue. This article is written as a contribution toward dialogue on this urgent subject.

Male domination not God's will. In the beginning, God created mankind—*adam*—in his own image. The Hebrew parallelism in Genesis 1:27 suggests that the maleness and femaleness of *adam* has something to do with the image of God. No inferiority on the part of the woman is hinted in the creation story. The woman is

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called a "helper" in 2:18 and 20. This sounds like an inferior position of servitude until it is recognized that the word *(ezer* in Hebrew) is used mostly of God in the Old Testament. Male domination is clearly rooted in the fall. In Genesis 3:16 the results of Adam and Eve's sin are evident: "I will greatly increase your pains in childbearing . . . your desire will be for your husband, and he will rule over you." Male domination is no more God's will for us today than is pain in childbirth.

Much of Old Testament history, then, reflects this fallenness. Women played a clearly inferior, subservient role. There were some bright exceptions, of course—

The cross is a symbol, witness, and judge in our churches, standing in quiet yet deafening judgment upon the male dominance so prevalent today.

Miriam, Deborah, Huldah. Proverbs 31 also gives a stunning portrait of the ideal wife as an energetic businesswoman. But in general, women had few rights.

By the time of Jesus, men and women did not socialize freely in public. Only men were taught the Scriptures and theology. Jesus' attitudes and actions tore across the accepted social understandings. Without making an issue of it, he openly talked theology with a Samaritan woman (to the amazement of his disciples—John 4), he taught Mary (Luke 10), he insisted that a woman's obedience to the Word was more important than her "maternal" responsibilities (Luke 11).

He challenged the common double standard of morality (John 8). Women openly accompanied Jesus (Luke 8) and were given the honor of being the first witnesses of Jesus' resurrection (Luke 24). Jesus was sensitive and understanding in his treatment of women—a refreshing contrast to the attitudes and practice of Judaism in his time.

The early church. With the birth of the church, the prophecy of Joel was fulfilled:

> "In the last days, God says,
> I will pour out my Spirit on *all people.*
> Your sons and *daughters* will prophesy . . .
> Even on my servants, *both men and women,*
> I will pour out my Spirit in those days,
> And they will prophesy"
> —Acts 2:17-18 (emphasis mine)

And prophesy they did! Many of the women ministers in the New Testament are mentioned by name. Euodia and Syntyche were Paul's coworkers and leaders in the church at Philippi (Phil. 4:3). Philip's four daughters were prophets (Acts 21:9). Priscilla and Aquila were important teachers in the early church. Since Priscilla is usually named first, it is likely that she was more active and capable than her husband. Phoebe was the "minister" *(diakonos*—the same word used of Paul and Timothy) of the church at Cenchrea (Rom. 16:1).

In Romans 16:7 Paul sends his greetings to Junias, an "apostle" who may have been a woman. All the early church fathers assumed this. Not until the thirteenth century was it considered that Junias may have been a man.

Some passages suggest that women were expected to play an inferior role in the church. Paul commands women to be silent in the church in 1 Corinthians 14:34-36. However, he assumes elsewhere that women will play an active role in public worship, praying, and prophesying (1 Cor. 11). The paradox reveals that there must have been local circumstances assumed in 1 Corinthians 14, the specifics of which we know nothing.

In 1 Timothy 2:12-14 the writer does not permit a woman to teach or to "usurp" authority over a man. "Usurp" *(authenteo)* is a strong word. Such an attitude toward leadership is consistently condemned in the New Testament (for example, Mark 10:42-45). Apparently some women were overdoing their newfound freedom in the Lord and were attempting to teach before they were qualified (1 Tim. 2:11; 5:13; 2 Tim. 2:2; 3:6-7).

The analogy of slavery. The will of God with regard to slavery is a good analogy here. Neither Jesus nor Paul directly attacked slavery. Their lives and teachings do, however, point toward the abolition of slavery as inconsonant with Christianity. Does Scripture teach the abolition of slavery? No, it does not; it was not an issue then. The gospel did, however, affect the lives of masters and slaves in such a way as to radically alter their relationship, undermining the institution of slavery.

Does Scripture teach the ordination of women? No, it does not. Yet, the gospel affected the lives of women and men in such a way as to transform these relationships, setting women free to minister. A public recognition and affirmation of a woman's gifts and call (ordination) is in line with the spirit and teaching of Scripture.

If, as I suggest, scriptural teaching supports the view that women should exercise their gifts fully in the church, then the reluctance of the church to recognize and accept these ministries is a justice issue. Instead of repenting and humbly accepting their ministry, we men sin by rebuilding the walls of prejudice and discrimination. The church has no business perpetuating the effects of sin.

Probably the most significant statement with regard to the relationship of men and women "in the Lord" is Galatians 3:28. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." *In Christ* relationships are transformed. Paul attacked openly the barrier between Jew and Gentile and the resulting prejudices (see Gal. 2:11-14). Centuries later slavery was finally abolished in the spirit of Galatians 3:28.

Set people free. I believe that a proper understanding of Scripture on this point will set people free to minister rather than bind certain ones up in strictures of role. Of all people, Christians should be living and ministering in the reality of redeemed relationships in Jesus. When the Spirit gives gifts to women, we should praise the Lord rather than argue about role boundaries. "Each one should use whatever gift he/she has received to serve others, as good stewards of God's grace in its various

forms" (1 Pet. 4:10, translation mine following NASB and NIV).

Sexism in our churches has robbed us of part of God's grace. We need to be always open to God's grace, regardless of whether that grace comes to us through men or women. "One and the same Spirit works all these things" (1 Cor. 12:11).

Some confusion surrounds the issue of subordination today. Subordination is an important scriptural principle. Both men and women are exhorted to submit to one another out of reverence for Christ (Eph. 5:21). In fact, such mutual submission is characteristic of the fullness of the Spirit of Jesus (Eph. 5:18-21). The very symbol of our faith—the cross—is a symbol of subordination and nonresistance.

The cross is a symbol, witness, and judge in our churches, standing in quiet yet deafening judgment upon the male dominance so prevalent today. It stands in judgment as well upon angry "women libbers" who are concerned only with pressing for their rights. The way of the cross is equal regard and mutual submission. May we be satisfied with nothing less!

Women as pastors: what does the Bible say?

The Spirit must be allowed to move

by Kurt Horst

The place of women in our culture has changed radically in the past 50 years, and these changes are causing a stirring within our churches. We are being asked to reevaluate some long-standing traditions and are being forced to look deeply into the Scripture for direction. As with all potentially divisive issues, the use, interpretation, and inspiration of Scripture becomes a part of the discussion. While much is being written about the particular Scriptures which speak to women in the first-century churches, we must also consider the issue of cultural adaptation.

The church's response to the culture in which it finds itself is a central issue in our discussion. Should the church be leading the way in setting the norms for the society in which we live? Should the church be seeking to follow culture and become a part of it whenever possible? Should the church seek to withdraw from culture and make clear the lines of separation?

First, we must recognize that we are to be "in the world." In taking the gospel to other cultures we have recognized that there are cultural barriers and have found that many of our customs must be changed to allow effective presentation of the gospel. Persons may not be familiar with Palestinian agricultural practices (what do sheep and shepherds mean to Eskimos?) or with Mennonite issues (what is a covering to a Hindu?) or with North American issues (what is democracy in a tribal society?). Some things will be changed or adapted, some will be dropped, some must be maintained at all cost.

Second, we must realize that to shape culture through legislative means or through civil disobedience (whether it is violent or nonviolent) has at its root a fatal flaw—the assumption that goodness is a legislative issue rather than a spiritual change. It is true that wherever Christ is there will be change; however, hearts are not changed by changing laws. Thus, when society is forced to accept that which we have been striving for, the principalities and powers twist even that change into something demonic and not what we had first set out to accomplish. Legislative change may be an issue of justice but never of goodness.

Third, we must recognize that to drop out of our culture negates the ability to affect our communities socially and evangelistically and in many cases creates a new legalism within the withdrawn community which stifles new life both spiritually and socially.

Follow the norms of culture. The options of leading the way to new cultural standards by legislative means or of dropping out of our culture are unacceptable. We must be ready to consider following the norms of the culture in which we find ourselves.

To follow, rather than to lead, allows us to be an integral part of society rather than making ourselves a novelty. To lead sets us apart from those to whom we seek to minister and often from those within our own fellowship. To refuse to follow divides us from those who most need to hear the gospel while it allows us to feel accepted by a body which is ineffective in its primary task of baptizing and making disciples. We must take seriously Paul's commitment to be "all things to all men so that by all possible means I might save some" (1 Cor. 9:22b, NIV). If we are to be missionaries to our own culture (as we have been in foreign cultures), we must follow the trends of our culture close enough to be in touch with it but not so close that we have no time to react to changes of direction which lead contrary to the will or ways of God.

There are times when the direction of a culture is contrary to the ways of God and as a result destined for self-destruction. It is for those times that we must follow at enough distance to allow time for evaluation. Such is our understanding of the use of force in both international and personal relations. Such is our under-

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standing of homosexuality both in its inability to reproduce after our own kind and in the sociological implications of productivity.

Yet, in many areas we can, in fact *must*, adapt to the models or norms of the culture around us. If we fail to adapt, our voice will be lost. Lost first to the world and then to our own children. If we move too quickly we risk compromising our message.

Role of women is a cultural issue. It is true that greater educational opportunities have played a large role in what we see taking place in our nation and in most of Western Europe concerning women in leadership. Two additional observations deserve attention:

•It is interesting to note that it is only in the "Christian" sector of the world that this phenomenon has occurred. Those portions of the world whose religious tendencies are Muslim, Eastern, or atheist (communism) have tended to hold more strongly to the norms of a male-dominated society. Holding to them so firmly, in fact, that even the most conservative of Western Christians are often appalled by the second-class status of women in these male-dominated societies.

We must trust the Holy Spirit to make clear the times when we are dealing with sin and evil, and the times when we are struggling with cultural changes.

•The breakdown of the nuclear family has played a role in the women's movement. As families have separated and women have been forced to work as the sole head of household to support a family, it has become obvious that there is a basic inequity in the marketplace. This inequity has made it impossible for a female head of household to support a family at a level equal to a male head of household. In an effort to gain a fair standard of living for her family, the woman head of household has been forced to make her plight known. The broad implications of family breakdowns have resonated and will continue to resonate through our entire society.

In response to the call to "be in the world and not of the world," and "to be all things to all people so that we might save some," it is my conclusion that it would not be contrary to the will of God to place women in leadership positions in our churches if that is the accepted practice in the culture in which the church finds itself. The question before us is: Has our culture adjusted to the role of women in leadership so that it is time to *follow* and place women in leadership in our churches?

In most instances we have not reached that point. Ours is still largely a male-dominated society. The furor over just such moves is indicative of that fact. Another indicator is found in the area of outreach. In most instances when a wife is won for the Lord, her husband will not even attend church with the family. She will bring the children to church until they are adults and then many times they too will be lost to the church. On the other hand, if the husband is won, the entire family will often attend and be won for Christ as well. (Of course, in the single-parent family these dynamics are quite different.)

Pockets of change. We must recognize, however, that there are pockets of change in our societies. Women in leadership are widely accepted and particularly effective among the more educated and in upper- or upper-middle-class communities. Churches ministering in these areas may sense that the gospel is being inhibited by the refusal to include women in leadership. Those of us who are not part of these categories, or who do not move regularly in them, must recognize that we are not in a good position to criticize what is being discovered by those who are. The Spirit must be allowed to move in each situation according to the needs of each church.

We must be aware that to recognize pluralism in this area does not condone pluralism in all areas any more than the recognition of pouring and immersion as acceptable means of baptism means that we condone infant baptism. We must continue to struggle with each new issue carefully and trust the Holy Spirit to make clear the times when we are dealing with sin and evil, and the times when we are struggling with cultural changes. The same Holy Spirit who has faithfully directed our efforts to take the gospel to other cultures around the world can be trusted to direct us as we make the gospel known to the changing cultures of our own lands.

Psalm 32

In silence, trouble seized my bones;
  By day, I could not praise;
By night, the silence fed my fears
  Of sickness all my days.

To you, sweet counselor, I told
  My constant sin and pain;
You gave not law but sympathy,
  And mercy cleansed the stain.

If God protects me by his love,
  Great floods of trouble dare
Not find me in his hiding place,
  Protected by his care.

I sing my joy with steadfast heart
  To God who hears and saves;
Whose confidence in anxious souls
  Inspires not fear, but praise.

—Glenn Mark Lehman


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How to pray for public officials

by John A. Lapp

Work for the good of the country to which I have exiled you; pray to Yahweh on its behalf, since on its welfare yours depends.

—Jeremiah 29:7

It is easy to *talk* about prayer, but it is hard to pray. For prayer is more than words. As Emil Brunner put it, prayer "means seeking God and letting God seek us." In our busy, self-sufficient world it is hard to cultivate that discipline of seeking and waiting. It is painful to our egos to hope in God alone, not in the power of our self, our ability, our institutions, our civilization. Prayer, as Brunner puts it, means "God is at hand! The world is not the ultimate."

It is particularly difficult to talk about prayer and politics since prayer has become a political problem in the U.S. In last fall's election one candidate wanted a constitutional amendment guaranteeing prayer in the schools. The other candidate said that such prayer would divide our society and reduce prayer to an even more meaningless routine. In contemporary America prayer has become an essential part of the public liturgy. All sessions of the political party conventions last summer began and ended with prayer. There was prayer at the presidential inauguration on January 21. Public officials can rarely pray in private without someone reporting their words and postures. Prayer has become politicized.

Although it is both hard to pray and easy to be skeptical of much public prayer as Jesus himself suggested in Matthew 6—remember his admonition not to pray proudly, loudly, and publicly as the hypocrites and pagans do—other texts urge us to pray and to keep in mind the politics of the hour in our prayers.

Prayer in the Scriptures represents a concern for the political order. Prayer is more than words, more than a part of the liturgy of worship. Every genuine prayer is a statement. It is a statement of faith that there is a God who created and creates, redeemed and redeems, who is concerned for the well-being of the world. Prayer is a statement of trust in the Being that transcends our finitude, provincialism, and politics. Prayer is a statement responding to the one who suffers with us and teaches us the meaning of love and living for others. Prayer is a statement of confidence that beyond the chaos of the moment God will indeed encourage and empower people for the building of a new society.

In the midst of the Babylonian exile Jeremiah said, "Work for the good of the country.... Pray ... on its behalf, since on its welfare yours depends" (Jer. 29). Imprisoned in Rome, the imperial city, center of one of history's most successful empires, the apostle Paul says pray for everyone but "especially for kings and others in authority so that we may be able to live religious and reverent lives in peace and quiet" (1 Tim. 2:1-7).

What is so fascinating about each of these texts is the importance and significance of the political arena for God's people. "On its welfare yours depends." The first task of politics is to provide a peaceful, stable environment for a genuine common good. That common good makes possible a context for the yeast of the kingdom of God to grow and expand. There is no radical separation of God from the world or God's people from the "pagans," as Paul called them.

We ought to pray for the leaders of all nations so that people will be able to live religious and reverent lives in peace and quiet.

Political well-being is a concern of praying people. Those of us with longer memories recall the nearly ritualistic statement in the Sunday prayers of Mennonite congregations a generation ago which rarely failed to thank God for a government which allowed us to "lead a quiet and peaceable life in all godliness and honesty."

How then should we pray for public officials? There are, of course, certain characteristics of the discipline of prayer. These need only be mentioned: the Scriptures say we should pray without ceasing. At the very least this might suggest that we will be as concerned for the welfare of the city when there is no election as when there is! Prayer is also waiting. Sometimes we hardly know what or how to pray. Sometimes in the scriptural story God appears to be far away and disinterested. While prayer is constant, the continuity is less in words than in a way of life. So there must be feet to our prayers, an action that grows out of devotion.

Our texts do, however, say something about prayer at election time. They rather obviously accept political reality. They could be interpreted to say that choosing leadership is incidental to responsible leadership. Many people are in authority. A particular interest of the church ought to be the broad range of civil servants who interpret and administer the laws of the land.

We should pray for members of congress and parliament as well as presidents and prime ministers, for jus-

John A. Lapp, Akron, Pa., is the new executive secretary of Mennonite Central Committee. This is a chapel talk he gave last fall when he was still provost at Goshen College.

tices and judges as well as governors and mayors, and indeed for authorities in all nations as well as our own. As Rome was seen as a universal empire, so today the gospel is preached and the church established in nearly every nation on earth. We ought to pray for the leaders of all nations so that people will be able to live religious and reverent lives in peace and quiet.

Our texts also indicate that as we pray there are certain expectations we might have from leaders and authorities. Peace, safety, freedom of expression and worship, prosperity for all people. That is the *shalom* of the city. Both texts also imply that the good of the nation is not an end in itself but rather the context for preaching and living the gospel. As Jeanne Hirsch observes, "Politics is not in itself creative, but it does provide the conditions in which something can be done." So we can pray with George La Pira for the true city "in which people have their homes and God also has his."

Should we pray in a partisan way? Certainly, as partisans of the God who loves the poor, who judges the proud, who redeems the faithful, who wants shalom throughout the world. This God also knows how nations "become imprisoned in a view of history whose logic justifies and frustrates perpetually." God's people have to test the spirits, weigh the alternatives, and pray for wisdom. Prayer, then, for us is not so much to decide between one candidate and another, but rather to see clearly what is truly good for the country and, like the apostle Paul before Festus and Felix, press the claims of true justice.

We should pray with thanksgiving that in the United States and Canada there have been and are authorities who in spite of many weaknesses tolerate some freedom of conscience. Pray with thanksgiving that there has been sufficient prosperity to support an enormous Christian witness here and throughout the world. Pray for our neighbors and friends that as they make political decisions they will rise above self-interest and national power to make choices based on the common good of all North Americans and the entire world. Pray for ourselves that we truly are "religious and reverent," working for the shalom of the country and the world. Pray for public officials that they will be conscientious in their performance, wise in the appointment of advisers and administrators, diligent in their concern for peace and justice, daring to rise above the popular in order to ensure that there can be a future. Finally, pray that the God of compassion and mercy will be present in our world, that God will empower the faithful church, that the will of God be done on earth as in heaven.

To talk about prayer also means joining the disciples in their great question to Jesus: "Lord, teach us to pray." With rare eloquence Jesus then taught a prayer that in its fullest meaning demonstrates how prayer and politics can be enjoined at every election, every year, in every place.

Thy kingdom come.
Thy will be done,
On earth as it is in heaven....
For thine is the kingdom,
The power, and the glory forever. Amen.

To one whose husband is dying

You came to me smiling, serene. When I
Said to you, who have lived with him a lifetime,
"My prayers are with you!" were you
Stricken, as it seemed, because I don't
Know much about dying, being young?

Because I have mine, as we humans think, forever?
Because I spoke glibly "prayer"? You may
Have needed my embrace or tears or money
Or what none of us can give—your spouse.

Truth is . . . I don't know about
Dying. No. I have my beloved. Yes. And especially . . .
I didn't then know *what* to say! I don't know now.

Forgive . . . my words and youth and ignorance.
And not knowing what to say even now. (I'm sorry.)

Should I say nothing then about dying—
I who haven't apparently earned the right?
Perhaps not.

—Kathy Shenk Haddad

CHURCH NEWS



MBM president Paul Gingrich (right) with Wally Jantz of Rocky Mountain Conference at recent Conference Mission Leaders Seminar in Harrisonburg, Va.

Mennonite Church called to new steps in evangelism and witness, Gingrich says

The Lord is calling the Mennonite Church to some new steps in evangelism and witness, Paul Gingrich, president of Mennonite Board of Missions, told 20 mission leaders from 11 conferences who met Dec. 11-13 in Harrisonburg, Va.

He noted that MBM has been called to lead the Mennonite Church in mission vision and that this is "an awesome task, something we work at together."

Using themes from Nehemiah 8, Isaiah 43, and Ezekiel 11, Gingrich told the mission leaders that he hears God saying, "I want to do a new thing among you." He believes "the new thing" will be characterized by joy, liberation in spirit, and a greater turning to God, such as in reading the Bible, prayer, fasting, and making Jesus Lord of the operation.

"We are not in a business-as-usual situation," Gingrich said, "but one requiring more listening and no doubt some new things organizationally." He called upon those present to help chart the future.

Gingrich's input provided a basis for the group to help formulate a mission goal for the Mennonite church, and the group in general affirmed that God wants to bring spiritual renewal into peoples' lives and the church.

It was noted, however, that humility, repentance, Bible study, prayer, and forgiveness will precede a revival across the church. Out of this reconciliation and unity will come a new power and motivation for "walking with people who are in need."

The group agreed that the new life made possible by Christ must be demonstrated each day by those who claim to be Christians, and that the message must be communicated in ways that are understandable to nonreligious folks.

The conference mission leaders noted that the Mennonite Church has grown by only 3.2 percent or 3,067 members during the past five years. The 11 conferences represented at the seminar reported plans to start some 50 new churches during the next year.

Afro-American Mennonite Association is asking each conference to plant a minimum of two churches in black communities during the next few years, reported Joy Lovett, General Board associate secretary for black concerns.

Samuel Hernandez, associate secretary for Hispanic concerns, reported 13 new Hispanic churches started during the past three years. "When something's working, why touch it?" he said.

Special resource people led the group in discussions about congregational growth, training church planters, and personal growth and stress management for mission workers.

Near the end of the three-day meeting the mission leaders agreed that "spiritual renewal must begin with us." They committed themselves to increased Bible study, prayer, and reflection.

Transcultural Seminar set for June 2-14 at Bethel College

The 1985 Transcultural Seminar is scheduled to be held June 2-14 on the campus of Bethel College, North Newton, Kan.

The seminar is a general academic course which deals with theoretical and practical aspects of third world development. Sessions will be led by a broad selection of third world experts drawn from colleges, universities, and international agencies. Among the leaders and resource persons are Jaime Bravo from Bolivia and Romy Tiongco from the Philippines, as well as almost 20 North Americans with third world experience.

Sessions will focus on the nature of culture and cultural differences, as these topics relate to the problems North Americans encounter as they live, work, and serve in less developed areas of the world.

Participants will be asked to select one special area of interest—agriculture, education, health, nutrition, and general development. College credit is available.

Now in its seventh year, Transcultural Seminar is a cooperative effort of Mennonite Central Committee, Bethel College, Eastern Mennonite College, and Goshen College.

Further information is available from Howard Snider at Bethel College, North Newton, KS 67117.

Gospel Herald regrets error about MBCM survey

Contrary to the impression given in a *Gospel Herald* report, Mennonite Board of Congregational Ministries got a better-than-expected rating in a recent survey of Mennonite Church members conducted by the MBCM board.

When asked to indicate how important they believe it is for MBCM to continue to serve the Mennonite Church, 30 percent of the respondents said it is very important, 54 percent said it is important, and none said it is unimportant. *Gospel Herald* garbled these figures in its report on MBCM in the Jan. 15 issue. The editors regret the error.

Since its creation in 1971, MBCM has suffered from lack of recognition and finances while at the same time it is being asked to provide more and more services to the Mennonite Church.



Hollinger-Janzens appointed to Ivory Coast

Rodney and Lynda Hollinger-Janzen have begun studies in England in preparation for an assignment in Ivory Coast with Mennonite Board of Missions.

In early January, Hollinger-Janzens moved to the Center for New Religious Movements in Birmingham. Studies there will provide an introduction to non-Western religions, with a specific focus on the independent church movement in Africa and the Harrist Church in Ivory Coast.

In October, Hollinger-Janzens hope to begin a year of study at the University of London. Rod will be enrolled in the School of Oriental and African Studies, while Lynda studies tropical public health.

Hollinger-Janzens' assignment in Ivory Coast as general missionaries will start in October 1986. They will assist MBM workers David and Wilma Shank and James and Jeanette Krabill with Bible teaching. They will also explore health education possibilities.

Rod was born in Rosthern, Sask., and is a member of Eigenheim Mennonite Church. He graduated from the University of Waterloo (Ont.) in 1978 and attended Associated Mennonite Biblical Seminaries 1982-84. Rod was a Mennonite Central Committee volunteer 1978-81 in Upper Volta (now Burkina Faso), which borders Ivory Coast.

Lynda grew up in Goshen, Ind., and is a member of Waterford Mennonite Church. A 1978 graduate of Goshen College, she received a certificate of theology from AMBS in 1984. Lynda was an MCC worker in Zaire 1978-81.

Rod and Lynda were married last summer. Their address is: Methodist Overseas Guest House, College Walk, Selly Oak, Birmingham B29 6LF, England.

College presidents share good news as well as bad news

"Our 75th anniversary celebration at Hesston College was an enjoyable, momentous happening," reported Hesston president Kirk Alliman in a December meeting of Mennonite Church college and seminary presidents. "The Sunday morning worship service was a highlight of the weekend."

Victor Stoltzfus, president of Goshen College, told of his recent trip to China on behalf of the college's exchange program with Sichuan Province in that country. "The Chinese teachers who studied at Goshen in the last number of years have formed a Goshen College alumni chapter in China!" he said.

Eastern Mennonite College president Richard Detweiler announced the birth of his first grandchild.

Among the bad news shared was the problem of alcohol abuse. "It has been the cause of too many deaths in our Mennonite communities this year!" exclaimed Stoltzfus. "Four young people were allegedly killed by a drunk driver in Ontario last September and two students at Hesston College lost their lives in November due to drinking. The colleges have dealt with the issue of alcohol abuse in many ways, but we need to continue our efforts with renewed vigor and we need to do so in cooperation with other leaders in the church."

It was also noted that four adults from Mennonite congregations in one area were involved in an accident this fall where one was injured as a result of alcohol abuse. How can the schools do a better job of working at this churchwide problem? Many congregations have not addressed the issue. How can the Mennonite Church best work at this problem at the congregational as well as at the school level?

Goshen College recently sponsored 24 dormitory discussions and an all-campus forum to engage the students in dialogue regarding the use of alcohol and its dangers. Stoltzfus personally led one group discussion and noted that when the students understood he was approaching the problem from a "pro-life" perspective rather than only an "anti-alcohol" stance he received greater support for taking action on campus.

Stoltzfus also shared that the relatively few "anti-administration types" tended to be more vocal in opposition to the college's position, but numerous students assured him of their support for addressing the issue. Sixty students voluntarily formed a campus chapter of Students Against Drunk Driving (SADD).

The presidents reaffirmed the importance of an upcoming meeting of their student life directors to discuss alcohol abuse and other concerns. They suggested further that a writer be encouraged to prepare an article for the church press on drinking.

Since the problem is present in many settings it is important that parents, church schools, congregational leaders, conference executives, conference youth ministers, and others work together to prevent more tragedies from occurring.

Mutual aid fund established for farmers in crisis

In recognition of the seriousness of the farm crisis and the way in which many Mennonite farmers are threatened, a Farm Crisis Mutual Aid Fund has been established under the responsibility of Mennonite Central Committee U.S.

The first contribution to the fund—$20,000—was made by Mennonite Indemnity, Inc., which has contributed to inter-Mennonite causes over the years, giving timely assistance for special needs.

"Our hope is that others will join in doing what they can and that the total fund can be more substantial," said MII president Edgar Stoesz. "Farm property represents 60 percent of our total business."

MCC U.S. is creating a special task force that will be asked to develop a plan for administering the fund. The task force will work with local groups that are forming to deal creatively with farm issues in their communities.

Such groups include Iowa-Nebraska Conference, which is creating an economic crisis council, and a group of Mennonite farmers in Montgomery and Bucks counties in Pennsylvania, who met in December and again in January. It is anticipated that other local groups will form to speak for those who are in special need in their areas.

MCC U.S. sees congregations as the starting point for addressing the needs of its members. "We believe that members can open their lives to each other under the Spirit's guidance," said MCC U.S. executive secretary Wilmer Heisey who recently visited farmers, pastors, and businessmen in the Midwest. "Accountability to each other and sharing in time of need draw upon all the gifts God gives us."

The farm crisis is of such concern that the Association of Mennonite Aid Societies has placed the issue on its agenda for discussion at its annual convention in March.

MBM to help Protestant Council in Benin start biblical training center for leaders

A biblical training center in Benin (formerly Dahomey) is being developed following recent meetings between representatives of Mennonite Board of Missions and Inter-Confessional Protestant Council of Benin.

The November meetings in the West African country resulted from earlier contacts between MBM and the council. MBM persons at the meetings were Ron Yoder, director for Africa, Asia, and the Middle East, and David and Wilma Shank, missionaries in nearby Ivory Coast. Also attending were Daniel and Marianne Goldschmidt, French Mennonites invited in light of the council's interest in cooperating in health care projects.

The meetings took place in Cotonou, the capital city of Benin, and involved the executive committee of the council, which is made up of 25 Protestant churches in Benin. That the council even exists is "not unprecedented, but unique," noted Yoder, since the churches historically represent three different strands of Christianity in Benin—African Independent Churches, evangelical churches, and one mainline Protestant church (Methodist).

The council earlier this year under the leadership of its president, Harry Henry, asked MBM to consider cooperating in the areas of biblical training, health, and agriculture. As the meetings progressed, however, it became obvious that biblical training had the highest priority. "They indicated to me the belief that biblical training will strengthen and enhance the unity that already exists in the group," Yoder said. "They also believe they all have something to contribute in the establishment and operation of a biblical training center."

Yoder told the council that MBM doesn't want its involvement to result in disunity in the council. The leaders responded that no such problems are anticipated. They said they felt Mennonites are the "springboard for unity" among the churches in Benin.

Still to be determined is the exact location of the center, although Cotonou is the most likely choice. The preliminary determination is that it will be a one-year school for pastors, evangelists, and lay workers. The council indicated that it has land available if needed, and that it was prepared to raise the necessary support for those who attend.

The council asked MBM for financial assistance if construction of a facility is deemed the best way to go. MBM was also asked to provide personnel.

Yoder immediately began a search for two qualified couples available on a long-term basis to help organize the center and its program, and serve as some of its primary instructors.

One of the couples' first tasks would be to determine the need for such a biblical training center. "We know the need is significant," Yoder stated, "but we don't have the data to back it up since there is no census of the participating denominations." Council officials thought that a census could be taken. The couples would assist in that census, then design and set up the center to meet the identified needs.

After the recent meetings, Goldschmidts were accompanied by a council official on a 10-day tour of the interior of Benin. They visited health projects and churches, investigating health needs in the country.

A five-day Bible seminar led by Shanks followed the meetings in Cotonou. Each denomination was invited to send five delegates to the seminar entitled "Regeneration and the Kingdom of God." The average attendance was 80. It was the second annual seminar Shanks conducted at the request of the council.

MBM has had contact with church leaders in Benin since 1969. Shanks have maintained personal relationships in Benin through correspondence and visits, with their main contact being Henry.

Benin, a former French colony whose official language is French, is bordered by Nigeria, Niger, Burkina Faso (formerly Upper Volta), Togo, and the Atlantic Ocean. About two thirds of the country's nearly four million people are adherents of traditional religions. Others are Christians and Muslims.

Persons interested in serving in Benin should contact Tom Bishop at MBM, Box 370, Elkhart, IN 46515.

Pastors installed for church planting in Texas and Montana

Two pastoral couples were installed recently as part of separate church planting efforts by the Mennonite Church.

Nov. 11 was a special day for the newly formed El Paso (Tex.) Mennonite Fellowship of Peace. Mario Bustos, with the support of his wife, Shirley, was installed as pastor. Officiating were Wally Jantz of Rocky Mountain Conference and Ray Horst of Mennonite Board of Missions.

The group meets at a local high school for their gatherings, usually on Sunday mornings. This Sunday, however, the meeting was held in the afternoon so two dozen of the closest Mennonite neighbors from Carlsbad, N.M., (165 miles northeast) could participate in the celebration.

Mario, Shirley, and their three children moved in August from New Carlisle, Ind., where Mario was pastor of Hudson Lake Mennonite Church for eight years.

At the Mountain View Mennonite Church, Kalispell, Mont., Oct. 28, the congregation and Northwest Conference installed Terry and Rhonda Longenecker as church planters in Browning, which is 100 miles northeast. Tim Burkholder, Sam Martin, and Fred Barg represented the conference at the installation service, while Ray Horst attended as the MBM representative.

The focus of Longeneckers' involvement is with the Blackfeet Indians, whose tribal headquarters is in Browning. Three Bible study groups have already started in various homes, groups Longeneckers hope will become the nucleus to form a worshiping community sometime in the future.

Longeneckers moved from Three Hills, Alta., last August, soon after Terry graduated from Prairie Bible Institute.

Brethren, Mennonites continue work on joint hymnal

Biblically, the terms "light" and "dark" tend to appear as complementary images. In Brethren and Mennonite hymnals, however, "dark" almost always carries negative connotations.

Such precise shades of meaning are important to the Brethren-Mennonite Hymnal Council, which wants to avoid perpetuating racial stereotypes. Much of the group's work grows out of concerns like this one.

The council, a cooperative process that is expected to produce a Brethren-Mennonite hymnal by 1992, met Dec. 11-15 to continue the painstaking analysis of the similarities and differences between the two hymnals. The current hymnals of the denominations have 201 hymns in common, 93 of which are being studied now.

Sometimes the variations in wording and music are only slight, but other times a hymn appearing in both hymnals has only one verse in common. These differences need to be ironed out,

and the use of language must be examined.

At the December meeting, the council elected Nancy Faus of the Church of the Brethren as chairwoman-elect. Next June she will succeed Mary Oyer of the Mennonite Church. Other participants from the Mennonite Church were Tony Brown, Don Augsburger, Laurence Martin, Rebecca Slough, Ken Nafziger, and Pauline Kennel.

The General Conference Mennonite Church and the Church of the Brethren also had seven representatives each at the meeting. Bob Bowman of the Church of the Brethren is the council's executive secretary.

At the council's next meeting, in June, historical theologians from each denomination will speak, giving histories of the last 30 years in particular.

Publication for community outreach proposed

"The time is ripe for this type of publication," was their consensus. Eleven representatives of Mennonite Publishing House, Mennonite Board of Missions, and several conferences and congregations agreed recently to explore the potential of a new publication for community outreach. The projected publication is designed to assist congregations in their evangelistic ministry.

Mennonite congregations are searching for effective ways to share the good news. The use of direct mail to all homes of the community allows the congregation to "focus their energy where it needs to be—on ministry and follow up," said Pastor David Benner of Finland Mennonite Church, Pennsburg, Pa. By sending the publication to all homes, community members learn to know that the ministry of the church is available to them. Households know what resources are available in times of need.

About 20 Mennonite congregations are already using this type of publication in their communities. The desire for one which more effectively reflects Mennonite beliefs and values motivated the planning group to come to the conclusion that this type of publication would be a helpful addition to the Mennonite Church's literature program.

While congregations who use a publication do report that new members have been added, Pastor Gerald Martin of Trissels Mennonite Church, Broadway, Va., said what is more significant is that "community members now know who we are and that we have a ministry to offer them."

Mennonite Publishing House staff will review the recommendations developed by the brainstorming body and write a proposal for Mennonite Publication Board. Comments or questions regarding such a publication are welcome. Write to Community Outreach Publication, 616 Walnut Ave., Scottdale, PA 15683.



Bangladesh women clean hemp fibers, which are then twisted in ropes and twine, in an MCC project that creates jobs and revives a traditional art form.

Bangladesh women support families by making twine

Twenty women in Bangladesh are busy twisting hemp fibers into rope and twine, which they sell locally or export. They are widows, sole supporters of their families, or women from families that have been chronically without employment. This Mennonite Central Committee-sponsored program, begun in 1982, enables them to feed, clothe, and shelter their children.

They earn an average of 135 takas ($5.40 U.S.) each month. MCC staff members working with the women report that they will be able to earn more money as orders increase and as they become more efficient. The average annual per capita income in Bangladesh is $100 U.S.

The project not only provides income for a few producers, it also revives a traditional art that was lost after Bangladesh's 1971 war of independence.

In recent years Bangladesh has been importing plastic rope, which is no stronger than hemp, more expensive, and often of poorer quality. Hemp, though it does deteriorate in time, is more attractive ecologically because it is a renewable resource.

In April 1984, the time of the hemp harvest, MCC loaned the producers 90,000 takas ($3,600 U.S.) so they could purchase the hemp they need during the winter dry season when they make most of the twine and rope. The producers are repaying this loan as they sell the ropes and balls of twine.

In May and June 1984 the producers' villages were severely flooded along with much of Bangladesh. Much of the spring rice harvest was damaged and the summer planting was destroyed.

Those who normally earn a living harvesting rice were not able to find work. And the price of food increased. So the families of the 20 women who twist hemp into rope and twine were especially thankful for the income.

COMMENTARY:

Hazardous chemicals threaten the earth

I looked at the earth—it was a barren waste; at the sky—there was no light.
—Jeremiah 4:23 (TEV)

The people of Bhopal, India, could have identified with Jeremiah's words after the tragic accident in December at the Union Carbide pesticide plant there. Lethal methyl isocyanate escaping from a storage tank had darkened their sky, killing 2,500 people and thousands of animals and damaging many acres of cropland.

Long-term damage to the people and environment cannot be measured. Scientists estimate that up to 100,000 people may become blind or develop cancer, sterility, permanent respiratory ailments, or allergies. Unborn children may also be damaged.

This shocking accident reminds us of the ever-present hazards in the technologies surrounding us, hazards that are less visible, but nonetheless there.

Why do accidents like Bhopal's occur? Many say that the rush to produce chemicals cheaply encourages companies to side-step safety precautions and concerns for the environment.

Shantilal Bhagat, staff member for global justice in the Church of the Brethren, says in his recent book that in 1980 the return on investment by multinational corporations in Asia was 45 percent. That same year, it was only 10 percent in the United States.

Is it any wonder that multinationals like Union Carbide are attracted to Third World countries like India where labor and materials are comparatively inexpensive?

The Third World governments, local businesses, and partners invite these companies to come to their land, believing that they can make money and increase their food production by using the chemicals produced. In such a situation, the temptation for producers of these hazardous chemicals to "cut corners" in safety standards is great.

Those working in or living near the chemical factories are not the only people threatened. Third World farmers and merchants—those handling and using the chemicals—are usually unaware of the dangers of using the toxic materials. While teaching in Grenada 1981-82, I saw spray planes roaring indiscriminately over the entire island spewing chemicals on banana plantations and untrained workers spraying vegetable plots, wearing little or no protective gear. These same chemicals that kill workers also pollute the water, food, and soil of the Third World.

Industrialized countries produce the hazardous chemicals, sell them to Third World farmers, who in turn market them back to the First World in contaminated foods. This completes the so-called circle of poison, which some people call a worldwide scandal.

It is clear that there is an urgent need for effective measures to curb international trade in hazardous chemicals and to protect the earth and its citizens from unnecessary death, ill health, and injury such as occurred in Bhopal.

We must study the dangers of producing, storing, shipping, and regulating toxic chemicals. We must work to ensure that our government is doing all in its power to reduce environmental hazards here and abroad. And we should encourage representatives of our government to cooperate with the United Nations' efforts to develop international standards governing trade in hazardous chemicals.

We can begin to restrict our own use of hazardous chemicals only to those that are really essential. We need to train local people in our Third World development programs to use hazardous materials properly or not at all.

We need to work toward a lifestyle that is not dependent on toxic chemicals and that is in harmony with God's good creation. Failing that, we could in the future be looking at "a barren earth and a sky in which there is no light" as the ancient prophet Jeremiah warned.—*Art Meyer, Mennonite Central Committee U.S. Development Education Office*



Kenagys report witness opportunities in Israel

Benjamin and Kathleen Kenagy, medical workers with Mennonite Board of Missions in Israel, enjoyed unique witness and service opportunities among colleagues and friends there.

Ben, an anesthesiologist, was sometimes asked by an Arab surgeon—a Muslim—to pray before surgery.

Just before Kenagys completed their term of service and left Israel last summer, "One of the Arab doctors shared with us during a farewell dinner how he had decided to become a believer," Ben said. "It was a surprise to us."

Kathleen, a part-time medical secretary, told of a memorable experience when one of her Muslim nurse friends came to a Sunday evening chapel service which included a foot washing service. (This custom was introduced by Mennonite staff several years earlier.)

"What to do?" Kathleen thought, but decided to leave it to the Lord. She and the nurse washed feet, and it was a moving experience for both. "No one objected," Kathleen said.

Kenagys felt their service at Edinburgh Medical Missionary Society Hospital in Nazareth was appreciated. "We left a witness," they said. "We have to leave the results to God."

EMMS Hospital was established in 1861 by its parent body of the same name in Edinburgh, Scotland, to serve the 45,000 Arabs living in Jesus' hometown.

The 120-bed facility is now inadequate to meet the growing demand, and so a $2.8 million expansion is planned.

Most doctors serving the hospital have in the past come from Europe and North America but that is changing as more Arab doctors join the staff. While the foreign doctors are all Christians, not all the Arab ones are, Kenagys note.

When asked about the greatest satisfaction from their work in Israel, Ben mentioned the transcultural relationships and the growth of churches in which MBM co-workers are involved. Kathleen mentioned friendships with Arab nurses and nursing school students.

NEWSMAKER INTERVIEW:



Laban Peachey pushes Alive 85

Several thousand U.S. and Canadian representatives from a half dozen denominations of the Anabaptist-pietistic tradition will gather in Denver Apr. 11-14 for a major evangelism event called Alive 85. Laban Peachey of Goshen, Ind., is working part-time as coordinator of this unique cooperative venture. In the following interview with Don Ratzlaff, representing Meetinghouse, a group of Mennonite and Brethren in Christ editors, Peachey outlines some of the things that will take place in Denver.

What exactly is Alive 85 and why should Mennonites be interested in it?

We in the Anabaptist-pietistic orientation have a tradition in evangelism that goes back 300 to 400 years. The purpose of this event is to celebrate the good news of the gospel, to underscore the evangelistic mission of the church, to inspire and call ourselves to renewed commitment to Jesus Christ, and to instruct and equip believers for the ministry of evangelism. As I see it, Alive 85 will counteract the self-depreciating feeling that we have had—that we've not done very well in evangelism. The fact is, we have done very well in a lot of places. We *are* thriving and growing.

How did Alive 85 come to be?

About a year ago, the Council of Moderators and Secretaries, a consultative body of Mennonite and Brethren in Christ leaders, wondered whether it wasn't time for our respective groups to come together around our common commitment to church planting and evangelism.

What do planners hope Alive 85 will accomplish?

We use three words when we talk about Alive 85: inspiration, instruction, and implementation. So we're emphasizing several things. One, that witness and evangelism will move from low priority to become a central emphasis in our church life. Two, that telling the good news to neighbors and friends is a vital part of our worship and our normal church life. And three, that new and creative ways to share the gospel will emerge from the discussions.

Who should attend?

The emphasis is on a team of people—two to five—from each congregation. I don't want to make it sound as if ministers shouldn't come, but it should not be a ministers' meeting. It should include church leaders, but people who are "nobodies" also should come. They will hear how other congregations are working at church growth and have the opportunity to talk with trained helpers and specialists from our Anabaptist-pietistic tradition. One more thing: the teams that come should be made up of people who have enough assertiveness and initiative to go home to their own congregations and help make evangelism a high priority—not "big tent" evangelism, mind you, but telling the good news to our neighbors. Alive 85 is not for the professional evangelist, it's a "common-folks" meeting.

Who are the speakers?

We have several of the "high-profile" people from the various denominations who are known for their work in this area: Owen Alderfer from the Brethren in Christ, Jacob Tilitzky from the General Conference Mennonite Church, Henry Schmidt from the Mennonite Brethren Church, Myron Augsburger from the Mennonite Church, and Robert Neff from the Church of the Brethren. We made a decision that this meeting is for *us*. We have people among us who are experts and have the necessary experience. It's going to be *our* celebration with inspiration from *our* theological perspective. There is one non-Mennonite speaker: Frank Tillapaugh of Denver, author of *The Church Unleased*. He will tell us what is happening locally.

How many people are you expecting to come?

The main auditorium at Denver's Regency Hotel is packed at 2,500 people, so we have to draw the line at that. When we began talking about that many people coming from our six denominations, I thought we were just whistling in the dark. But several church leaders have told me, "You're just not at the listening posts. A lot of people are planning to attend." We expect to sell out, so if people want in, they better mail in their applications soon.

Where exactly will this take place?

At the Regency Hotel, right off Interstates 70 and 25. It specializes in conventions. We will take over the whole facility—their three restaurants, bellhops, everything they have. They will not take other guests that week.

How much will it cost?

We've tried to keep the registration fee as low as possible: $25 for an individual, $40 for a married couple, and $15 for young adults and college students. This event is a faith venture. Speakers are being asked to finance their own travel and there are no honorariums for them. As for lodging, compatible groups such as families or groups of three or four men or women can stack up in one motel room with sleeping bags if they want to. We also encourage people to contact their friends in the Denver area and stay with them. Meals will be moderately priced with several inexpensive restaurants and coffeehouses in the area. Because participants will be representing their congregations, we encourage the local church to help with transportation costs.

Is there aid for small or low-income congregations?

Yes, $10,000 has been set aside for that reason. Interested congregations should contact their denominational office for more information.

How can individuals or churches get more information about Alive 85?

They can call ChloAnn Stalter or me at our toll-free number (800-348-7468) or write to us at Box 911, Goshen, IN 46526. We should have detailed program books ready by early March, but interested persons should send in their registration forms as soon as possible to make sure they get in.

READERS SAY

Kathryn Hamsher, Orrville, Ohio

I want to express appreciation for the *Gospel Herald* as I feel it is serving well as the official organ of our church. Especially do I commend Ron Sider for his courageous stance on peace (Dec. 25). His presentation at Mennonite World Conference was outstanding and what he had to say to the students at Malone College, which I heard last November, was very impressive. I appreciated also the responses of Sara Wenger, Marlene Kropf, Stanley Hauerwas, and John E. Lapp.

In the January 8 issue Ron Kennel very effectively stated how our faith must compel us to speak out. We need this kind of interpretation of Christian living.

D. R. Yoder, Atlanta, Ga.

So much of what Ron Sider says rings with truth. His abhorrence of our self-centered, unregenerate Christianity, of our willful ignorance of the heavy contribution our enjoyment of the "good life" makes to the hunger and want and suffering and oppression of others, of our desire to be saved, but not so much from sin as from the wages of sin.

And surely not since at least World War II have we Mennonites more needed a fresh vision of who we are and what, by the grace of God, we can be with a feeling of purpose, a sense of direction, a challenge that can divert our minds and souls from earthly treasure and worldly pleasure to the risen Christ and his command to literally step where he steps.

It is thus unfortunate that Sider's spectacles are fogged by the pervasive notion that sin is found primarily in social systems and structures, and that hence salvation comes mainly in sociopolitical manipulation. Nonresistance (overcoming evil with good) is hardly, as he insists, isolationist. Nor is nonviolence necessarily the way of peace and peacemaking. In fact, the only even moderate successes, that of Gandhi and King, which can be claimed for the nonviolent social activism he so admires, were achieved by the deliberate provocation of violent retaliation to bring into play the forceful intervention by outside "principalities and powers."

A quick review of Scripture shows James Hess's critique of Sider's grand visions of shalom to have validity. And, Stanley Hauerwas's counterpoints are excellent, especially the latter concerning the danger of imposing "a peace that is not *the* peace," that of Christ. John E. Lapp, however, fails at economics, as well as logic, in equating productive goods, plowshares, with things produced for consumption. For surely increasing the world's capacity to produce food, for instance, through the manufacture of agricultural machinery, is a superior alternative for military production than merely adding to the glut of marginal consumer goods which further enslave while wasting scarce and ever dwindling resources.

J. Ward Shank, Broadway, Va.

Good editors come up with important and crucial subjects, and this you have done in your editorial, "Peering into the Future" (Jan. 1). However, its tone comes through as rather disdainful of the futuristic view of biblical prophecy.

One of the most difficult exercises in religious discussion is to express an opponent's view fairly. Premillennialists have this trouble in stating the amillennial view, and amillenialists are notorious for garbling what premillennialists believe.

Your use of the term *apocalyptic* (ten times in this editorial) is rather confusing. My collegiate dictionary defines it as an adjective only, yet you jump back and forth between using it as a noun and an adjective. An unabridged dictionary possibly allows for the variant usage, but it would help us average Joes if you were more consistent.

You say that "an example of apocalyptic (noun) is Hal Lindsay's *The Late Great Planet Earth.*" Then in your next paragraph we find, "In typical apocalyptic [adjective] fashion, he picks up the old symbols and uses them for today." Why not for today? Apocalyptic literature is intended uniquely for information about the future.

Why do you refer to Hal Lindsey only? He is indeed a popular writer, although not altogether warped in his observations. Why not, for a change, analyze the thought of someone like Robert Shank in his new book, *Until*, or that of J. A. Seiss in *The Apocalypse*, or of J. B. Smith in his commentary on *The Revelation of Jesus Christ*, or of Arthur W. Kac in *The Death and Resurrection of Israel?* But when we do try to analyze the thinking of writers like these the test is still in doing it fairly.

We pray often for the enhancement of your gifts and opportunity.

(Editor's note: Brother Shank is correct in pointing out that I have used "apocalyptic" as both an adjective and a noun. Although the noun form is permitted, it would have been clearer as well as more consistent to use the adjective form alone as, for example, apocalyptic literature or thinking.)

Emily Mast, Lancaster, Pa.

I have been happy to see the two recent articles in the *Gospel Herald* which address abortion on a grass-roots level. I would like to enlarge on the solutions mentioned by Diane Fox in the January 1 issue.

1. Become knowledgeable and aware of all the groups in your community which are operating to give support through pregnancies and to enlarge the options for the woman facing an unwanted pregnancy. Except in isolated areas a new organization is probably not needed, and this offers good opportunity to work cooperatively with non-Mennonite Christians around a common concern. Examples: Birthright has been offering supportive counseling, temporary housing, maternity clothes for approximately 15 years, and makes wide use of volunteers. In our community the Young Parenthood Program uses volunteers (with nursing or teaching backgrounds) to teach eight pregnancy and parenting classes to pregnant teens and to lead support groups. (We have been less successful in recruiting volunteers to drive or to baby-sit.) Maternity homes and/or adoption agencies can use whatever support you can offer.

2. Learn what is available in your community for payment for prenatal care and delivery costs and work on a state and local level to close some of the gaps. Locally, cost for an abortion in the first trimester is about $160, while a full-term, uncomplicated delivery will cost around $1,500. I participated on a statewide committee concerning teen pregnancies and found that most policymakers live in urban areas, where there are free clinics, and assume (erroneously) that medical care is available. We are working locally to try to identify some physicians who will do regular prenatal checkups gratis (when there is no coverage), a plan to try to get hospitals to accept blood donations in exchange for lab costs, and will then probably start working on some plan for a reduced hospital stay to keep the costs within sight.

3. Another issue is safe, affordable, independent living quarters for young single mothers. Our local YWCA provides 12 slots, but these are always filled. Landlords will usually not rent to these girls, rents are out of reach, and girls often don't feel safe in the areas where housing is available.

4. Reexamine the stereotypes you may have and the language you may use regarding adoption. With the legalization of abortion, adopting became the "bad" choice and adoption agencies have had to work hard during the past 10 years to keep this a "good" option for the girl who rules out abortion. If you talk about a mother who "didn't want her child," or voice comments on the poor

adoptee whose parents "gave him away," or comment, "I don't see how any parent could do this," you are offering value judgments which will discourage a girl faced with an unwanted pregnancy from even considering this option. The word needs to get out that birth parents are caring, feeling people who know, for whatever reasons, that adoption is the best plan for their child. The church needs to know that this has been a caring decision and to offer unconditional love and support.

I would be pleased to see the church address other current ethical issues such as artificial insemination (which has become very common in this area in the past five years) and surrogate parenting (which is being widely promoted as a choice, and will probably be facing us sooner than we think).

Eugene Garber, Mt. Pleasant, Iowa

In response to Brother Hertzler's January 8 editorial, let me say I'm grateful he has helped verbalize the financial plight of many farmers, the unemployed, and others. We are in the financial crisis of the century for some but other areas and segments of society are bouncing back quite well from the recent recession. That's why I feel we can't simply mark off the farmers' situation as hopeless. Not all need help. Some are being helped already to the extent they will make it. But some will only make it if the church finds a way to help.

I do agree with Robert Yoder as quoted, that some situations are beyond salvage and to attempt help in such cases would be both unwise and impossible. But I believe that the kind of God-given compassion in the hearts of our Mennonite people that came to the aid of our financially distressed farmers in Russia years ago, and which gave birth to Mennonite Central Committee at that time, is still present among us today and could save many who would only need some help with lower interest money to survive.

I believe our church should continue to operate an "ambulance program" at the bottom of the cliff but at the same time build "fences" at the top.

It is not new to assess resources to meet needs and hurriedly conclude they are inadequate. But we must remember our Model once said, in substance, "You need not send them away. Bring me whatever resources you have."

In the farmers' sad situation, we can see a likeness to the plight of the eagle that dug its claws into a fish that surfaced on Lake Chatauqua. How was the eagle to know that this time the food caught was a 10-pound muskie which he could not quite reach land with and which he could not remove his claws from. Both were found dead together.

We don't withhold our help from the starving because we can't save them all.

As an old man walked the beach at dawn, he noticed a young man ahead of him picking up starfish and flinging them into the sea. Catching up with the youth, he asked him why he was doing this. The answer was that the stranded starfish would die if left in the morning sun.

"But the beach goes on for miles, and there are millions of starfish," explained the man. "How can your effort make any difference?"

The young man looked at the starfish in his hand, and then flung it as far as he could, into the safety of the ocean. As he did, he replied, "It makes a difference to this one!"

I'd like also to commend Bro. Wilmer Heisey for his two-part assessment of the situation in the January 1 and 8 issues. You can't hear the cry of the desperate without hurting deeply. And how will 50-year-olds losing everything find other employment in our world today? Many in this age bracket are burning shoe leather to no avail hunting jobs. And what will happen to mission and relief budgets if farmers' material assets are allowed to continue to deplete?

I believe as God hears the distressed's sighs, cries, and groanings (Ex. 2:23-25 and chapter 3), he will "come down" and raise up a "Moses" from our constituency or our mutual aid agency administrators who can develop a plan of deliverance, under the counsels of the Holy Spirit, at least for some.

Amos H. Groff, Millersville, Pa.

I enjoyed and wholeheartedly agree with the January 8 article, "The Pleasure of Killing" by Robert Roberg, but I have no answers for him.

I have seen over 55 hunting seasons come and go and almost no one in the church disapproves of it. Even many of the leaders are involved. I think our local mission board could equip an army division with guns and live ammunition collected from the brotherhood as well or better than most mainline churches who don't even profess to be a nonresistant church body. Hunting for pleasure may not be a sin, but owning a gun for pleasure is a very poor testimony to the world for a nonresistant person or church.

I spent 3½ years in Civilian Public Service and many of the boys, as well as many church members today, hold the C.O. principle as a theory and not as a daily living standard as Jesus taught. I talked to an ex-camp director of mine several years ago and he said the director job was the hardest and toughest job he ever had in his life. He didn't need to explain, as I understood what he meant.

As a boy growing up in eastern Lancaster County, it seemed my elders thought a man must be able to handle alcohol, tobacco, guns, and be a Republican. I never became a man.

Try hunting with a camera and hike and sleep in wilderness areas. It gives you respect and thrills for nature. I shot animals (with camera) from the lovely ground squirrel to grizzlies and moose and most of the other larger animals the Rockies have to offer from Arizona to Alaska. I enjoyed the face-to-face encounters. Of course, a picture doesn't create a discussion like a mounted head.

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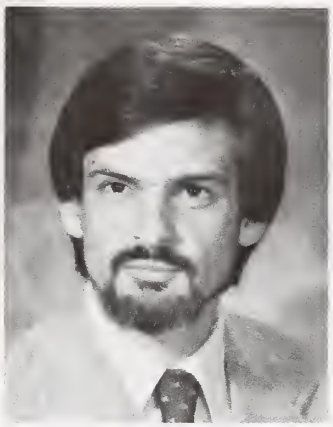
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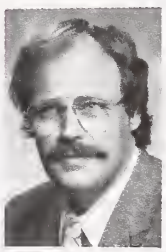
Stephen Dintaman will serve as the 1985 "scholar in residence" of Lancaster Conference. He is an instructor in religion and philosophy at Eastern Mennonite College and Seminary. Dintaman's four-month teaching assignment, starting in February, includes a weekly adult education course at Lancaster Mennonite High School, a course in the pastoral training program of three eastern Pennsylvania Mennonite conferences, and three classes at Keystone Bible Institute. He will also be a resource person for seminars sponsored by congregations and bishop districts and will serve as Bible study leader at Lancaster Conference's annual meeting in March.

Goshen College began 1985 with a new director of alumni relations and a new assistant director of information services. *Laurie Neumann Nafziger*, a 1978 Goshen graduate, succeeded Richard Gerig in the alumni post on Jan. 1. She worked most recently as program director for Family Counseling Services in Elkhart, Ind. *Sanna Yoder* succeeded Terry Stutzman in the information services position. A 1983 Goshen graduate, she has been a reporter, editor, and photographer for two weekly newspapers in Indianapolis, Ind.

Long-time church workers Frank and Sue Keller of Telford, Pa., were presented with a 125-page book on their 60 years of married life during an anniversary celebration with their children and grandchildren on Dec. 29. Written in the first person as told to son-in-law Dick Benner, the book tells how Kellers gave up their thriving meat business in the Philadelphia area to help start churches in northern Minnesota in the mid-1950s. It also describes the call to do similar church planting in northern Pennsylvania in the 1960s under Franconia Conference and relates the 10 years that Kellers gave in Voluntary Service under Mennonite Board of Missions as unit leaders in Hannibal, Mo.; Phoenix, Ariz.; Eureka, Ill.; and Richmond, Va. Frank and Sue were married on Jan. 31, 1925, in Telford.

Eastern Mennonite Board of Missions received $4.5 million in contributions in 1984—4 percent above budget. An agency of Lancaster Conference, Eastern Board received $3.4 million for missions, $483,000 for service, and $688,000 for relief. Total income was 10 percent higher than last year. The response to the special year-end missions appeal in Lancaster Conference amounted to $888,000 or nearly $53 per member. In a letter to Lancaster Conference pastors on Jan. 3, Treasurer Norman Shenk described 1984 giving as a "beautiful response" and called on congregations to praise the Lord.

Quintus Leatherman, 81, retired Mennonite Board of Missions worker in England, died on Dec. 18 at Greencroft Nursing Center, Goshen, Ind. His wife Miriam died in 1981. Leathermans founded London Mennonite Centre in 1952 and served there until 1969.





Paul and Hildegard Tiessen will give the 1985 Staley Christian Scholar Lecture Series at Eastern Mennonite College Feb. 11-13. "The Christian and the Visual Arts" is their topic. Tiessens both teach English literature and film studies at Wilfrid Laurier University in Waterloo, Ont. Hildegard also teaches at Conrad Grebel College. The lecture series, sponsored by the Thomas Staley Foundation of New York, brings noted Christian speakers to college campuses.

"I challenge you to not only stay alive in 1985—as one safety slogan puts it—but to live it up—in a new way." With these words, Richard Detweiler, president of Eastern Mennonite College and Seminary, welcomed students and faculty at a convocation service on Jan. 4 to begin the spring semester. "College should be fun—all-out, sheer, unmitigated enjoyment," Detweiler told his audience, but added: "I'm not talking about undisciplined, carefree freedom. It's not freedom that creates, joy, but rather, fulfillment."

Kenneth Gibble addressed the opening session of this year's writers conference at The People's Place in Intercourse, Pa. A Church of the Brethren pastor and writer, he spoke on "Good Christian Writers." Other speakers at the Jan. 18-19 event were *Mennonite Reporter* associate editor Margaret Loewen Reimer, free-lance writer Ruth Hoover Seitz, Lancaster Mennonite Historical Society director Carolyn Charles Wenger, and The People's Place codirector Merle Good.

"Spiritual Health for Overseers and Spouses" was the theme of the 1984 retreat for the bishops and overseers of Virginia Conference and their spouses. It was held, Nov. 29-Dec. 1, for the third year in succession at Methodist Retreat Center in Blackstone, Va. Richard and Mary Jane Detweiler were the guest speakers. Believing the practical value of Jesus' instruction to his disciples to "come apart and rest awhile," the retreat did not engage any of the heavy issues facing the church today, but aimed rather at personal renewal, said reporter Linden Wenger.

Concerts celebrating the 300th birthday year of three famous composers are being presented this winter at Goshen College by music faculty and students. The three are George Frederick Handel, Johann Sebastian Bach, and Domenico Scarlatti. The finale of the concert series will be a performance of Bach's "B Minor Mass" on Mar. 17. Vance George, conductor of the San Francisco Symphony Chorus and a 1955 Goshen graduate, will direct the college choirs and orchestra.

Eighty people participated in a Friendship Evangelism Seminar at Bethany Mennonite Church, Virgil, Ont., in November. The seminar, led by Art McPhee, was sponsored by five area Mennonite churches—Vineland, Grace, Linwell, Niagara, and Bethany. McPhee outlined eight steps for churches to mobilize the laity, and the role of the pastor in this mobilization. Illustrations were given on how to conduct evangelical Bible studies and start a "good neighbor program" with home fellowships. The seminars are offered by Mennonite Board of Missions.

Some 270,000 seedlings were planted on arid, marginal land in Lebanon in November and December, as part of Mennonite Central Committee's agricultural work in that country. The fast-growing pine, cedar, and cypress trees will prevent soil erosion and serve as windbreaks and forest cover in a country where much of the land is bare. In addition, the pine trees yield pine nuts, which are eaten in the Middle East.

Five of the six premedical graduates of Eastern Mennonite College last year were accepted and have begun study in medical schools. Four current seniors scheduled for graduation this spring have already been accepted at medical schools for next fall. In the past five years, 60 out of 68 EMC graduates who applied have been accepted into medical, dental, veterinary, or optometry schools. That is an 88 percent acceptance rate, compared to the national average of about 50 percent. Since EMC's premedical program began in 1949, a total of 226 graduates have been admitted to medical schools.

Wilbert Shenk of Mennonite Board of Missions is visiting four countries in Asia. He and his wife, Juanita, left on Jan. 9 and will return on Apr. 2. The first two months will be spent in Indonesia at the request of Mennonite Central Committee. Wilbert will teach at several seminaries and Bible schools, as well as preach in congregations and confer with church leaders. Shenks worked in Indonesia under MCC from 1955 to 1959. Brief stops in Hong Kong and the Philippines will allow Wilbert to examine leadership training programs there, particularly how they teach missions. The trip will conclude with a visit to churches in Japan. On Mar. 24, Shenks will participate in a consultation between Japan Mennonite Church and MBM on the future direction of the church there. Wilbert is MBM's missiologist and vice-president for overseas ministries.

Five Voluntary Service workers in San Antonio, Tex., were servers for the annual Jimenez Thanksgiving dinner for about 10,000 senior citizens. A few of the elderly the VSers served were delighted to hear they are church volunteers. The leader of a local chapter of the Fellowship of Christian athletes also gave them some encouragement. "Establishing ties with other Christian brothers and sisters is not only personally satisfying, but I'm sure pleasing to God because it edifies and unifies his church," said Neil Amstutz, a VSer from Hesston, Kan.



Greg Lichti has joined the General Board staff in Lombard, Ill., for eight months as an administrative assistant. He will help prepare for Ames 85—the Mennonite Church's biennial convention. His work is part of his studies at the University of Waterloo in Ontario. Lichti is a native of Brussels, Ont., and a member of Listowel (Ont.) Mennonite Church.

West Coast Mennonite Central Committee has occupied new quarters in Reedley, Calif. The old Reedley Hardware Store on G Street was purchased and renovated for use as West Coast MCC offices, Material Aid Center, and Gift 'n' Nearly New Shop. The facilities also include a meeting hall, quilting room, and kitchen. The new address is 1010 G St., Reedley, CA 93654.



Werner with MCCer Art Oswald.

The author of a popular handbook for village health workers spent an evening with Mennonite Central Committee volunteers recently in Jamaica. David Werner, a biologist who wrote *Where There Is No Doctor*, told how he and Mexican villagers have learned health care together. The handbook, translated into 29 languages, is used in many third world countries. Werner first got involved in helping Mexican families when he realized that, as an educated North American, he had access to information that could help these people, even though he was not a doctor. "Werner is a living example of the fact that sharing knowledge freely empowers others to better their lot in life," said MCCer Nancy Liechty Loewen.

And When They Shall Ask, **the film about the Russian Mennonites, will be shown in** *Sarasota, Fla.*, Feb. 1-2 at Bahia Vista Mennonite Church. The time is 8:00 p.m., and admission is $5. It will also be shown *in the Phoenix area* the second weekend in February. The locations and times are Sunnyslope Mennonite Church, Feb. 9, at 7:00 p.m.; Trinity Mennonite Church, Feb. 10, at 6:00 p.m.; and Koinonia Mennonite Church, Feb. 11, at 7:00 p.m.

The production of a film on the early Anabaptists will be discussed at a Christian film investment luncheon with Canadian Mennonite filmmakers David and Toni Dueck on Feb. 14 at Crown House Restaurant in Sarasota, Fla.

Consultations on Ethical Issues in Health Care will be held in La Junta, Colo., Feb. 8-9. The featured resource person will be Willard Krabill, physician at Goshen College and health consultant at Mennonite Mutual Aid. The consultations are sponsored by Mennonite Health Resources and La Junta Medical Center. Krabill will meet with physicians, nurses, pastors, and other interested people. He will also lead the annual educational seminar for the governing boards of the seven hospitals affiliated with Mennonite Health Resources.

The annual meeting and celebration of Mennonite Central Committee Central States will be held on Feb. 23 in Freeman, S.D. Local congregations will host the event in Pioneer Hall of Freeman Junior College. More information is available from MCC Central States director Griselda Shelly at Box 235, North Newton, KS 67117.

Upon this Rock: Remembering Together the 75-Year Story of the Hesston Mennonite Church is a new 100-page book by Justus Holsinger. It is available for $6.50 (with $1 for postage and handling) from Hesston Mennonite Church, Box 3000, Hesston, KS 67062.

Irvin and Kitty Weaver will lead a retreat for couples who are engaged or are in their first year of marriage at Laurelville Mennonite Church Center Feb. 15-17. Weavers are certified as marriage enrichment leaders by the Association of Couples for Marriage Enrichment. They live in Hollsopple, Pa. More information is available from LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666.

Researcher-author Beulah Hostetler will lead a seminar on "Outside Influences on Mennonite Beliefs" Feb. 22-24 at Laurelville Mennonite Church Center. It is a part of Laurelville's annual fireside theology series. A longtime student of Protestant movements and the North American Mennonites, Hostetler did her doctoral studies on this subject at the University of Pennsylvania. She is a member of Blooming Glen (Pa.) Mennonite Church. More information is available from LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666.

Lois Leinbach has been named interim coordinator of South Central Conference, effective on Jan. 15, for a six-month period. She succeeded Justus Holsinger. A task force has been appointed by the conference's Coordinating Committee to do a comprehensive study of the conference organization prior to South Central's annual meeting in August.

Orval and Dorothy Shank have been named itinerant stewardship ministers for Virginia Conference. During the two-year assignment, they will visit each congregation for a weekend of stewardship emphasis. Their work coincides with the churchwide thrust on stewardship and with the theme of next summer's Virginia Conference assembly. Shanks will continue in their regular jobs. Until last year, they were pastoral leaders of Elkton (Va.) Mennonite Church.

Paul and Herma Blosser are the new Ohio Conference treasurers, effective Feb. 1. Both are recently retired from Malone College, where Paul was a professor and Herma was a secretary. Paul is a certified public accountant and operates an accounting and tax business out of his home in Louisville, Ohio. Blossers succeed Richard and Dorothy Brenneman.

Missionary comings/goings:
•*Brent and Teresa Leichty* returned from Guatemala on Jan. 8 after an assignment in leadership training with Eastern Mennonite Board of Missions. Their address is 111734 Schwartz Rd., Fort Wayne, IN 46815.
•*James and Donna Shenk* returned to Mozambique on Jan. 5 for a 2½-year term of service. They serve the Christian Council of Mozambique under the joint sponsorship of Eastern Board and Mennonite Central Committee. Their address is Christian Council of Mozambique, C.P. 108, Maputo, Mozambique.

Church-related job opening:
•*Volunteer manager* for The Olive Branch, a Mennonite Central Committee SELFHELP gift shop and bookstore in Indiana, Pa. It is a project of the emerging Mennonite congregation in this university town. Contact Pastor Craig Haas at The Olive Branch, 27 N. Sixth St., Indiana, PA 15701.

New members by baptism and confession of faith: *Locust Grove*, Sturgis, Mich.: Michael Plock. *Christ the King*, Crewe, Va.: Curtis Williams, Corky Abernathy, Marian McCall, Edward Wheary, and Eugene Donovan. *Mountain View*, Lyndhurst, Va.: Randy Fitzgerald, Neill Carlton, and Terri Carlton. *Stuarts Draft, Va.*: Lisa Burkholder, Douglas Puckett, Forrest Lee Campbell, Julie Davis, Joseph David Driver, Danny Lee Eye, Randy Neil Eye, Melissa Frazier, Michael Fitzgerald, Rebecca Fitzgerald, Amy Griffin, Constance Griffin, Johny Lowery, and Charlene Lowery. *Waynesboro, Va.*: Harlan Whitley, Nancy Whitley, Ray Whitley, Danny Whitley, David Whitley, William Barker, Judy Barker, and Clara Serrett. *Otelia*, Mt. Union, Pa.: Paul T. Payne, Twila Payne, Mike Clymer, Renee Clymer, Cynthia Clymer, and Regina Clymer.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Blosser, Phil and Penny (Yeazell), Fairborn, Ohio, first child, Sarah Rachel, Nov. 7.

Cook, Richard and Evelyn (Gerber), Wellesley, Ont., third child, second son, Joseph Siebert, June 24.

Daugherty, Dale and Barbara (Pankratz), Colorado Springs, Colo., second child, first son, Matthew Brian, Dec. 18.

DeHaven, Robert and Gloria (Gunnette), Sarasota, Fla., second child, first son, Noah Clayton, Dec. 25.

Garrett, Jeff and Karla, Washington, Iowa, second child, first son, Jordan Michael, Dec. 8.

Gingrich, Dan and Judy (Kinsie), Wellesley, Ont., first child, Benjamin Daniel, Aug. 13.

Harrington, Randal and Jill (Stetzler), Tremont, Ill., first children, triplets: Brooke Elizabeth, Jenna Esther, and Kari Beth, Dec. 30.

Hartman, Curtis and Jackie (Ridgway), Harrisonburg, Va., third son, Lee Daniel, Jan. 5.

King, David and Gladys (Diener), Morton, Ill., first child, Matthew David, Dec. 2.

Miller, Darell and Suzanne (Moy), Corfu, N.Y., third child, Eric Jay, Nov. 22.

Miller, Phil D. and Laura (Rice), Goshen, Ind., second daughter, Sarah Ann, Jan. 4.

Roth, Jason and Lois, Wayland, Iowa, first child, Brent Eric, Jan. 5.

Zuck, Ray and Janice (Miller), Quakertown, Pa., fifth child, first daughter, Daisy Susan, Jan. 3.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Begley-Lemmer. Clay N. Begly, Tiskilwa, Ill., Plow Creek cong., and Sandra Lemmer, Dixon, Ill., Baptist Church, by Conrad Wetzel, Nov. 17.

Burkholder-Unruh. Glenn Burkholder, Waynesboro, Va., Stuarts Draft cong., and Mary Unruh, Warden, Wash., Warden cong., by Ted Regier, Jr., Nov. 10.

Hochstetler-Alderfer. Ken H. Hochstetler, Goshen, Ind., East Goshen cong., and Susan D. Alderfer, Hatfield, Pa., Blooming Glen cong., by Cliff Miller and Mark M. Derstine, Jan. 5.

King-Suderman. Nick King and Ronda Suderman, both of Wichita, Kan., Mennonite Church of the Servant, by Lyman Sprunger, Oct. 14.

Kulp-Moyer. Jacob C. Kulp, Souderton, Pa., Finland cong., and Ruth G. Moyer, Telford, Pa., Deep Run East cong., by David K. Benner, Dec. 29.

Lasswell-Cashdollar. Tom Lasswell, Washburn, Ill., and Cathy Cashdollar, Morton, Ill., First Mennonite cong., by James Detweiler, Dec. 29.

Lint-Hostetler. James Brock Lint, Edmonton, Alta., United Church, and Carol Ann Hostetler, Edmonton, Alta., Holyrood cong., by Roger

Hochstetler, Dec. 22.

Miller-Cottrell. David Miller and Theresa Cottrell, both of Springfield, Ohio, Northridge Christian Fellowship, by Philip Shenk, Jan. 5.

Papetti-Kanagy. Ron Papetti and Lois Kanagy, Fairfax, Va., both of Northern Virginia Mennonite Church, by Lee H. Kanagy, father of the bride, Aug. 25.

Schwartz-Lahman. Douglas Anthony Schwartz, Sturgis, Mich., and Nancy Lehman, Centreville, Mich., both of Locust Grove cong., by James Carpenter, Dec. 29.

Wenger-Weaver. Mark R. Wenger, Lancaster, Pa., Forest Hills cong., and Kathryn L. Weaver, Elkhart, Ind., Belmont cong., by Willard M. Swartley, Dec. 29.

Witmer-Kurtz. Mark Robert Witmer, Columbiana, Ohio, and Linda K. Kurtz, Salem, Ohio, both of Leetonia cong., by Leonard D. Hershey, Dec. 29.

Yoder-Francis. Jason John Yoder, Hartville, Ohio, Marlboro cong., and Donna-Marie Francis, Baptist Church, Cherry Hill, N.J., by Elmer S. Yoder, father of the groom, Dec. 29.

OBITUARIES

Albrecht, Emmanuel, son of Joseph and Elizabeth (Ropp) Albrecht, was born in Milverton, Ont., Feb. 26, 1896; died of a heart attack at Goshen, Ind., Jan. 3, 1985; aged 88 y. On Nov. 20, 1920, he was married to Kathryn Shetler, who died on Apr. 10, 1982. Surviving are 6 children (Ray A., Nevin, Norma, Erlis, Verda, and E. J.), 16 grandchildren, 23 great-grandchildren, and one sister (Rachel Gunden). He was a member of Pigeon River Mennonite Church, where funeral services were held on Jan. 6, in charge of Luke Yoder, Kenneth Dietzel, and Don Patterson; interment in church cemetery.

Boshart, Arthur E., son of Peter S. and Sarah (Eicher) Boshart, was born in Washington Co., Iowa, Jan. 5, 1905; died of heart failure at University Hospital, Iowa City, Iowa, Jan. 3, 1985; aged 80 y. On Nov. 20, 1930, he was married to Stella M. Graber, who survives. Also surviving are one son (Royden Boshart), one daughter (Joretta—Mrs. Harlan Hochstetler), 5 grandchildren, and 4 great-grandchildren. He was a member of Bethel Mennonite Church, where funeral services were held on Jan. 5, in charge of Oliver Yutzy and Glen Richard; interment in Bethel Cemetery.

Eigsti, LeRoy Gayle, son of Noah and Anna (Saltzman) Eigsti, was born in Flanagan, Ill., Jan. 12, 1920; died at Good Samaritan Home, Flanagan, Jan. 4, 1985; aged 64 y. Surviving is one brother (Ronald). He was a member of Waldo Mennonite Church, where funeral services were held on Jan. 7, in charge of Lester Zook and Edwin Stalter; interment in Waldo Cemetery.

Handrich, Marie S., daughter of George and Anabelle (Harbaugh) Troyer, was born at Canton, Ohio, Nov. 20, 1896; died at Mio, Mich., Nov. 17, 1984; aged nearly 88 y. On May 10, 1917, she was married to Will Handrich, who survives. Also surviving are 3 daughters (Donna—Mrs. Floyd Esch, Rhoda—Mrs. Emerson Yordy, and Paula—Mrs. Eli Stoltzfus), 2 sons (Virgil and John), 16 grandchildren, and 26 great-grandchildren. One daughter preceded her in death. She was a member of Fairview Mennonite Church, where funeral services were held on Nov. 17, in charge of Virgil Hershberger and Kenneth Handrich; interment in Fairview Cemetery.

Hershberger, Rosa M., was born in South Dakota, Dec. 27, 1892; died at Greencroft Nursing Center, Goshen, Ind., Dec. 20, 1984; aged 82 y. She was married to Josiah Hershberger, who died on July 28, 1938. Surviving are 3 sons (Roy, Chester, and Edwin), 13 grandchildren, and 16 great-grandchildren. She was a member of North Goshen Mennonite Church, where funeral services were held on Dec. 22, in charge of Darrel M. Hostetler and Harvey Chupp; interment in Shore Cemetery.

Hunsberger, Abram J., son of Jacob and Emma Jane (Jones) Hunsberger, was born in Montgomery Co., Pa., Apr. 19, 1899; died at Phoenixville (Pa.) Hospital, Dec. 27, 1984; aged 85 y. On Feb. 17, 1921, he was married to Elizabeth Histand, who died on Dec. 14, 1967. On Oct. 29, 1979, he was married to Mae (Moyer) Zimmerman, who survives. Also surviving are 4 sons (David M., A. Franklin, Norman Willis, and Walter I.), 2 stepdaughters (Doris—Mrs. Raymond Rearich and Norma—Mrs. Donald Smith), 16 grandchildren, 23 great-grandchildren, and one brother (William J.). He was a member of Providence Mennonite Church, where funeral services were held on Dec. 31, in charge of Norman G. Kolb and C. Ralph Malin; interment in Providence Mennonite Church Cemetery.

Martin, Owen Paul, son of Edward and Martha Martin, was born in Harrisonburg, Va., May 17, 1917; died of an aneurism at Elkhart, Ind., Dec. 22, 1984; aged 67 y. On Sept. 20, 1940, he was married to Mary Olive Christophel, who survives. Also surviving are 3 sons (Wendell, John, and Millard Martin), 5 grandchildren, one great-grandchild, one sister (Mary Hershberger), and 2 brothers (Ellis and Robert Martin). He was a member of Prairie Street Mennonite Church, where funeral services were held on Dec. 26, in charge of Dorsa J. Mishler, Ron Martin, and Oscar Sheets; interment in Prairie Street Cemetery.

Miller, Elizabeth, daughter of Daniel and Anna Schweitzer, was born at Milford, Neb., Mar. 26, 1892; died at Parkview Home, Wayland, Iowa, Dec. 25, 1984; aged 92 y. On Apr. 12, 1910, she was married to Joseph W. Miller, who died on June 16, 1978. Surviving are 4 sons (Milton, Victor, Harold, and Wayne), one daughter (Valme—Mrs. Harry Roth), 28 grandchildren, 59 great-grandchildren, 2 brothers (Orval and Dan), and 3 sisters (Martha Roth, Agnes—Mrs. Floyd Steckley, and Stella Schweitzer). She was preceded in death by 3 sisters, 2 brothers, and 3 great-grandchildren. She was a member of Sugar Creek Mennonite Church, where funeral services were held on Dec. 28, in charge of Ed Miller and Cloy Roth; interment in Sugar Creek Cemetery.

Shaffer, Ralph Benjamin, son of Frank and Ella Matti Shaffer, was born at North Canton, Ohio, Jan. 8, 1909; died of cancer at his home in Mount Crawford, Va., Dec. 27, 1984; aged 75 y. On Oct. 26, 1939, he was married to Irene Conrad, who survives. Also surviving are 4 daughters (Esther Will, Mary Shaffer, Martha Hensley, and Vera Shaffer), 2 sons (Benjamin and Robert) and 3 grandchildren. He was a member of Beech Mennonite Church, Louisville, Ohio. Funeral services were held at Harrisonburg Mennonite Church, Harrisonburg, Va., Dec. 30, in charge of Roy D. Roth; interment in Pike Mennonite Church Cemetery.

Wambold, Gertrude C., daughter of Ambrose and Lizzie (Clemmer) Wambold, was born in Franconia Twp., Pa., Dec. 7, 1898; died at Souderton, Pa., Jan. 1, 1985; aged 86 y. Surviving are 2 sisters (Bessie—Mrs. Enos Godshall and Emma C. Wambold). She was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home Chapel, Jan. 4, in charge of Curtis Bergey and Floyd Hackman; interment in Franconia Mennonite Cemetery.

Weber, Aaron B., son of Franklin and Anna (Bauman) Weber, was born in Woolwich Twp., Ont., Feb. 11, 1890; died at the Kitchener-Waterloo Hospital, Dec. 11, 1984; aged 94 y. On Jan. 26, 1915, he was married to Hannah M. Weber, who died on Dec. 26, 1983. Surviving are 3 sons (Levi, Nelson, and Aden), one daughter (Mrs. Lena Wideman), 19 grandchildren, and 33 great-grandchildren. He was preceded in death by one son (Edgar). He was a member of St. Jacobs Mennonite Church, where funeral services were held on Dec. 14, in charge of Richard Yordy; interment in church cemetery.

Yoder, Florence S., daughter of Newberry and Katie (Swartz) Keller, was born in Pipersville, Pa., June 25, 1904; died at her home in Boyertown, Pa., Dec. 31, 1984; aged 80 y. She was married to Willis Detweiler, who died in 1927. In 1928, she was married to Wilmer R. Yoder, who died in 1963. Surviving are 2 daughters (E. Kathryn—Mrs. Alvin F. Detweiler and Ruth Y.—Mrs. Walter Hackman), 17 grandchildren, 15 great-grandchildren, 2 sisters (Mrs. Elsie High and Mrs. Anna Alderfer), and 2 brothers (Norman and Howard). She was a member of Boyertown Mennonite Church, where funeral services were held on Jan. 3, in charge of Winfield M. Ruth; interment in Deep Run East Mennonite Cemetery.

Yoder, Truman, son of Frank and Cora (Miller) Yoder, was born at Topeka, Ind., Aug. 27, 1913; died of a heart attack at Fort Pierce, Fla., Dec. 13, 1984; aged 71 y. On Nov. 9, 1935, he was married to Ruth Byler, who survives. Also surviving are 2 daughters (Janet—Mrs. Paul Slabaugh and Janice—Mrs. Paul Cavendor), 3 sons (Dean, Glenn, and Delbert), 12 grandchildren, 6 great-grandchildren, one sister (Loretta—Mrs. Levi Miller), and one brother (Stanley). One brother preceded him in death. He was a member of Clinton Frame Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home, Dec. 19, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

CALENDAR

Mennonite Board of Education Board of Directors, Elkhart, Ind., Feb. 7-9
Mennonite Publication Board, Pittsburgh area, Feb. 8-9
Mennonite Disaster Service annual all-unit meeting, Archbold, Ohio, Feb. 8-9
Black History Week, Goshen College, Feb. 11-15
Conservative Conference ministers fellowship, Goshen, Ind., Feb. 11-15
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 21-23
Afro-American Mennonite Association Board of Directors, Feb. 28-Mar. 2
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 1-2
Allegheny Conference spring session, Mar. 2
Conversations on Faith II. "The Church's Relationship to the Political Order," Laurelville, Pa., Mar. 7-9
Council on Faith, Life, and Strategy, Mar. 9-10
Western Ontario and Ontario, Quebec joint conference, Mar. 15-17
Spring Spiritual Emphasis Week, EMC, Harrisonburg, Va., Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, EMC, Harrisonburg, Va., Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
67th Annual EMC commencement, Apr. 28, 11:00 a.m.
36th Annual EMS commencement, May 18, 7:00 p.m.
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover by David Hiebert; p. 79 by Doug Dirks; p. 85 by Jacob Loewen.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Religious groups urge soldiers to refuse to fight

Expressing concern about "momentum towards the introduction of U.S. combat troops into Central America," three religious groups opposed to such involvement purchased a full-page advertisement recently in a Fayetteville, N.C., newspaper urging soldiers at nearby Fort Bragg to refuse to fight if they are sent to that region. The day the advertisement appeared, the group announced that the effort at Fort Bragg signaled the start of a similar nationwide program at military bases across the country. The ad urged soldiers to consider seeking conscientious objector status and to contact the three religious groups in the coalition paying for the ad—the Carolina Interfaith Task Force on Central America, based at Raleigh, N.C.; the Military Counseling Program at the Quaker House in Fayetteville; and the Fellowship of Reconciliation, based in Nyack, N.Y.

Evangelicals do not seek 'Christian nation,' leader says

Most evangelicals are not seeking political power or trying to make the United States a "Christian nation," says the immediate past president of the National Association of Evangelicals. Arthur Gay, pastor of South Park Church, Park Ridge, Ill., made these points at an institute on Jewish-Christian relations held at Indiana University recently under the sponsorship of the Anti-Defamation League of B'nai B'rith. "We are a diverse community, and it's important for you to know that," he told the interfaith gathering. "The number of people in America who want to make America over into a Christian nation is very, very tiny."

U.S. pressure could end apartheid 'tomorrow,' Tutu says

It may now be "one minute to midnight" for an "explosion" by blacks in South Africa, Nobel Peace Prize winner Desmond Tutu said recently in Washington. On the other hand, the black South African Anglican bishop continued, the Reagan administration could bring South Africa's apartheid policies to an end "tomorrow" if Reagan would say to South African Prime Minister Pieter Botha, "You've had it! Unless you end all bannings, detentions, and denationalizing of blacks, the cover we have given you against the hostility of the world will be lifted." Referring to a December meeting with Reagan, Tutu said that "what appeared to be a pro forma meeting" turned out to be one "where there was a great deal of listening." Since that time, the administration has indicated there may be some alteration of its "constructive engagement" policy toward South Africa. Demonstrations at the South African embassy in Washington and at consultates in other cities have "warmed the cockles of my heart," Tutu said, and have shown a "tremendous amount of solidarity" with the black majority in his country.

CBN program raised $25 million in aid during 1984

Residents of more than 15 foreign countries and more than 4 million needy people in the U.S. received aid from the Christian Broadcasting Network's "Operation Blessing" program in 1984. The network reported that it distributed emergency aid worth $25 million through the program, which also attempts to provide self-help assistance to make recipients independent of relief aid in the future. The total includes matching funds for CBN grants among cooperating churches and institutions. "Operation Blessing" aid included distribution of corn in Ethiopia, shipping blankets and ambulances to Lebanon, and providing financial aid to help people recover from typhoon damage in the Philippines.

Billy Graham plans Amsterdam 86 for itinerant evangelists

Evangelist Billy Graham announced recently that his organization will sponsor a second International Conference for Itinerant Evangelists, July 12-21, 1986, in the Netherlands. The conference, to be called Amsterdam 86, is expected to bring together 8,000 itinerant evangelists from nearly 150 countries—the largest gathering of its kind in the history of the church, Graham said. It will be an outgrowth of an earlier Graham-sponsored conference, Amsterdam 83, which attracted more than 4,000 evangelists. The majority were from Third World countries, where evangelical Christianity is spreading rapidly. "What the evangelists experienced at Amsterdam is making a difference for God and their country," Graham declared. "But unfortunately," he added, "thousands of others just like them were unable to attend."

'Anabaptist' pastor convicted for shouting anti-Catholic slogans

An "Anabaptist" preacher and one of his followers have been fined $100 and lectured on religious freedom, after a judge found them guilty of shouting anti-Catholic slogans outside a Catholic church in Norfolk, Va. "The maximum punishment isn't enough," General District Judge Joseph Jordan told Ronnie McRae, 30, and Timothy Schuller, 29, both of whom carried Bibles. "The Constitution stands for your right to worship freely," said the judge. "It also stands for the complainant's right to worship freely." McRae, pastor of Bible Anabaptist Church, which is located in his home, and Schuller were arrested last October and charged with making excessive noise outside Holy Trinity Catholic Church. Joseph Slattery, pastor of the church, testified that the pair stood across from the church and yelled "violently anti-Catholic" slogans at parishioners arriving for a 7:30 a.m. Mass.

Church coalition files brief for student religious meetings

Led by the Baptist Joint Committee on Public Affairs, religious groups representing more than 100 U.S. denominations with some 80 million members have asked the U.S. Supreme Court to uphold the right of secondary school students to conduct on-campus religious meetings, provided they are student-initiated, student-patrolled, and not sponsored by public schools. In a friend-of-the-court brief filed on Dec. 13, in the case of Bender v. Williamsport Area School District, Baptist Joint Committee general counsel John Baker asked the high court to overturn a lower federal panel's ruling that a student-run religious group in Williamsport (Pa.) High School was not entitled to meet during a designated extracurricular activities period.

Declining enrollments force two Christian colleges to merge

Pressed by bleak prospects of declining enrollments, two New England Christian colleges, located 80 miles apart, will merge in September. Barrington College will close down its Barrington, R.I., campus and merge with Gordon College in Wenham, Mass. The campus, valued at $9 million, will be sold, with proceeds going to erect new classroom, office, and student residence space at Gordon. Barrington's current enrollment is 460; Gordon has more than 1,000 students. Both are interdenominational and evangelical. School officials cited studies projecting a 46 percent decline in college and university enrollments in New England by 1997.

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Would [illegible] had he known about ordination?

"Let everyone be fully convinced in his own mind."
—Romans 14:5b

It is easy for some when reading the Bible to assume that what we do today was done in those days even though we are separated by some thousands of years. Now people are people and we have the same basic needs for food, shelter, and salvation. But many other things have changed since then. Language and concepts are different.

This does not mean we cannot understand the Bible, but rather that we should be cautious and careful as we study and interpret the Scriptures. For example, in our church there is currently some tension over the issue of ordaining women to the ministry. This is a crucial issue and one that we must consider carefully. But when doing so, it may be noted that ordination to the ministry as practiced today was likely not known in New Testament times.

What I mean is that there was not the formalized classical system which we have today which in some denominations amounts to holy orders. It is true that in Acts 14:23, the King James Version reports that elders were "ordained," and in Titus 1:5, there is a charge to "ordain elders." But modern versions are more inclined to use the word "appointed" here, a word that sounds less ecclesiastically impressive.

I do not want to make too much out of this. Word meanings change and without being as arbitrary as the queen in *Alice in Wonderland*, we may observe that there are some things in common between "appoint," as practiced by Paul and Barnabas, and "ordain," as used in churches today.

According to *The Interpreter's Dictionary of the Bible*, elders in the early Christian church were patterned after Jewish elders who were "leaders in war, judges in dispute, and givers of wise advice and witness in administration. The elders represent and maintain the community." (Vol. E-J, p. 73.)

What the elders did in the Christian churches varied from the activities of Jewish elders, but the general model was no doubt the same. Were there any women among these? Not likely. If it was based on the Jewish model, it is probable that the elders were all male. For the functioning of women in the early church, we need to look for less formal clues.

For example, the gifts of the Spirit described by Paul in 1 Corinthians 12 seem not to be linked to sex. Maybe there were some distinctions in Paul's mind, which are not clear to us. But there does not seem to be any suggestion that "working of miracles" (v. 10), for example, would be a female function while "interpretation of tongues" would be for males.

There are, however, some sexually related references. In chapter 11 women are asked to be veiled when praying or prophesying and in 14 we read that "women should keep silence in the churches." No commentator I have consulted seems to be able to completely explain this puzzling reference, although some have thought that perhaps women were sitting in the back and making a "buzz" which caused a disturbance.

The relation between men and women in the church, however, is a serious matter. Because we want to be faithful to the biblical teaching, we cannot ignore the references to sexual differentiation in the Scripture. But we dare not use these references as excuses for suppression of women.

Questions that face every congregation as we seek to represent the Lord of the church in our time and place are such as these: (1) what is our task and vision for it? (2) what do we need to do? (3) who represents the gifts needed to do it?

It would be my guess that in times of catastrophe or in new ventures, questions of role are less important than in ordinary times. When we need to get on with the work, there is no time to debate who does what. Furthermore, we have long learned that we cannot do without women in getting the work of the church done. Our question today is whether there are certain church roles which should not be assigned to women. Would the opposite also be true? That some roles should be off limits to men?

At one point I thought somewhat idly that we might solve this problem in our churches by just eliminating ordination, but that won't do. Leadership in our tradition is too important for that. Some Quakers do get by without formally "ordained" leaders, but this is not our style. However, we can take courage from the fact that our view of leadership does not involve any sort of apostolic succession. We have been clear that there should be leaders and that they serve by call of the congregation.

Thus if we are able to solve the dilemma of women in leadership it will be on a congregation-by-congregation basis. The Allegheny Mennonite Conference considered the issue of female ordination at a special session last fall. It was proposed to the conference that congregations which desire to ordain women as leaders be permitted to do so, but this should not mean that everyone had to do it.

I think this is the proper way to go. This means, of course, that one more potentially divisive issue is injected into our fellowship. But the words of Paul in Romans 14 can provide insight for us.

In this as in other controversies, let us seek to learn the will of God as well as we are able. Let us then be respectful to others who disagree with us and continue to love and accept them. For the times really are quite desperate. There is work to be done for the Lord and only a minimum of time to be spent deciding who should do what.—*Daniel Hertzler*

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Praying for healing

by Phyllis Strong

"He won't eat. Is it worthwhile to have him taken to the hospital for intravenous feeding?"

My mother was calling about my 74-year-old father, who had had surgery for a brain tumor a month before. She sensed that he didn't have long to live, but at least one neighbor was urging her to do all she could for him.

About two hours earlier my employer had said that he thought I should go home, so I quickly replied, "If he goes to the hospital, I will be able to see him again and we will have several more days to pray for healing."

I got a ride to the airport with a pastor who told me, "God wants us to ask for healing, even though his answer may be 'No.' " Brother Jim reminded me that when Jesus was in the garden of Gethsemane, he *first* asked God to spare him from death on the cross; *then* he prayed, "Not as I will, but as thou wilt."

During the next three and a half weeks Mother and I spent many hours at the hospital. We helped Daddy with his meals, read to him, prayed for him. I began reading everything I could find about praying for healing, as well as noticing people's reactions to the subject.

As a result of my reading and observations, I made four general conclusions:

1. Many Christian publications contain stories of miraculous healings as a result of prayers of faith. Author Elisabeth Elliot, for example, has written about her friend Miriam who recovered from cancer 20 years ago. Her cure was so miraculous that a doctor compared it to parking a car on a hill, releasing the brakes, then seeing the car roll to the *top* of the hill.

Catherine Marshall noted in her book *Beyond Ourselves* that one third of Jesus' public ministry was spent healing bodies. In 1943 Mrs. Marshall asked the Lord to heal her from tuberculosis, praying, "Will you do for me what you have done for so many others?" Nothing happened for a number of weeks. Then, while visiting her parents, she woke up to see a Presence that told her to "Go and tell your mother." Catherine obeyed, telling her mother that she was going to be all right. Months passed before she was completely well, but each X-ray showed progress.



2. Most Christians whom I contact personally don't appear to believe strongly in divine healing. Many, including ministers, seem skeptical or afraid to ask for it. Several people, when I mentioned that we were praying for my father to be healed, immediately reminded me that Jesus prayed, "Not my will, but thine be done." Their attitude said, "Be careful now. God may not answer your prayer. Then you will feel that God has abandoned you. You might lose your faith completely."

Often the word *healing* brings to our minds an emotional television preacher telling us that "God wants you well.... All things are possible to him that believeth."

One third of Jesus' public ministry was spent healing bodies.

Possibly we feel that we aren't good enough to ask God for healing. (But we are good enough to ask doctors for help.) Perhaps ministers are afraid to pray for healing lest they be made to look ineffective. Maybe we think we'll be embarrassed for not having enough faith to see healing accomplished. Or possibly we just don't realize all that the word implies.

3. There are different kinds of healing. The complete physical recovery gets a lot of publicity. Often this comes gradually as with Catherine Marshall's cure from tuberculosis; many eventual recoveries that are attributed to doctors could be called miraculous.

For a Christian, death is healing; it is the final step in the process by which we obtain *eternal* life. As Paul stated, "Sometimes I want to live and at other times I don't, for I long to go and be with Christ. How much happier for *me* than being here! But the fact is that I can be of more help to *you* by staying" (Phil. 1:23-24, LB).

We feel this conflict when we pray for critically ill family members or friends. We want to have them with us; yet we can be thankful when their suffering has been completed. Jesus raised Lazarus from the dead, and his sisters and friends rejoiced; yet at a future time, Lazarus would die again, and his loved ones would mourn again.

Also, there is the healing of circumstances. My father's pastor noted that a person with a terminal illness has other problems besides the physical disease. He may have financial worries, a fear of death, concern for his family, guilt feelings, a need to be more aware of God's love. The pastor said, "An individual may not be cured of cancer but yet receive help in one or more of the other areas of deep concern. There are no complete failures for those who sincerely seek the Lord and his healing touch."

Joyce Landorf, in *Mourning Song*, tells of a mother who had prayed for her 15-year-old son's healing but felt that God had answered with a "No." When the mother prayed for more pain-free moments and that her son's good relationship with Christ would be even better, God answered with a "Yes." People criticized the lady, saying she doubted God's ability to heal. But the son had accepted the disease and was looking forward to being with Jesus. So the mother felt peace.

4. We can pray confidently, knowing that God will answer our prayers for healing. Jesus told his disciples to preach the gospel all over the world. He said, "And these signs shall follow them that believe ... they shall lay hands on the sick, and they shall recover" (Mark 16:17-18). In Hebrews 4:16 we read, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." I understand from these Scriptures that all believers have the authority and the power to pray for healing.

Francis MacNutt, in *Healing*, says that some people have a "gift of faith" (i.e., they know that certain people will be healed), but that any person can pray, as long as he isn't presumptuous about the results, or doesn't demand that the sick person claim his healing. "This is something that we must each discover: that in spite of our weakness, when we step forward and pray the prayer of healing, doing the best we can according to the faith that God has given us, God blesses us in abundance, beyond our merits—even beyond the power of our faith."

After my father had lain helpless in the hospital for several weeks, my mother, my sister, and I all decided that we needed to exert our faith more. "We will ask the doctor to cut the intravenous feeding to a minimum tomorrow. We will place Daddy completely in God's hands."

Our relinquishment was what God was waiting for, to reveal the type of healing that he had chosen. My father died just a few hours later, still receiving *maximum* care from his doctor.

Although we miss him, we have comfort in knowing that he is eternally free from pain. We believe with Elisabeth Elliot, whose second husband died of cancer, that "the duration of my suffering may be longer than that of Lazarus' sisters, but if I believe, trust, flee to God for refuge, I am safe even in my sorrow. I am held by the confidence of God's utter trustworthiness. He is at work, producing miracles I haven't imagined. I must wait for them."

Phyllis Strong, Potlatch, Idaho, is a free-lance writer. This originally appeared last May in *Standard*, a publication of the Nazarene Church.

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Churchspeak

by Katie Funk Wiebe

The year 1984 was not a good one for language. In 1948 George Orwell predicted in his novel *Nineteen Eighty-Four* that by our time society would be governed by doublethink—the ability to hold two contradictory ideas at the same time and believe both of them, resulting in a powerless society. In his futuristic society, the three big slogans were "War is peace, freedom is slavery, and ignorance is strength."

The year just completed shows some of Orwell's predictions right on target. Our government labeled missiles as Peacemakers, and we were repeatedly told that our only hope for lasting peace is to get ready for war more effectively than the other side.

Throughout the year columnists reported the increasing use of doublespeak in every avenue of life. In simple terms this means that we're getting more linguistic wrapping paper and less thought. Such language is used sometimes to deliberately deceive, other times to create an illusion of sophistication by padding an unthought-through idea with fancy words.

In 1983, taxes were termed "revenue enhancement" and then changed under the bombardment of criticism to "tax base erosion control." Today "containment" has replaced "withholding information" and a lie has become "an inoperative truth." "Non-positive termination" and "selected out" means someone got fired. "Media availability" in simpler terms means "Please interview me," and "photo opportunity" means "Please take my picture."

The U.S. Justice Department referred to the theft of the Carter briefing book as a "transfer" of the book and lethal injections for capital punishment are now "safe and effective." (Anyone want to try one out?) The military spoke decisively, not about withdrawal of troops from Lebanon, but about the "backloading of our augmentation personnel." Killing has become the "unlawful or arbitrary deprivation of life."

Doublespeak is more contagious than measles. In educational circles, some instructors no longer give failures but speak of "non-passing grades"; swimming is "aquatic therapy," and in circles close to home dancing is "rhythmic movement."

In the evangelical subculture, there is likewise an unwillingness to trust language, so we use double terms like "free gift," and "unmerited favor." We talk about being "a truly born-again, Bible-believing Christian," which means the person agrees with and fits into our spirituality rating system. "I just knew the Spirit was present," expects the listener to abstain from all hesitancy in accepting the statement's validity.

We no longer study the Bible but walk through it; we don't interpret its teachings, but look for Christian constructs; we don't witness to the gospel but maintain a Christian, or Mennonite, presence in strategic places.

I foresee that before long, the gospel will be touted as having "natural ingredients" to gain the same popularity as those products now on the market which are acclaimed as containing nothing artificial and having a minimum of processing. But like these advertisers, whose "minimal processing" is questionable, so the gospel hucksters will also fall short and process it to the maximum to make it look natural.

Already sitting in user-friendly pews, we will soon be purchasing user-friendly Bibles. Christians will no longer influence one another, but will impact one another after they have interfaced with the Holy Spirit. And together we will optimize, maximize, priortize, potentialize, regionalize, and possibly dormitize the gospel potential. But I have no ball-park figures for the results, for this scenario is not yet on-line.

The Christian community loves the terms "service" and "servant," for they refer to the essence of the ministry of the gospel. Yet this word is in danger of gradually meaning any public ministry instead of a deeply committed, sacrificial, long-term, often hidden, commitment to Christ and the cross. Similarly, the "Lord's work" is becoming a catchall term for anything and everything we would like the congregation or constituency to support financially and spiritually, for if we label it the Lord's work, it must be the Lord's work.

What is wrong with using doublespeak, or churchspeak, as the religious brand is referred to?

Mainly, that its use does not commit one to a clearly defined set of values. It is imprecise, and imprecise language leads to imprecise thought. Grandiose language cannot make mediocre vague thoughts significant. Advertisers who use "giant-sized" to describe small boxes of detergent have destroyed the meaning of "giant" for all. So when we wrest words from their referents to make ourselves look good, we destroy their meaning for everyone.

In 1948 Orwell wrote that the "great enemy of language is insincerity. When there is a gap between one's real and one's desired aims, one turns instinctively to long words and exhausted idioms." Let us strengthen our commitment to language in the new year.

Katie Funk Wiebe, Hillsboro, Kan., is a member of the English Department faculty at Tabor College.

How carefully does MMA avoid investments in war?

by Robert V. Peters

In a 1972 article in *The Mennonite*, Lois Barrett examined how Mennonites were benefiting from and helping to support the war in Vietnam through their investments. Now 12 years later it is once again time to look at how Mennonites are investing their money. Has anything changed since 1972? Do we have clear guidelines for our investments in the 1980s? Are they being enforced?

One of the largest Mennonite investors is Mennonite Mutual Aid. In 1971 it adopted its first guidelines for investment which stated in part, "Investments will avoid companies on the Department of Defense list of the top 50 largest defense contractors and companies with 5 percent or more of their gross sales in defense contracts."

MMA is currently not totally living up to its investment guidelines, although it seems to have improved.

Barrett found that despite these guidelines, MMA held stock in General Telephone and Electric and invested in U.S. treasury bills and bonds. Both investments were benefiting from and supporting the war in Vietnam.

Guidelines expanded. Recently MMA expanded guidelines on investments by adding, "MMA attempts to avoid investments in any company with any direct involvement with weapons or armaments." MMA officials were unable to clarify for me what exactly the policy is. Is it no investments in companies on the top 50 list of defense contractors? No investments in companies with 5 percent or more of their gross sales in defense contracts? Or what?

According to my research, MMA is not investing in the top 50 or in companies with more than 5 percent of their gross sales in defense. However, it does have investments in companies with direct involvement in weapons or armaments, such as Getty Oil (59 on the top 100 list of Pentagon contractors), Sun Oil (71), and Xerox (95). Thus MMA is currently not totally living up to its investment guidelines, although it seems to have improved.

MMA officials explained that an independent committee helps to monitor MMA's investments. Yet in discussions with top MMA leaders I noted that MMA does not work with the leading church group working on investments—the Interfaith Center for Corporate Responsibility, an arm of the National Council of Churches. ICCR staff said they are unaware of any effort by Mennonite shareholders like MMA to use their stock to vote in support of shareholder resolutions (often sponsored by church groups) to end corporate involvement in armaments and support for Third World dictatorships.

Supporting dictatorships. In its new guidelines, MMA also has a section stating, "MMA will invest in companies which promote a better quality of life." ICCR staff noted that MMA supports and benefits from dictatorships in countries like South Africa, El Salvador, South Korea, Chile, Guatemala, and the Philippines through investments in companies like Amex, Bank America, United States Steel, First Chicago, Weyerhauser, Xerox, Wells Fargo, Ford, General Motors, and American Home Products.

MMA also has several investments in utilities like Commonwealth Edison and Philadelphia Electric who run nuclear power plants which provide radioactive materials for nuclear weapons, expose millions to the dangers of low-level radiation, and leave future generations with the problem of cleaning up radioactive wastes.

Undoubtedly it is difficult to invest morally in our complex economic climate. Since much violence is created through the policies of corporations, it is imperative that we examine how our church is investing its resources. It is also important that we look at how we invest. Our resources and investments must be used for the kingdom of God, not for the promotion of Caesar's interests.

Faithfulness may even mean sustaining financial losses and giving up on the certain profits of investing in companies which export death. Our conscientious objection to war must extend to our refusal to support the economic structures which are crushing brothers and sisters here and overseas.

Robert V. Peters, New York, N.Y., is a student at New York Theological Seminary. This is reprinted by permission from *The Mennonite*.

Mennonite Mutual Aid responds

by Kent Stucky

I welcome the concern and counsel to Mennonite Mutual Aid and each of us. We recognize that attempts to be faithful in economic decisions may be interpreted differently by each of us.

Robert Peters and I have been in conversation since August 1983. In my letter of August 16, 1983, I stated that "if you have counsel for us, please communicate it to me directly so that I might receive your concerns as coming from a Christian brother who wishes to walk with us in this area of our lives." That type of relationship continues to be my wish.

In November you allowed me to review an early draft of your article. My letter of November 16 suggested a number of corrections of inaccurate information. In the final revision you incorporated some but ignored others.

MMA's investment guidelines should avoid the idea of "achieving absolute purity" but rather emphasize making discriminating judgments in a faithful way.

An explanation about MMA's Investment Guideline IIA, entitled "Peace," might be helpful. (1) MMA attempts to hold no investments in companies on the most recent list of the Department of Defense's 50 largest contractors. (2) MMA attempts to not invest in companies with 5 percent or more of their gross sales in defense contracts. (3) MMA attempts to avoid investments in any company with any direct involvement with weapons or armaments.

For MMA to invest in a company, that company must meet all of the three criteria. Getty Oil, Sun Oil, and Xerox are not involved with weapons or armaments to our knowledge. They sell gasoline and photocopiers. To our knowledge Commonwealth Edison and Philadelphia Electric do not manufacture nuclear weapons. They also do not provide radioactive materials for nuclear weapons. MMA has no investments in General Motors or Ford because of their defense contracts. MMA does have investments in credit subsidiaries that are not involved in defense contracts.

The issue of investing in companies that are in countries with dictatorships is difficult. There have been clear cases of exploitation by certain companies; however, the presence of a company in a country with dictatorial rule does not necessarily imply exploitation.

MMA no longer purchases the services of the National Council of Churches' Interfaith Center for Corporate Responsibility. Rather we monitor investments through an inter-Mennonite board of directors, an information service produced by the Quaker listing defense contractors, and an investment guideline review committee.

The review committee is called together every five years. It last met in 1982 and included Howard Baumgartner, Len Geiser, Delmar Good, Ralph Gunden, Marlin Miller, and Elmer Neufeld. The committee concluded that MMA's investment guidelines should avoid the idea of "achieving absolute purity" but rather emphasize making discriminating judgments in a faithful way.

Kent Stucky, Goshen, Ind., is vice-president for financial services at Mennonite Mutual Aid. This is reprinted by permission from *The Mennonite.*

Peters replies to Stucky

I continue to find the MMA investment guidelines confusing and feel that their research is neither solid nor thorough.

I'd recommend three steps: (1) Work with the Interfaith Center on Corporate Responsibility, (2) expand the investments review committee to include people from Mennonite Central Committee Peace Section, (3) empower the review committee to meet yearly instead of once every five years.

HEAR, HEAR!

From the sidelines

The debate over the crisis in Mennonite education and theology travels back and forth between communities densely populated with well-meaning, intelligent Mennonites committed to God and the church. I'm on the sidelines, but I too have a stake in the discussion. Being personally acquainted with some of the participants is only part of it. More importantly, all of the participants are my brothers and sisters, by common choice of faith and church.

The temptation from the sidelines is to withdraw from the discussion in the false belief that it doesn't really affect me nor my brothers and sisters locally. We are miles from the nearest "Mennonite mecca," and we have other, more pressing problems. Yet, because of my commitment to the church and its people, I feel a need to raise some questions for consideration—from the sidelines.

The terms used to discuss and categorize the issues—"conservative" and "liberal" or "humanist and fundamentalist"—are not very helpful, let alone theological. In our community, the same group of Mennonites are variously labeled "conservative" or "liberal" depending on whether the issue being discussed is abortion, capital punishment, war, political involvement, or social justice. The current terminology, while it may be understandable for some people involved in the debate, does not even come close to synthesizing the important issues for a significant segment of the Mennonite family.

The message which I hear surfacing is, "Judge our rightness by our correct biblical theology. This approach, however, seems to run counter to that of Jesus in Matthew 11:4ff. When he was asked by the disciples of John as to whether he was the chosen one, he responded, "Go and shew John again those things which ye do hear and see" (KJV). The test of righteousness was the outworkings of obedience.

Conspicuously absent in Jesus' response was a theological sermon defending his chosenness. He didn't even quote Scripture! From the sidelines it appears to me that those who would defend their "true" faith by the correctness of their doctrine have insufficient ground upon which to stand. The ground of faith is the Word of God and righteousness is revealed in being and doing, *not* only in properly articulating. Correct theology is important, but it is not the proper ground for true covenant relationship.

If correct theology is not really the issue, but rather biblical understanding, from my perspective, several questions arise. In the battle to protect the integrity of biblical interpretation—whether that integrity is called inerrancy, infallibility, authority, or inspiration—do we not, in the process, need to protect the integrity of the *message?* Is it not *at least* as important to obey the words of Philippians 2:1-4 as to "win" the debate? How do we justify lessening "the joy of the Lord" with us?

Is correct biblical interpretation adequate justification for a factious church in our witness to the world? Is final correct doctrine adequate justification for being argumentative and using harsh language? It seems to me that an infallible, inerrant, inspired, and authoritative interpretation of the Bible would *all* condemn such contentious behavior.

In Acts 15, Paul and Barnabas took their case before the council of Jerusalem. This was primarily a case of differing theologies, but Paul and Barnabas stated their arguments, not on the basis of theology, but by telling stories from their missionary journeys about the way in which God was working among the Gentiles. Since the council decided in their favor, one can conclude that experience took precedence over theology. Theology became *de*scriptive rather than only *pre*scriptive of God's redemptive work.

However, there is more to learn from this story. Possibly the more important lesson emerges in Galatians 2:7-8 when Paul reflects on the decision at Jerusalem by saying that *both* Peter and Paul's approach were necessary for a full presentation of the gospel message. Paul recognized that all would not be saved only by his approach.

The practical experiences of the Mennonite Church in communicating the gospel message over the past 30 years may mandate that some of our theology and methodology be adjusted to better reflect God's true acting in the world, but (as we learn from Acts 15) this does not necessarily mean a change to the exclusion of all other approaches and understandings in communicating the gospel.

No single individual, group, congregation, or denomination understands the totality of God, nor possesses it for sharing to others. Our polity of congregational autonomy should be an invitation to cooperate for fuller understanding rather than a license for bickering. Granted, there is a point at which acceptable diversity may reach unacceptable deviance, but I doubt that we have crossed that point in the Mennonite Church. The early church could handle diversity. Why can't we?—**Don Rheinheimer,** *San Antonio, Tex.*

Church unity and higher education

Once the decision was made that higher education was desirable, the present "crisis" in the Mennonite Church was to be expected. The Amish foresaw it correctly. We have living evidence in our sister church of the path that disallows higher education, and it works.

The Mennonite Church, however, has encouraged its youth to seek professional training and occupation, undertake travel and missions, teaching and learning, contribute to research and knowledge. We have been encouraged and supported in these endeavors by a strong sense of social responsibility—an ethic of service—on the assumption we could make a significant Christian contribution in North American society, and, indeed, around the world.

We are now advised, by those defining the "crisis," that we have gone too far. We are told that historical study of the Bible is dangerous; that an evolutionary worldview is heretical; that peace and social justice work is not our main concern; that women should be content to serve the church in the manner of their mothers and grandmothers; that the phenomenon of homosexuality is adequately addressed under the category of sin; that lay involvement in church decision making has gone too far.

Well maybe. But I think we have a rather bigger problem than all that. Higher education and church unity don't mix. Here is why: Higher education creates not only diversity of knowledge, but diversity of character and intelligence.

We cannot have full exposure to science and technology, mass media information, and cross-cultural experience and expect character, belief, and behavior to remain unaltered. These are very powerful forces which literally change the organization of thought and feeling.

For example, the research and information industries document change, thus creating a panoramic consciousness of earth history and human adaptation. This gives us an automatic structural bias in our perception and language toward an evolutionary worldview. If your mental and emotional formation has taken place in this media-dominated information-rich society, you can't think intelligently any other way. This has nothing to do with Darwinism. It has to do with one of the ways humans are capable of thinking about their situation. It is called "process thinking" and it has become highly developed in the world of higher education.

Higher education induces an inquiry-

learning mind-set which takes on the force of character. Once embarked upon, the inquiry-learning orientation to life is not easily abandoned, although some forms of "mental illness" provide an escape. So thoroughly does higher education ingrain the inquiry-learning outlook that if you ask us to abridge it you ask us to stop being who we are.

People with an inquiry-learning orientation bring it to almost everything they do. They allow information from the process they are in, or are learning about, to alter their perception, knowledge, and behavior. If we, thus, encourage the study of the Bible and all the cultural information connected with it, the results are sadly predictable: "one hundred flowers will bloom."

The folks who could enumerate "thirty-five biblical reasons why Sunday schools were of the devil" were not wrong if you hold anything less than a high degree of church unity to be intolerable; or if you think it quite inappropriate for laymen, and especially women, to be involved in serious theological and doctrinal discussion.

Open inquiry, study, and learning tend to create diversity. Those who opposed Sunday schools understood this in their bones, just as those who opposed the use of motor vehicles understood the implications for family, farm, and faith. They understood that if unity was the priority, it was necessary to draw the line.

Permit me a historical sketch. The unity on doctrine achieved by the Roman Catholic Church in the High Middle Ages provided a total worldview, a fully coherent guidance system. Catholic culture was a real culture with articles of belief and standards of behavior intact. Generations came and went under its system of ecclesiastical guidance. Those born into that culture did not have to think about guidance or search for it. It was there, like oxygen.

Then it cracked wide open. The Lutheran Reformation and its aftermath broke the comprehensive guidance system of Catholic culture. Luther tried to carry over into his new church some of the cultural authority of the Catholic Church, but the Anabaptists would have none of it. Access to the printed Bible had alerted them to the possibility of free worship.

Suddenly, historically speaking, the mysteries of manuscript culture were replaced by the radically democratizing presence of this printed book, the incalculable power of which is still with us today. The mass media information industry began with the production of the Bible on printing presses using the first movable type.

Thus comes the question: Is the spiritual development of the human species charted in the growth of freedom and knowledge? Apparently the Anabaptists thought so—freedom to worship God according to knowledge of the Bible. The Catholic Church of their time did not think so.

But the question is enduring and now the Mennonite Church is required to have another go at it. The energy of spiritual exploration which infused the leaders of the Radical Reformation when they broke with the culture of Catholicism has not yet run its course. The Amish drew a line on the 19th-century side of the radio and the motor vehicle but the Mennonite Church has, by and large, remained open to the process of freedom and knowledge under the governance of the spirit and teachings of Jesus. In seeking to be effective disciples we have allied ourselves to the world of higher education. We have embraced the skills and responsibilities of service to the human family.

But more than this, we have deliberately sought to alter our tribal, nationalistic, and cultural horizons. We have "gone into all the world" and in so doing bonded ourselves irreversibly to a new world community; a trans-global service-oriented network of peoples committed to addressing the problems of human need and spirit.

Perhaps there is a stop in the mind which balks at the prospect of refining our identity in the crucible of world citizenship; of taking that step beyond the security of a tribal religion into a full world servant role, reserving nothing of our old habit of superiority. Taking that step is contrary to most of what we know about how cultures work, but the teachings and spirit of Jesus, plus the cumulative weight of the best in the Christian tradition, move in this direction.

There are days when the old ways of the Plain People seem most excellent, and I can understand the fixed views of the Old Order as being a kind of Christian maturity. But the Mennonite Church, it seems to me, has taken a different reading on what faithfulness means and has lifted itself onto the bridge of cultural transcendance where the question of what we will become, in a doctrinal sense, is less important than our unity in the work of loving service.—**Keith Helmuth,** *Debec, N.B.*

BOOK REVIEW

Solid common sense about crime

Worried About Crime? Constructive Approaches to Violence, by Kit Kuperstock. Herald Press, 1985, 176 pp., $7.95.

Much has been written about crime in recent years. Unfortunately, though, most of what has been published has either been directed at a specialized audience or, if aimed at the general public, has tended to be sensational and trivial.

Few books of either type have contained as much solid common sense about so many aspects of crime and punishment as does this new book. *Worried About Crime?* ranges over the whole field; it addresses the causes of crime, the experience of victims, the nature of punishment, the problems of offenders and their families, the nature of the death penalty, even the role conflicts faced by prison chaplains. It does so in a style that is highly readable, easily understandable, and sometimes very moving.

Kuperstock does not write from wild theories and mere good intentions. She most certainly is not naive. Her observations are built upon actual stories, most often drawn from her own experiences and those of Project Return, which she directs. Some of these stories have happy endings; many do not; but taken together, they illustrate well the pitfalls but also the possibilities of a ministry to those involved in criminal justice—whether as prisoner, family, or victim.

Kuperstock's motivation and perspective is Christian, and that is what keeps her going in a field that is known for "burn-out." Sure, there are good stories, even miracles, but there are also disappointments. In the face of this, she calls us to turn to Isaiah for both our mandate and nourishment: "You shall be called the repairer of the breach, the restorer of streets to dwell in."

Worried About Crime? offers important insights into crime and justice, and in a most accessible form. It should be widely read.—**Howard Zehr,** *Mennonite Central Committee U.S. Office of Criminal Justice, Elkhart, Ind.*

CHURCH NEWS

State of Pennsylvania agrees to discourage movies depicting Amish

The state of Pennsylvania has agreed to discourage moviemakers from portraying the Amish, after the community complained that last spring's filming of the motion picture *Witness* misrepresented their way of life and mocked them.

However, both sides disagree on the interpretation of the pact, detailed in a Sept. 12 letter from Commerce Secretary James Pickard to the Old Order Amish Steering Committee, which deals with any problems that arise between local Amish communities and government officials.

The *Intelligencer Journal* in Lancaster, Pa., recently obtained the letter, and Pickard, a Lancaster resident, told the newspaper in an interview on Jan. 25 that he was "terribly upset" it was made public. Pickard said all participants in the talks had agreed not to reveal the decision.

Two Amish spokesmen, who declined to be identified because of the Amish's teachings on humility, said they believed the state had promised not to cooperate in any way with a producer who wanted to make a feature film on the Amish, even if the film used actors and did not trespass on Amish property, the newspaper said.

"I took it to mean that if (producers) want to use the Amish people as a subject, they would get no assistance from the Commerce Department," one Amish leader said.

But Pickard said in the interview that while his department would "discourage" producers from doing a film on the Amish, it would offer a filmmaker the same support given to others if the producer decided to shoot the film anyway.

The Amish were angered last spring when director Peter Weir came to Lancaster to shoot *Witness*, which had a story line that revolved around the Amish and is expected to premier in Lancaster on Feb. 7.

John Hostetler, the Temple University professor and Amish expert who voiced the Amish concerns with strongly worded statements, indicated he was pleased with news about the agreement.

But he declined to discuss the issues he raised last year or to comment on the wording of the Pickard letter. He said he knows of no other such agreement with Amish anywhere, although he pointed out that American Indians have exerted some control over filmmaking on reservations.

Hostetler grew up in an Amish family in Belleville, Pa. He is now a member of Blooming Glen (Pa.) Mennonite Church.

The Lancaster Chamber of Commerce and Industry last July estimated the filming of *Witness* pumped between $2 million and $6.5 million into the Lancaster County economy.

—*Associated Press*

MCC reports outpouring of gifts for African countries

Relief workers in Ethiopia warned that over Christmas North Americans would forget about the tragedy in that country. But Mennonite Central Committee staff report that giving in December and January was up dramatically over last year's year-end giving. Many of the donations are designated for Africa famine relief.

Eight children from Lititz, Pa., signed over their Christmas checks from their grandparents and wrote, "We want to share a part of our Christmas gifts with other children who have little or nothing this year, not even food."

The Caribbean community in Winnipeg, Man., themselves recent immigrants to Canada, held several public functions to raise public awareness of the famine in Ethiopia as well as funds to send aid there.

Two boys in Iowa collected 240 pop and beer cans from the roadside and cashed them in for $12 that their father sent along with a larger check to MCC for "some place in Africa during this time of famine and starvation there."

A new Mennonite congregation in Palermo, Italy, after hearing of the famine in Africa, gave a generous offering for MCC work.

In Archbold, Ohio, an auctioneer stopped a farm implement auction to ask for donations from bidders for the Africa Famine Relief Fund. Over $12,000 was raised, which the auctioneer matched in a donation for MCC.

Staff in MCC Canada report that giving for Ethiopia and African famine relief has reached more than $1.5 million (Canadian) in the last few months. MCC staff in Akron, Pa., report that U.S. contributors have given $1.4 million for Ethiopia, wider Africa famine relief, and Harvest Against Hunger.

A Christmas shipment of 5,000 MCC blankets were aboard Air Canada cargo planes that also delivered food, medicine, and other supplies to Ethiopia. Canadian International Development Agency donated the air freight. These blankets are part of MCC's commitment to send 80,000 blankets to that country.

Four thousand metric tons of Canadian wheat left in January and are scheduled to arrive at Port Sudan in early February. This grain was originally scheduled to leave in November, but logistical problems delayed the shipment.

Although Ethiopia has received the most press coverage, MCC workers in other African countries report that widespread drought and war has resulted in hunger, especially in Mozambique, Chad, and Sudan.

MCC is working at longer-range responses to the Ethiopian crisis. It is investigating the possibility of working with the Baptist and Ethiopian Orthodox churches in operating a feeding center in northern Shoa Province.

MCC also plans to send Eric Rempel, former MCC country representative in Ethiopia, to that country in late spring to look at the possibility for long-term programs in agriculture, forestation, and food production.

Conversations on Faith preparation continues

Preparation for Conversations on Faith II, scheduled for Mar. 7-9 at Laurelville (Pa.) Mennonite Church Center, is proceeding apace. Registrations are arriving at the Mennonite Church General Board office in Lombard, Ill., as conferences and boards choose their representatives and other interested people make their plans. The theme this time is "The Church's Relationship to the Political Order."

Copies of the freshly printed General Assembly statement on "Justice and the Christian Witness" are being sent to all those who register. This statement, which was affirmed by General Assembly in 1983, will be helpful background reading for the Laurelville meeting.

Also suggested for registrants preparing for Laurelville are the presentations from Conversations on Faith I. They are available on tape from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, and in manuscript form from Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148.

Ministers learn spiritual disciplines at Eastern Mennonite

"To grow from faith in Christ to the faith of Christ is the goal of spiritual disciplines," Dallas Willard told participants in the annual Ministers Week held Jan. 14-17 at Eastern Mennonite College and Seminary.

Willard, professor of philosophy at the University of Southern California and author of *In Search of Guidance*, shared his theology of the spiritual disciplines during five afternoon and evening sessions.

"Spiritual disciplines are activities of mind and body to bring our total being into effective cooperation with God," Willard said in pointing out the balance between God's grace and human responsibility in Christian growth.

The disciplines of prayer, fasting, worship, service, fellowship, submission, simplicity, study, and celebration all play their part in one's growth to "the faith of Christ," he said.

Some 250 ministers, lay leaders, and seminary students from throughout the United States and five foreign countries participated in Ministers Week, whose theme this year was "Cultivating the Disciplined Life." They represented 15 Mennonite conferences and six non-Mennonite denominations.

Issues of spirituality and congregational life were the focus for 14 workshops, and each day began with Bible study on the spirituality of Jesus led by George Brunk III, dean of the seminary.

Don Augsburger, coordinator of Ministers Week and professor of work of the church at EMS, said response from this year's participants was quite positive.

Memories of last year's Ministers Week, including the fire which destroyed the school's administration building, were on the minds of some of this year's participants.

"Last year we experienced a fire on campus," recalled Roger Steffey, a lay worker at Ridgeway Mennonite Church in Harrisonburg, Va., and student at EMS. "We went home to tell our congregations of this tragedy. But this year we go home having experienced the fire of God. If we practice what we learned this week, we'll fan the fire of God in our churches."

Mission hospitals in India help with reforestation

Satellite pictures show a rapid depletion of India's forests, and a study by the National Remote Sensing Agency warns that if deforestation continues unchecked, India will "be inviting an ecological disaster on a large scale."

Trees are very important to India, a country that was lush and green 200 years ago when forests covered 90 percent of its slopes. In today's villages, where 80 percent of India's people live, firewood still provides 70 percent of the energy needed for cooking.

There are signs that the nation is aware of the threatening disaster. India's governments, both central and state, are raising the status of their forestry departments and offer saplings to small-scale farmers at subsidized rates or free of charge.

International agencies are also becoming involved. Canadian International Development Agency, for example, has granted $44 million (Canadian) toward forestry projects in Madhya Pradesh, one of the country's poorer states, where both the Mennonite Church and the General Conference Mennonite Church have long had missions.

Mennonite Central Committee staff in India have also been aware of the deforestation for several years, but only in 1983 was a start made by R. D. Londhe, superintendent of Shantipur Leprosy Hospital near Dhamtari, site of Mennonite Board of Missions' first overseas work. The hospital was founded by MBM missionaries.

Londhe, a lover of plants, started a fruit orchard at the hospital. Then he looked at the grasslands around him and wondered if it would not be appropriate to plant trees over several more acres.

Al Doerksen, MCC country representative at that time, encouraged Londhe to plant the trees and offered MCC funds for the planting, fencing, and irrigation required. Since then Londhe has not looked back. By early 1985 Londhe had some 56 acres in forest and orchard—some 22,000 trees in total.

The produce from these plantings—fruit and fodder—will be sold by the hospital to generate income for the hospital's home-based leprosy treatment program.

Many mission hospitals in India were built like Shantipur, with expanses of land largely in waste or grassland, because the general population was afraid of catching leprosy. Londhe's example spurred Doerksen to explore the idea of planting trees on other surplus hospital lands. Now MCC has three additional leprosy hospital forestry projects underway.

India is not the only country losing its forests. Forests are also disappearing in Brazil and Mexico, for example. Deforestation occurs in every country where people use trees that future generations will need, without replanting them. Christians must search for and practice stewardship of the earth's natural resources. If a few people can do a little, then many people can do more and eventually changes do take place.



Father and daughter discuss spiritual disciplines. *To say that spiritual disciplines are not essential to a growing Christian life is like saying that an athlete doesn't need a rigorous training program.*

John Drescher used this analogy to introduce a workshop on "Spiritual Disciplines" during the annual Ministers Week, Jan. 14-17, at Eastern Mennonite College and Seminary. Drescher, a writer and seminary instructor in Harrisonburg, Va., led the workshop with his daughter, Sandy Drescher Lehman. A writer also, she codirects Mennonite Board of Missions' Discipleship Voluntary Service unit in Richmond, Va.

The father-daughter team used the Bible, readings from numerous writers, and personal experience in outlining "classical disciplines of the spiritual life": prayer, meditation, solitude, fasting, study, and journaling.

COMMENTARY:

Hearing both sides of the story

Often North Americans hear two "different stories" about what is happening in third world countries. The opposing stories may come, for example, from mission or service workers on one side and government or business officials on the other. Who is telling the truth? we may ask.

In 1984 my wife and I wrote a letter to the president of a large multinational agribusiness corporation, expressing our concerns about the company's expansion program. In response, we were invited by top-ranking officials to hear their side of the story.

Several days later I spent a day and a half visiting small tribal farmers affected by the company's acquisition of thousands of acres of land.

The following paragraphs may give some insight into why two stories are both told energetically as the *real* side:

Company: When we first entered the area, most of the land was vacant and unused.
Farmers: Much of the land did look unused, but that is because some of it was pasture for our goats, pigs, and work animals. Also, because we can't afford to buy fertilizer, a field must be allowed to rest and recuperate after several crops of corn.
Company: Many of the people living in the area were just squatters. They did not have legal titles to the land.
Farmers: Why do we need a piece of paper to say we are owners of the land our people have always lived on? A few of us who could afford the fare, did make repeated trips to the government land office in the provincial capital to apply for titles, but after a while we had no more money or energy to fight the bureaucratic red tape.
Company: Many of the people were happy to sign agreements leasing their land to us.
Farmers: Yes, many of us did lease willingly, especially farmers whose land had lost its fertility and those who owned land but did not make their living farming. The company knew its offer to pay three to five years' rent in advance would be irresistible to poor tribal farmers who had never seen so much money before. But most of us are not used to a cash economy and have never learned to budget. We spent the money within a year and were left with no source of income.
Company: We hired respected community leaders who knew the area and the people to act as our agents.
Farmers: The company paid local political leaders and other agents a big commission for each acre of land they could persuade us to sign over to the company. In our culture we have a deep respect for authority, and so it was very difficult for us to refuse the aggressive agents.
Company: It is true that virtually none of the Binukid-speaking farmers could read or understand the long, complex English lease agreements we asked them to sign. But this is the kind of contract the government requires. Our agents explained the contents.
Farmers: The agents were often so eager to earn commissions that they didn't explain what we were signing.
Company: Once some of the land had been leased, we fenced it to keep out squatters and then pastured our cattle on it until we could plant it. Some security guards were stationed in the area to prevent theft.
Farmers: The company's armed security guards occasionally threatened us, and told us it was useless to hold out against a powerful and wealthy corporation.
Company: Any farmer who leased his land to us was promised a job on the plantation. Unfortunately, a few had to be terminated because they could not adapt to the discipline of the job.
Farmers: After being our own bosses and keeping our own hours for so many years, we found it hard to adjust to the rigid work schedule of the company.

Esther and I learned several things from hearing "both sides of the story."

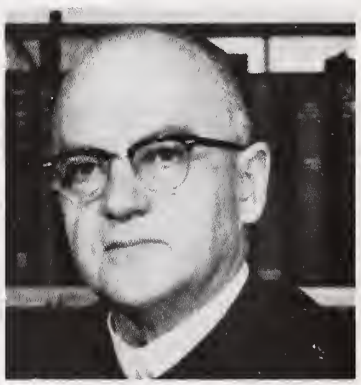
First, upper management is sometimes unaware of and sometimes turns a blind eye to what overenthusiastic employees are doing.

Mistreatment and oppression of the farmers is not necessarily deliberate. The problem is that even though the corporate executives may be Filipinos, their upper-class background, their Western-oriented education, and their position with a multinational corporation make it virtually impossible for them to understand the life of the small farmer.

The entry of a multinational corporation into a traditional society creates an inevitable clash of cultures.

Finally, the victor in this clash is not hard to guess. As long as profit is the primary motive, and as long as important matters like expansion into new land are decided upon in distant boardrooms, multinational corporations will continue to overshadow the feelings, values, and hopes of third world people.—*Daniel Epp-Tiessen, Mennonite Central Committee worker in the Philippines*

Wenger lectures available on tape



Hebrews is an eloquent exposition of the New Testament claim that Jesus is the true High Priest. Other themes explored in this study are Christ's superiority; past, present and future rest; the glory of the new covenant; the meaning of faith; and a confident Christian life. Six tapes for $36.

Revelation is one of the most profound and perplexing books of the Bible. Its overall theme is Christ the Redeemer and Judge. But does the drama focus on persecution of the first-century church by Rome? On the end-times? On non-temporal, eternal truths? Five tapes for $30.

J. C. Wenger, Mennonite theologian and Bible translator, explored these themes in two Goshen College continuing education courses. Wenger's taped lectures are now available to persons who wish to study Hebrews or Revelation in their own homes or churches.

To order your lectures on cassette by this noted biblical scholar, send a check payable to: **Tapes, Office of Continuing Education, Goshen College, Goshen, Ind. 46526.** Prices, including postage, are:

Hebrews — $36
Revelation — $30
Both tapes — $64

Goshen COLLEGE

READERS SAY

Herb Weaver, Scottdale, Pa.

I'm sorry, Robert, that your experience with hunting has been so negative (Hear, Hear! Jan. 8). Mine has been otherwise. You have stated your problems with guns, hunters, and hunting. Let me respond.

Yes, you can pay $300 for a hunting rifle. You don't have to, but you can. And you can spend a lot more. However, with proper care, that rifle will last you your lifetime and can then be passed on to your son (or daughter). By the way, I've never had to drag a deer three miles off the mountain in the rain. And, yes, my family does like venison. We have devoured many hundred pounds of the dark red meat, along with other fish and game.

I think what you called "rifle spirit" is misnamed. It should be "power spirit." As you probably know there are some people who change in personality when they get behind the wheel of a car, or when they get a measure of authority over someone, or perhaps when they feel threatened in some way. These same people very likely feel the same when they pick up a rifle. The rifle isn't responsible for the change any more than the car is. The military recognizes this and uses it to train people who would never think of shooting someone, so that as soldiers they will. I deplore that as I'm sure you do. I have never felt what you describe. I doubt that many do. For most a rifle is a tool, useful to do something.

Nor do I understand your "pleasure of killing spirit." I'm sure we both abhor the deliberate torture of animals. In my area at least, the predator animals have been removed to protect the farmers' livestock and to keep the bears from getting into *Gospel Herald* editor Dan Hertzler's beehives. In order to keep the number of deer in check we have carefully crafted hunting seasons that ensure that excess deer are removed, but the herd won't be wiped out. That is necessary because a healthy deer herd will increase its numbers by ⅓ each year.

I have a series of pictures that I took a number of years ago that show a deer very late in the winter that was so weak from lack of food that it could hardly stand. It tried to run when approached, but could only run a very short distance and then could only stand with its head down. The next morning that deer was dead. During the same time fishermen in the spring would often find groups of deer that had starved beside the stream. They came down for water and then couldn't get back up the mountain.

Why should that meat be allowed to rot in the woods? Why shouldn't it be used for food? Also, a hunter's bullet is surely more humane than the months that that deer spent starving.

Where I live in southwestern Pennsylvania, Westmoreland County records more deer kills on the road than many states record in their hunting seasons. Literally. Each of these accidents results in an expensive repair bill and a real danger to the occupants of the car. Keeping the deer herd under control minimizes these accidents.

Are guns for killing only? Certainly not! I checked a list of registered shooting matches and found that for a three-month period there were 602 matches listed in the United States. Many of these were held on more than one date, so the total would be much larger. These are registered matches. They are conducted according to strict rules, the scores are permanently recorded, they are nationally advertised. This list of matches was for one three-month period but these matches are conducted year round, year after year. And that doesn't begin to tell the story. Many high schools and colleges have shooting teams that compete between schools as they do in other sports. There is a large competition program that leads to the selection of the Olympic shooting teams. There is a large Olympic shooting schedule that goes with the Olympic games. You won't see it on your TV Olympic coverage though. Local sportsmen's clubs compete in rifle and shotgun matches from one end of the country to the other. Your newspaper won't tell you about them, but they take place just the same. Firearms are legitimate recreational equipment. They can be misused just as the ball bats that some members of a church in my area took into the church to keep possession of that church. I suppose you heard about that on the national TV news.

Robert, I hope that though you don't hunt now, you will continue to enjoy nature and wildlife. How about doing your hunting with a camera or just a pair of binoculars? I do and I find a beauty and sense of order there that helps me put the rest of my life in better perspective.

Lynn Otto, Springs, Pa.

After reading "The Pleasure of Killing" by Robert Roberg (Jan. 8), I must admit I found his view on the subject disturbing. It seems that Mr. Roberg thinks all hunters are a bunch of anti-Christian, blood-thirsty leeches whose only pleasure in life derives from killing something. While I'm sure this condition does indeed exist in some members of the hunting fraternity, please don't confuse these ethics with those of a *real* hunter.

I think the poem, "The Total Experience," which was printed in *The Professional Bowhunter* magazine, describes my feelings exactly in regard to God's creation and how we as hunters should view his handiwork while amidst its awesome splendor. I guess it should—I wrote it.

The total experience

What does the term bowhunting imply?
Is it the filling of one's inner self?
Or simply heads adorning our wall
and trophies on the shelf?

Must we always feel the need to conquer, as does a soldier sent to war?
Can we find fulfillment
without increasing our score?

Is our sole objective
a successful game report?
Or is there more, much more
involved in our primitive sport?

If triumph is our only criterion
then consider the cost—
Can we really afford
to miss nature's wonders,
their enrichment forever lost?

Do we completely disregard
the scream of the jay?
Does the bustle of a squirrel
go largely unnoticed
at the dawn of new day?

Do we deafen our ears
to the cry of the crow?
Do "blind" eyes overlook
telltale tracks in crystal snow?

If our enjoyment is merely killing,
the snuffing out of a life,
then may I suggest
our time be better spent
at home with the whittling knife.

For if we feel compelled
to always receive,
then only ourselves
do we deceive.

If the total experience is gauged
by filled tags and senseless numbers,
better off we'd all be, then,
engaged in peaceful slumbers.

Let us not be limited
to some narrow-minded view,
for the WHOLE REALM of creation
should bring enjoyment for me and you.

Come, let us be filled
with the mysteries of God,
which he hath entrusted
to us, mere men of sod.

Let us always be grateful
for the secrets of his hand.
Rejoice, rejoice I say,
as recipients of his land.

Next time we go afield
amidst the fern and tree,
let's take the time
to carefully observe,
for we the richer will be.

MENNOSCOPE

Eastern Mennonite College administrator J. Frederick Erb, 63, died on Jan. 27 after a 1½-year battle with cancer. He joined the EMC staff in 1978 and worked in alumni/church/parent relations. Before that he was an administrator at Hesston College and a pastor for nearly 30 years in Ohio, Indiana, Illinois, and Michigan. Erb was a native of Waterloo, Ont.

An 11-year dream came true for Lester Miller of Lagrange, Ind., when he and other local Mennonites organized a Christian film and music festival recently during the annual Corn School Week activities in Lagrange. "I kept thinking every year that there should be some way we could represent God and let people know that he cares," said Miller, who owns the Gospel Book Store in Lagrange. The films and music were presented from the back of a truck for people seated on benches and eating hamburgers from the food stand conveniently located next to the truck. At the end of the week, as rain began to fall, the organizers stood beside the truck and thanked God for the good response to the ministry.

The Pearl River, Miss., Voluntary Service unit has been honored for its "outstanding volunteer contribution" to the Choctaw Indian tribe. Representatives of the VS unit, sponsored by Mennonite Board of Missions, received the "Tribal Chief's Award" at the annual tribal Thanksgiving feast in November. The award noted the contribution the VS unit has made to the growth of the tribe by encouraging local initiative, vision, and culture. The major focus of the award centered on an adult literacy program developed by the VS unit when it began 12 years ago. The tribe now operates what has become an adult basic education program funded by the federal government. The Pearl River VSers have been involved in agricultural development, social work, education, home improvements, and communication.

Hispanic Mennonites in Philadelphia used their pastor's wedding anniversary recently to encourage strong marriages. The Arca de Salvacion congregation marked the 25th wedding anniversary of Pastor Arcadio Tolentino and his wife, Matilda, with a special Sunday afternoon celebration. The couple reviewed their vows in a reenactment of their wedding, with four couples of the congregation attending them. All were dressed in wedding finery. A reception followed in the church social hall, with a four-tiered wedding cake and platters of Spanish rice and chicken. The congregation feels Tolentinos "give a good example of the length and endurance of a good marriage."

A four-day training seminar on the topic of initiating discussions in rural communities was held recently in Ouagadougou, Burkina Faso (formerly Upper Volta) for local people and Mennonite Central Committee volunteers. Participants learned how to use materials which were produced by local handicapped artists under the direction of French Catholic workers. Using pictures showing villagers in everyday living situations, the materials are designed to spark discussion and help people focus attention on what problems they need to work together to solve. "The materials use the largest and richest resource of all as its strength—the people of Burkina Faso—as the basis for finding solutions to problems facing this country," said MCCer Mandy Street.

Mennonites were among the 250 people attending England's second national gathering of Evangelical Peacemakers recently in Birmingham. The fundamental concern of the gathering was strong opposition to nuclear weapons. During the first session and the closing communion service, members of London Mennonite Centre provided instrumental accompaniment for group singing. "It is encouraging that in England today, a network of evangelical Christians is seeking God's way of prophetic peacemaking grounded in Bible study, prayer, and worship," said Mennonite participant LaVerna Klippenstein.

Mennonites in four southern states held a Church Planters Seminar, Jan. 11-12, at Mobile (Ala.) Mennonite Church. Eighty people took part in the event, which was sponsored by Gulf States Fellowship and by Alabama-Northwest Florida District of Lancaster Conference. Resource persons were David Shenk and Lindsey Robinson of Lancaster Conference's Eastern Mennonite Board of Missions. "Much affirmation for the seminar gives impetus to another one during 1985," said Paul Dagen, bishop of the local Lancaster Conference congregations.

A novel published recently by a Mennonite firm in Intercourse, Pa., has been winning prestigious critical acclaim. *I Hear the Reaper's Song* is Sara Stambaugh's first novel and the first novel published by Good Books. Set in a Lancaster County, Pa., Mennonite community in 1896, the novel has been reviewed favorably by such newspapers as *Washington Post* and *Philadelphia Inquirer*. Stambaugh grew up in Lancaster County and is now an English professor at the University of Alberta. "I'm overwhelmed by the glowing notices Sara has gotten," said Good Books publisher Merle Good. "Her story simply touched a lot of people."

John Drescher will be keynote speaker at the Valentine's Day banquet of People's Place Associates on Feb. 14 at Historic Strasburg Inn in Strasburg, Pa. Drescher, author of *If I Were Raising My Family Again* and other books, will speak on "The Many Faces of Love." For more information or reservations, call (717) 768-7171.



Michael King was ordained to the ministry at Germantown Mennonite Church in Philadelphia on Jan. 13. He has served the congregation as pastor for 2½ years. Richard Detweiler, president of Eastern Mennonite College and Seminary, gave the ordination sermon. James Longacre, conference coordinator of Franconia Conference, officiated. Germantown, the oldest Mennonite congregation in North America, is affiliated with both the Mennonite Church and the General Conference Mennonite Church.

Henry and Esther Helmuth have begun a church-planting ministry in San Antonio, Tex., among the 80 percent Hispanic population. They served previously in Costa Rica as missionaries with Rosedale Mennonite Missions of Conservative Conference. They joined about six other Rosedale workers in San Antonio.

Harold Nussbaum was installed as pastor of Casselton (N.D.) Mennonite Church recently. He and his wife, Marie, also serve the nearby Fargo-Moorhead Mennonite Fellowship. Both congregations are jointly affiliated with North Central Conference of the Mennonite Church and Northern District of the General Conference Mennonite Church. Nussbaums served previously as pastoral leaders of Napier Mennonite Church, Bedford, Pa.



Lois Barrett was ordained to the ministry at Mennonite Church of the Servant, Wichita, Kan., on Jan. 20. She continues in her leadership role as "mentor" of the congregation, which is an assembly of five house churches affiliated with both South Central Conference of the Mennonite Church and Western District of the General Conference Mennonite Church. Participating in the ordination were Leland Harder, South Central's Kansas-Oklahoma district minister, and Frank Keller, Western District's conference minister.

Church-related job openings:

•*Resident couple* for Mennoheim Respite Care Facility in Goshen, Ind., on a voluntary service basis. Room, board, medical coverage,



and allowance provided. Position opens May 17. Contact Don Kauffman, Northern Indiana Mennonite Disabilities Committee, 1712 W. Clinton, Goshen, IN 46526.

•*Elementary teacher* for Juniata Mennonite School in Thompsontown, Pa. To teach fifth and sixth grades, beginning in September. Contact Administrator Roy Brubaker, Juniata Mennonite School, R. 1, Box 32, Thompsontown, PA 17094.

•*Year-round workers* at Camp Amigo in Michigan. A married couple with maintenance experience is preferred. Three-year commitment minimum. The camp is operated by Indiana-Michigan Conference. Contact Office Manager Mary Lou Farmer, Camp Amigo, 26455 Banker Street Rd., Sturgis, MI 49091.

Goshen College openings:

•*Curator,* Mennonite Historical Library, beginning on July 1. Qualifications include a master's degree in library science and a reading knowledge of German and Dutch.

•*Nursing professor,* two- or three-year position beginning next fall. Master's degree in nursing required, with specialization in hospitalized care of adults.

•*English professor,* September 1985 through December 1986, to teach composition and literature. Doctorate in English strongly preferred.

Application, résumé, transcripts, and references should be sent by Mar. 4 to Dean Willard Martin, Goshen College, Goshen, IN 46526.

Little Eden Camp needs summer staff. Located near Onekama, Mich., the Mennonite-operated camp needs a manager, hostess, cooks and helpers, maintenance worker, craft director, recreation director, water safety instructor, lifeguard, and general staff. Contact Little Eden Camp, Box 183, Archbold, OH 43502.

Missionary comings/goings:

•*Robert and Sylvia Shirk Charles* returned to Belgium on Jan. 4 after five months in North America. They serve at Brussels Mennonite Center under Mennonite Board of Missions. Their address is 112 rue Franklin, 1040 Brussels, Belgium.

•*Norman and Ruth Kraus* returned to Japan on Jan. 6 after nine months in North America. They serve Japan Mennonite Church on the island of Hokkaido under MBM. Their address is Azabu-cho, 3-chome, 2-6, Kita-ku, Sapporo, Hokkaido 001, Japan.

•*Glenn and Lois Musselman* returned to Brazil in mid-January after six months in North America. They serve Brazil Mennonite Church in Curitiba under MBM. Their address is Rua Henrique M. Torres (Boqueirao), 80000 Curitiba, Paraná, Brazil.

New Gospel Herald Every Home Plan: Mennonite Fellowship of Mt. Pleasant, Mt. Pleasant, Iowa.

New members by baptism and confession of faith: *Lititz, Pa.:* Vince and Alice Whitman by confession of faith. *Des Moines, Iowa:* Sally Taylor. *Vietnamese Christian Fellowship, Souderton, Pa.:* Qui Luu, Minh Ly, Loc Luu, and Phuong Dung Tran.

Change of address: *Robert and Lois Witmer* to: 205 Weber St., East, Kitchener, Ont. N2H 1E5.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Aeschliman, Jay and Cynthia (Bontrager), Bluffton, Ohio, third child, second son, Aaron Jay, July 21.

Brenneman, Tom and LuAnn (Gerig), Albany, Ore., second child, first daughter, Amanda Katie, Jan. 4.

Eberly, Jim and Andi (Golden), Sarasota, Fla., third child, second son, James Matthew, Jan. 9.

Goff, Willard and Patty (Schrock), Canyon, Tex., second daughter, Allison Mackenzie, Nov. 16.

Hartzler, Harold and Rachel (Nafziger), Goshen, Ind., fourth child, second daughter, Dori Cristina; born on Aug. 9, 1984; adopted on Dec. 21.

Hochstetler, Douglas and Mardell (Willems), Phoenix, Ariz., first child, Michelle Sue, Jan. 3.

Kauffman, Tom and Amy (Gerger), Paoli, Ind., third child, first daughter, Molly Choi; born on Apr. 24, 1984, received for adoption on Nov. 29.

Keiser, Bill and Kathy, Williamsport, Pa., second child, first daughter, Megan Elizabeth, Jan. 12.

Kempf, David and Susie (Walters), Shickley, Neb., third son, Robert Wayne, Dec. 11.

King, Ken and Judy (Weaver), Hutchinson, Kan., third child, second son, David Weaver, Jan. 15.

Mayer, Micheal and LuAnn (Bontrager), Sarasota, Fla., second child, first son, Eric Micheal, Jan. 11.

Miller, Douglas and Barbara (Nafziger), Mercersburg, Pa., first child, Seth Arnold, Jan. 9.

Miller, Mark and Kristy (Norris), Kokomo, Ind., second daughter, Megan Sherree, Dec. 15.

Millette, Lanny and Debbie (Rittenhouse), Harrisonburg, Va., second son, Geoffrey John, Jan. 9.

Mullet, Dave and Jan (Kropf), Paoli, Pa., and Bloomfield, Mt., first child, Aaron Matthew, born on Sept. 13, 1984; received for adoption on Dec. 20.

Nolen, Greg and Darlene (Allebach), Telford, Pa., second son, Jesse Ryan, Aug. 12.

Nyce, Gerald and Cindy (Allebach), Blooming Glen, Pa., second child, first son, Jared Nathan, Dec. 26.

Resh, Charles and Charlotte (Brenneman), Accident, Md., fourth and fifth children, third and fourth sons, Samuel Isaac and Andrew Cory, Nov. 27.

Schweitzer, Don and Nancy (Meduna), Milford, Neb., third child, second son, Dean Donald Orvin, Dec. 30.

Shank, Walter Allen, Jr., and Gina (Guengerich), Sarasota, Fla., first child, Kara Marie, Oct. 23.

Slagell, Dwight and Joanna (Riley), Hydro, Okla., second child, first daughter, Denice Daneille, Jan. 10.

Smoker, Russell and Rita (Troyer), Harper, Kan., second daughter, Reyna Lanae, Dec. 30.

Stutzman, Gordon and Teri (Christian), Beaver Crossing, Neb., first child, Tyler Richard, Jan. 11.

Swartzendruber, Glen and Nancy (Miller), Fairview, Mich., third child, second son, Michael John, Jan. 3.

Wetherald, Thomas and Terri (Blosser), Columbiana, Ohio, first child, Leah Rochelle, Jan. 12.

Wirick, Neil and Peggy (Hostetler), Cable, Ohio, second son, Dustin Neil, Jan. 6.

Yoder, Jack and Ruth (Steider), Shickley, Neb., fourth child, second son, Jonathan Michael, Jan. 11.

Yothers, Robert and Fern (Bergey), Souderton, Pa., third child, second son, Benjamin Bergey, Jan. 11.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Fox-Housman. Alan Fox, Baptist Church, Kailua, Hawaii, and Ina Sue Housman, East Petersburg, Pa., by David Shaw, Dec. 22.

Hess-Russell. John Mark Hess, Lancaster, Pa., Neffsville cong., and Rebecca Lee Russell, Methodist Church, Canadensis, Pa., by Larry Hummel, Dec. 30.

Kanagy-Beachy. Jonathan Kanagy, Harrisonburg, Va., Zion cong., and Pamela Beachy, Alden cong., Alden, N.Y., by Alvin Kanagy, Aug. 18.

Kennel-Eichelberger. Conley Kennel, Shickley, Neb., Salem cong., and Shelly Eichelberger, Geneva, Neb., United Methodist Church, by Don Marsh, Jan. 12.

Moyer-Landis. Martin B. Moyer, Souderton, Pa., Franconia cong., and Lugene Landis, Harleysville, Pa., Zion cong., by Earl Anders and Richard Early, Jan. 12.

Neff-Sensenig. R. Charles Neff, Paradise, Pa., Paradise cong., and Glenda A. Sensenig, Intercourse, Pa., Calvary Monument Bible Church, by Fred Martin and Brian Boycan, Nov. 17.

Yoder-Kauffman. Tobe Yoder, Estacada, Ore., First Mennonite cong., and Bernice Kauffman, Salem, Ore., Salem cong., by John Willems, Jan. 10.

Zellers-Aeschliman. Mark Zellers, Maumee, Ohio, and Lila Aeschliman, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, Nov. 17.

OBITUARIES

Bigler, Claude, son of Samuel O. and Ella (Vanscoik) Bigler, was born in Elkhart, Ind., Feb. 5, 1912; died of a heart attack near Goshen, Ind., Jan. 7, 1985; aged 72 y. On Oct. 12, 1948, he was married to Mary Esther Miller, who survives. Also surviving are 3 sisters (Uree Zipser, Dora—Mrs. Willis Hershberger, and Lula Bigler) and one brother (Melvin). He was a member of Prairie Street Mennonite Church. Funeral services were held at Westbrook-Metz and Clouse Funeral Home on Jan. 10, in charge of Dorsa J. Mishler and Barbara Moyer Lehman; interment in Prairie Street Cemetery.

Heyerly, Edward Fredrick, son of John and Katie (Erb) Heyerly, was born at Albany, Ore., July 31, 1907; died at Merced, Calif., Dec. 14, 1984; aged 77 y. On May 2, 1929, he was married to Anna Schlegel, who survives. Also surviving are 3 daughters (Glorene—Mrs. Tilman Staley, Barbara—Mrs. Ray Hooley, and Charlotte—Mrs. Roy Sweeten), 2 sons (Don and Ron Heyerly), one sister (Bertha Schrock), and 4 brothers (Percy, Melvin, Joe, and Ernest). He was a member of Atwater Mennonite Church. Funeral services were held at Atwater on Dec. 17, in charge of Ben Rahn and at Albany, Ore., Dec. 20, in charge of John Willems; interment in Twin Oaks Memorial Gardens.

Kropf, Leila Priscilla, daughter of Harry and Priscilla (Widmer) Kropf, was born at Albany, Ore., June 14, 1956; died at her home in Albany, Dec. 12, 1984; aged 28 y. Surviving are her parents, 3 sisters (Deloris—Mrs. Elmer Wyse, Karen—Mrs. Duane Gingerich, and Janet—Mrs. Lamar Seibel), one brother (Amos Kropf), and her paternal grandfather (Amos Kropf). She was preceded in death by a brother (Arden). She was a member of the Fairview Mennonite Church, where funeral services were held on Dec. 15, in charge of Roy E. Hostetler, Clarence Gerig, and Stan Troyer.

Leitzel, Caroline, daughter of J. J. and Nettie (Unruh) Burkholder, was born in Inman, Kan., Apr. 26, 1886; died at Pleasant View Home, Inman, Kan., Jan. 8, 1985; aged 98 y. On Apr. 14, 1919, she was married to William F. Leitzel, who died on May 28, 1958. Surviving are one

son (Clifford), 2 grandchildren, and 3 great-grandchildren. She was a member of South Hutchison Mennonite Church. Funeral services were held at Elliott Chapel on Jan. 10, in charge of Calvin R. King; interment in Yoder Cemetery.

Marsh, George, Sr., son of Julias and Elizabeth Marsh, was born in Patton, Pa., Jan. 24, 1895; died of complications from shingles at Elton, Pa., Nov. 2, 1984; aged 89 y. He was married to Cora Marsh, who died on Dec. 16, 1969. Surviving are 4 daughters (Theda—Mrs. Wayne Helsel, Beryl—Mrs. Myron Dunmeyer, Carlene—Mrs. Eugene Strait, and Marian—Mrs. Clair Alwine), 2 sons (Robert and Carl), one brother (Theodore), and 4 sisters (Pauline Bianco, Nora Brandon, Helen Langford, and Jeanette Hanzik). He was preceded in death by 3 children (George, Jr., Russel, and Owen), 4 sisters, and 2 brothers. He was a member of Weaver Mennonite Church, where funeral services were held on Nov. 5, in charge of Sanford G. Shetler, Kurt Horst, Harry Y. Shetler, and Harold Thomas; interment in Dunmyer Cemetery.

Martin, Clifford P., son of A. Dorsey and Ida (Loucks) Martin, was born at Scottdale, Pa., Dec. 6, 1904; died at Goshen, Ind., Jan. 6, 1985; aged 80 y. On Aug. 28, 1937, he was married to Erma Schertz, who survives. Also surviving are one daughter (Janette—Mrs. Ned Deihl), one son (Robert), 5 grandchildren, and one sister (Catherine—Mrs. Erle Hutchison). He was a member of College Mennonite Church, where funeral services were held on Jan. 9, in charge of Arnold C. Roth, Rachel S. Fisher, and J. Lawrence Burkholder; interment in Violett Cemetery.

Mast, Levi, son of Jacob and Sarah (Chupp) Mast, was born at Arnold, Kan., Apr. 7, 1911; died of cancer at his home near Hydro, Okla., Dec. 13, 1984; aged 73 y. On June 28, 1941, he was married to Dorothy Stutzman, who survives. Also surviving are 2 sons (Daryl and Delvin), one granddaughter, his stepmother (Barbara Mast), 3 brothers (Joseph, Andrew, and Edward), one sister (Mattie—Mrs. Joe Kauffman), 3 half brothers (David, Eli, and Emory), and one half sister (Elizabeth Miller). He was preceded in death by one son (Eldon Wayne). He was a member of Pleasant View Mennonite Church, where funeral services were held on Dec. 17, in charge of Leland Oswald and Moses Mast; interment in Pleasant View Cemetery.

Morrison, Leslie A., was born at Wadsworth, Ohio, Jan. 30, 1906; died at St. Thomas Hospital, Akron, Ohio, Dec. 19, 1984; aged 78 y. On Oct. 22, 1933, he was married to Gladys Smucker, who survives. Also surviving are one son (James A.), 2 daughters (Carolyn—Mrs. Dale Stoll and Rebecca—Mrs. Jorge Alonso), 7 grandchildren, and 2 great-grandchildren. He was a member of Bethel Mennonite Church, where a memorial service was held on Dec. 22, in charge of Edwin Yoder; interment in Woodlawn Cemetery.

Nelson, Winifred Viola, daughter of Noah and Clara (Yoder) Long, was born at Goshen, Ind., Aug. 31, 1900; died at Goshen General Hospital, Goshen, Ind., Jan. 1, 1985; aged 84 y. On Feb. 4, 1920, she was married to Lewis H. Nelson, who died on Nov. 2, 1967. Surviving are one daughter (Anna Belle—Mrs. Harold Bontreger), one son (Robert), 8 grandchildren, 3 step-grandchildren, 7 great-grandchildren, 6 step-great-grandchildren, 3 sisters (Mrs. Lois Bowers, Martha—Mrs. Earl Miller, and Mrs. Lillian Aeschliman), and one brother (Truman Long). She was preceded in death by one son (Richard) and one brother (Lael Long). She was a member of Clinton Frame Mennonite Church, where funeral services were held on Jan. 4, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

Newcomer, Laura A., daughter of Jonas M. and Kate (Stine) Kreider, was born at Wadsworth, Ohio, July 13, 1888; died at the Apostolic Christian Home, Rittman, Ohio; aged 96 y. In November 1908 she was married to W. Ira Newcomer, who died in June 1972. Surviving are 2 sons (Elben K. and Floyd L.), 2 daughters (Mrs. Gladys Fisher and Doris—Mrs. Marvin E. Hostettler), 12 grandchildren, 30 great-grandchildren, and 4 great-great-grandchildren. She was a member of the Bethel Mennonite Church, where funeral services were held on Jan. 7, in charge of Edwin Yoder; interment in Maple Hill Mennonite Church Cemetery.

Roth, Edward B., son of David and Elizabeth (Boeckner) Roth, was born in Plymouth, Neb., Jan. 18, 1902; died at his home in Albany, Ore., Dec. 22, 1984; aged 82 y. On Apr. 20, 1924, he was married to Anna Schrock, who survives. Also surviving are 6 children (Merlyn Stutzman, Erma Sherfy, Carol Byers, Larry Roth, Lois Kropf, and Ardys Miller), 17 grandchildren, and 12 great-grandchildren. He was preceded in death by 2 sons (Lester and Lyle), one brother (Amos), 3 brothers, and one sister who died in infancy. He was a member of the Fairview Mennonite Church. Funeral services were held at Albany, Ore., Dec. 26, and at the Fairview Mennonite Church in charge of Roy E. Hostetler, Clarence Gerig, and Stan Troyer.

Shank, Irene Mary, daughter of Charles A. and Mollie (Garber) Heatwole, was born at Dale Enterprise, Va., Apr. 17, 1898; died at Camelot Hall Nursing Home on Jan. 2, 1985; aged 86 y. On Feb. 28, 1917, she was married to Dan G. Shank, who survives. Also surviving are 3 daughters (Evelyn—Mrs. Roland Heatwole, Norma—Mrs. John Deputy, and Dorothy—Mrs. Mark Showalter), 2 sons (Robert F. and Owin C. Shank), 12 grandchildren, 11 great-grandchildren, one stepgranddaughter, one half sister (Mrs. Daniel Myers), and one half brother (Warren P. Heatwole). She was a member of Weavers Mennonite Church, where funeral services were held on Jan. 4, in charge of James Stauffer, Gerald Martin, and A. T. Rollins; interment in Weavers Cemetery.

Showalter, Salmona, daughter of David and Fannie (Yoder) Yoder, was born in McPherson Co., Kan., Oct. 29, 1890; died at Schowalter Villa, Hesston, Kan., Jan. 6, 1985; aged 94 y. On Nov. 10, 1917, she was married to O. B. Showalter, who died in 1956. Surviving are 3 sons (Robert, Richard, and Russell), one daughter (Roberta Kreider), 21 grandchildren, and 20 great-grandchildren. She was preceded in death by one son (Ray). She was a member of West Liberty Mennonite Church. Funeral services were held at Miller Funeral Home on Jan. 9, in charge of Calvin R. King and Wesley Jantz; interment in West Liberty Cemetery.

Smith, William Lee, son of William G. and Zola (Flanagan) Smith, was born in Evenwood, W.Va., Mar. 3, 1920; died of a massive heart attack at Sarasota, Fla., Dec. 31, 1984; aged 64 y. On Feb. 22, 1942, he was married to Florence Heatwole, who survives. Also surviving are 5 sons (Dwan Showalter, Elton W., Cleo H., Keith L., and Leroy D.), 9 grandchildren, 4 brothers (Wilmoth, Clyde, Brian, and Brent), and 3 sisters (Violet Voelker, Wanda Gutch, and June Stevens). He was a member of Springdale Mennonite Church, where funeral services were held on Jan. 5, in charge of Duane Gingerich and Richard Showalter; interment in Augusta Memorial Park.

Wenger, Lewis Jacob, son of Jacob P. and Mary (Heatwole) Wenger, was born in Rockingham Co., Va., May 6, 1903; died at his home on Sept. 30, 1984; aged 81 y. On Nov. 22, 1922, he was married to Ethel Irene Showalter, who survives. Also surviving are 3 daughters (Pauline Nice, Geneva Brunk, and Janet Bollinger), 2 sons (Roy J. and William A.), 21 grandchildren, 14 great-grandchildren, and 6 sisters (Esther Suter, Ethyl Rhodes, Della Kiser, Vada Martin, Martha Wenger, and Effie Sharpes). He was a member of Weavers Mennonite Church, where funeral services were held on Oct. 2, in charge of James Stauffer; interment in Weavers Cemetery.

Umble, Edgar C., son of Christ and Lizzie (Fisher) Umble, was born at Gap, Pa., July 3, 1892; died at Lancaster General Hospital, Lancaster, Pa., Dec. 27, 1984; aged 92 y. On Dec. 2, 1915, he was married to Susan Smoker, who died on Sept. 4, 1966. Surviving are 3 sons (Harold M., Earl L., and Vernon R.), one daughter (Mildred—Mrs. Norman Kennel), 15 grandchildren, and 27 great-grandchildren. He was a member of Maple Grove Mennonite Church, where funeral services were held on Dec. 31, 1984, in charge of Herman Glick and Clair Umble; interment in Maple Grove Cemetery.

Zehr, Arlene M., daughter of John C. and Mary A. (Householter) Neuhauser, was born at Eureka, Ill., Mar. 19, 1915, died of cancer at Methodist Medical Center, Peoria, Ill., Jan. 4, 1985; aged 69 y. On Feb. 19, 1938, she was married to Paul D. Zehr, who survives. Also surviving are 3 daughters (Patricia—Mrs. Ray Reeser, Sandra—Mrs. Ronald Gnagey, and Carol—Mrs. Craig Yost) and 7 grandchildren. She was preceded in death by an infant sister. She was a member of Roanoke Mennonite Church, where funeral services were held on Jan. 7, in charge of Eldon King, James Detweiler, and Robert Harnish; interment in Roanoke Mennonite Cemetery.

CALENDAR

Mennonite Board of Education Board of Directors, Elkhart, Ind., Feb. 7-9
Mennonite Publication Board, Pittsburgh area, Feb. 8-9
Mennonite Disaster Service annual all-unit meeting, Archbold, Ohio, Feb. 8-9
Conservative Conference ministers fellowship, Goshen, Ind., Feb. 11-15
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 21-23
Afro-American Mennonite Association Board of Directors, Feb. 28-Mar. 2
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 1-2
Allegheny Conference spring session, Mar. 2
Conversations on Faith II. "The Church's Relationship to the Political Order," Laurelville, Pa., Mar. 7-9
Council on Faith, Life, and Strategy, Mar. 9-10
Western Ontario and Ontario, Quebec joint conference, Mar. 15-17
Spring Spiritual Emphasis Week, EMC, Harrisonburg, Va., Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, EMC, Harrisonburg, Va., Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Mennonite Church General Board, Denver, Colo., Apr. 9-11
Alive 85, Denver, Colo., Apr. 11-14
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
67th Annual EMC commencement, Harrisonburg, Va., Apr. 28, 11:00 a.m.
36th Annual EMS commencement, May 18, 7:00 p.m.
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

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ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

All ten wars in 1984 were fought in third world

There were ten wars in 1984, according to John Gellner, editor of *Canadian Defence Quarterly.* "That sounds like a lot," he said, "but there is one consolation: no new wars broke out in 1984." Gellner, writing in the December 28 issue of *Toronto Globe and Mail,* noted that all ten wars in 1984, as in 1983, were fought in the third world. "As a consequence," he said, "some countries that were relatively well off or had a promising future have been ruined; in others, development has been set back." The ten wars took place between the Soviet Union, Afghan rebels, and Pakistan; Iran and Iraq; Vietnam, Kampuchea, and Thailand; Israel, Lebanon, and Syria; Ethiopia and Somalia (for a few months); Libya and Morocco (resolved peacefully); Chad, France, and Libya; Mozambique and South Africa (resolved peacefully); a brief clash between Peru and Ecuador; and Nicaragua with all of its neighbors.

Jackson discusses apartheid in meeting with pope

Pope John Paul II received Jesse Jackson, a former Democratic candidate for the U.S. presidency and a longtime political activist, in a private audience inside the Vatican on Jan. 3. Jackson told reporters afterward that he had urged the pontiff to speak out forcefully against apartheid in South Africa. He even encouraged the pope, he said, to consider making a trip to that country as a means of intensifying pressure against the government there. Although Jackson, an ordained Baptist minister, focused on the question of racial oppression in his meeting with the pope, the two also touched on several other topics: the pressing problem of hunger in the Sahel and Ethiopia, the strife in Central America, and the arms race.

Tactics and rhetoric undermined noble cause in Clairton, Pa.

Trinity Lutheran Church in the steel mill town of Clairton, Pa., south of Pittsburgh is now occupied by sheriff's deputies and there are "No Trespassing" signs on the lawn. Nine persons, including two Lutheran ministers, have been given jail terms. The nine include Douglas Roth, suspended pastor of the church, and four members of the church council who were inside Trinity Lutheran when sheriff's deputies broke into the barricaded church on Jan. 4. Their supporters say they are not giving up. The drama has attracted national attention because many see it as the story of an idealistic young pastor who spoke up for the unemployed and is now being crushed by a conservative bishop aligned with the rich and powerful. To others, it is a morality drama between Christian ideals and big business. But the truth is more complicated. The church and union dissidents have sparked little grass-roots support in the Pittsburgh region. They have been condemned by national labor union leaders. Not one denominational church leader in Pittsburgh supports the group. Most local people are unwilling to believe that U.S. Steel or Mellon Bank are "evil." They cannot see how invading or occupying churches or spraying church officials with skunk oil will create jobs.

Presbyterians 'get into one big ring'

Participants in one of the largest gatherings in Presbyterian church history were admonished to give up the "idol of pluralism" in exchange for unity. Approximately 5,000 Presbyterians, representing major elements within the denomination, gathered in Dallas recently for a wide-ranging, four-day "renewal congress." "If we have to have fights with folks, let's get into one big ring," is the way Richard Lovelace, a church historian, characterized the reasoning behind the congress, which was sponsored by four Presbyterian renewal-oriented evangelical groups. He said there are two ways to view what happened at the congress. "It can be viewed as a consolidation of troops to assault the church, or as a consolidation of gifts to contribute to the church," he said. "I hope the latter prevails."

Pro-life leaders condemn bombings, say they hurt the cause

The increase in abortion clinic bombings has unified leaders of national anti-abortion groups in unanimous condemnation of the violence. And the condemnations are based as strongly on tactical as they are on moral grounds. The bombings and arson not only are inconsistent with an anti-violence ethic, the leaders said, but they also are diverting attention from the issue of abortion itself. Since 1982, there have been 30 bombings or arson attacks against abortion clinics in the U.S., including 24 in the past year. There have been no injuries in the incidents, and only one clinic, in Everett, Wash., was put out of business as a result. Federal officials have made arrests in 12 of the 30 attacks. A Jan. 6 report in the *Washington Post* said the defendants "appear to be deeply religious and politically unsophisticated." The four suspects in three Christmas Day bombings of abortion clinics in Pensacola, Fla., who attended an Assembly of God church in the city, said they did the bombing for religious reasons. Matthew Goldsby, 21, said, "It was an urging we felt that was from the Lord." His 18-year-old fiancée, Kaye Wiggins, said the attacks were a "gift to Jesus for his birthday."

Women theologians want 'more human' church community

Greater humanization of the church community and more genuine reciprocity between the sexes was the hope expressed by 30 participants at the conclusion of the first conference of Roman Catholic women theologians held in Palermo, Italy, in January. Meeting under the auspices of the University of Palermo, the female scholars raised a host of problems in discussing the role of women in the life of the church, how to enrich religious teaching, and how to promote their own contributions within Catholicism. They did, however, carefully avoid specific demands for change by couching most of what they had to say in the form of individual reflections on the issues.

Smoking is third deadly hazard in developing countries

Developing countries, already struggling against two big health problems, malnutrition and infectious diseases, now face another deadly hazard—a big jump in lung cancer within a decade, according to World Health Organization. The Geneva, Switzerland, based organization claims that developing nations are increasingly becoming the targets of highly sophisticated and determined campaigns which promote smoking. "The international tobacco industry's irresponsible behavior and its massive advertising and promotional campaigns are direct causes of a number of unnecessary deaths," a WHO report said. "Wherever you go in the third world," observed Roberto Masironi, chief of WHO's Smoking and Health Program, "you will be told that years ago lung cancer was not present." According to the United Nation's Food and Agricultural Organization, tobacco consumption is dropping by 1.1 percent a year in advanced countries but increasing by 2.1 percent a year in developing countries.

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Lord, I believe . . .

Lord, I believe, but unbelief and doubt are never far away. I was raised and have spent my life in a believing community. Whenever I ventured out, it was always with a line attached to the fellowship, like a wise cave explorer who makes sure he can find the way back.

I live within a radical tradition, one that pushes me rather than holding me back. I never expect to fully explore the depths of meaning and the call to discipleship found in the history of my people, reaching back through Jesus and the New Testament to the psalms and the Old Testament prophets.

For this reason, I find the Bible an adequate devotional book. The Bible and books that help to illuminate the Bible can excite me more than any current "devotional" writings which I have stumbled upon.

But I went to the Ministers Week at Eastern Mennonite Seminary, where the emphasis was on "Cultivating the Disciplined Life." The program itself was a discipline beginning with organ music at 8:00 a.m. and concluding with a late-night lecture. In between there was directed activity almost every minute of the day, so much so that I felt led to skip a feature or two to maintain a sense of well-being. Disciplines were really in the air. (See the news story, page 97 of this issue.)

The disciplines most talked about were not physical or intellectual, but spiritual—the cultivation of the spiritual life. Fourteen different classes considered aspects of discipline, from wellness to worship. Since no one person could attend more than one class, each got only a partial view of the possibilities.

But an overview was provided by visiting speaker Dallas Willard, a Quaker cum Southern Baptist from the University of Southern California who declaimed learnedly on the theme "Exercise Unto Godliness: A Theology of the Disciplines for the Spiritual Life." He described a comprehensive program of disciplines, enough almost to take your breath away. There are, he said, the "disciplines of abstinence," things you don't do for the sake of a closer walk with God. These he described as solitude, silence, fasting, simplicity, frugality, chastity, secrecy, sacrifice. But, he would hold, it is not enough to be negative. There are the "disciplines of engagement," positive things to fill the vacuum created by the abstentions. These he described as study, worship, celebration, confession, service, prayer, fellowship, submission.

Well! Who is sufficient for all these?

Each of us must devise a pattern of spiritual disciplines that fits us, and not all can be expected to operate in the same manner.

In contrast to Quakers, Mennonites have not been noted for an emphasis on solitude and meditation. Our disciplines have leaned toward the maintenance of community—the relation to one another before God instead of to God alone. Our disciplines have tended to be of the practical sort—taking care of the land, baking good bread, and getting to committee meetings on time. Our assemblies are more noisy than silent as the traditional Quakers'. Sometimes we are uncomfortable with silence.

Without abandoning the ethical urgency and sensible pragmatism of our own tradition, we may enrich ourselves by taking a few notes from others, including an emphasis on spiritual disciplines. Not everything in the Bible supports these spiritual disciplines. Indeed Jesus and some of the prophets at times raised questions about them. Isaiah 58 is actually *against* fasting.

What is wrong with fasting? The prophet has observed that in practice ritual fasting has become a substitute for the practice of righteousness—and this is a higher priority. If we must choose between prayer and righteousness, righteousness is higher.

One is reminded of the doggerel about the Puritans who, it is said, upon arrival in the new country

Fell upon their knees,
And then upon the Aborigines.

Or of one of the early 20th-century industrial moguls, whose name escapes me now, who would gather friends together to sing the hymn:

Take my silver and my gold,
Not a mite would I withhold.

Then on the next day he would go out and practice the sharpest business dealings the law allowed. Such persons were not being well served by their disciplines. As I perceived the emphasis of the Ministers Week at EMS it was concerned to avoid such hypocrisies as well as to avoid making spiritual disciplines a legalism.

I did not find it within myself to respond to all of the disciplines promoted at the meeting. But I was stirred to give attention to one or two. As outlined, the discipline program could give the impression that one would have time for nothing else or that they could not be kept without the provision of a regular time and place.

But I am convinced that some of them can be adapted to even an editor's jackrabbit schedule. A Bible and a journal can go along almost wherever one goes. And I intend to take both more seriously.—*Daniel Hertzler*

February 12, 1985

GOSPEL HERALD

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Contact with the entire spectrum of Mennonite life shattered Bruce Madara's stereotype.

Story inside.

No black cars, not many beards or plain clothes, but Christlikeness aplenty

by Bruce Charles Madara

One morning in early June, I went to visit the local Mennonite Church. Of these people I had heard and read a little, just enough to set up stereotype images in mind—surely they were all Amish-farmer types, plain clothes, beards, the works, but maybe cars instead of horses and buggies, black cars, no doubt. Noting in the newspaper when their services were held, I made up my mind to go see if there might be anything spiritually good for me among these people.

As I made my way across town, glimpses of my spiritual journey over the years flashed momentarily to mind. I was a youth without much good church upbringing, but a measure of spiritual searching. By age 30 I had experienced an Adam-like fall due to strong drink. Nontheless, calling on Christ, I was uplifted and renewed by him, and encouraged by him, among other things, to find my true spiritual brothers and sisters here on earth.

Here I found a people of God who took him very seriously, who tried to worship him and study his Word with their hearts as well as with their lips and hands.

Searching. There followed several years of searching, but never resting content with such people as I found: fellow-worshipers who did not seem to care if you came to church or stayed away; church people seemingly more concerned with secular life than Christian walk, with parking lots than with needy souls living right down the street from the church; teachers and pastors who read the Bible as a matter of course like amening every prayer, while drawing Scripture or Jesus into what they had to say very little.

Indeed, Jesus it was, and his way for us, that I wanted very much to be studying, to hear preached, to see lived out in the lives of those church people, so that I could learn to go Jesus' way better myself. But it was not to be found.

So here I was on that Sunday in June, about to go into the local Mennonite Church. Odd, there was not one black car in the parking lot. And inside, neither beards nor plain dress were common. However, I did find a most warm welcome. I joined in with spirited unaccompanied singing, heard Bible-based and life-challenging preaching, and later was welcomed into a Bible study group.

A people of God. Here I found a people of God who took him very seriously, who tried to worship him and study his Word with their hearts as well as with their lips and hands. From the warmth, joyfulness, and caring that they extended to this stranger among them, I found them a people who not only *worshiped* Christian, but *lived* Christian. For that month of June I continued with them, always much blessed.

But then I stopped going to church there. I felt my worship of God incomplete without a few symbols and a little more liturgy than what Mennonites used. Among these people I had experienced Christ, but at that time I did not believe I could worship properly without man-made bridges or guideposts to God, such as great lovely church buildings, candles, cross, choirs, and the prayers and responses of a prayer book.

A little later I started to attend another church, one where they used such helps to look heavenward. There was a fine old church, big lighted cross up front, beautiful choir, a comforting set of motions to go through every Sunday, the worshipful morning topped off with the pastor's college-polished, social-gospel, thinking-man's kind of message.

Nine months I attended there, but somehow I did not feel at home and did not feel so brotherly to those people. I prayed to God to show me what was the matter, and where else I ought to go to church if not there any longer.

Bruce Charles Madara, Pottstown, Pa., works for Kiwi Shoe Polish Company. He attends Pottstown Mennonite Church.

GOSPEL HERALD Volume 78 Number 7

Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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Not helped by liturgy. And did not the Father above show me that while other Christians may be helped by liturgical bridges, I was not really helped? Moreover, did God not get it through to me so clearly now that wherever I went to worship him and study his Word, it could not be any church where the Bible was just one more fine ornament lying up front to be picked up and used now and then, where the teaching and preaching somehow did not uphold God's Word first and last, where so much of the everyday, selfish, materialistic world was so evident in all the conversations and lives of the people, and little of Christ and his way?

Likewise, when I thought to go to a small, nondenominational church full of Bible preaching and smiling, clapping, born-again people, I believe that God led me to question if such emotion-filled worship was for me, if such people did not leave unfavorite and hard parts of the Bible out of their preaching and out of their Christian walk, if such a church was not too world-approving and government-supporting for my good.

In all the time since I had left the Mennonite Church the previous summer, there often came back to mind the memory of my time spent with Mennonites—their friendliness, their genuine caring for me the way I am, their Christlikeness. I felt led to find out what Mennonites are really all about through their writers, for I have always been a man given to much reading and studying. It was Wenger, the Augsburgers, even old Menno himself who showed me without spiritless theology, in lively, clear words, just what Mennonites are all about.

I, who have spent so many years of my life among proud and aggressive and demanding people, do have much to learn from my Mennonite brothers and sisters.

The reality of Christ. Not black cars, beards, and plain dress, though some lean that way. Nothing at all to do with appearances and pretenses to the world. But the reality of Christ in all their lives, and his very words taken very seriously—all his words. And what Christ told us to do, these Mennonites pray and study and work hard to express and live out in their lives, not for a moment fearing the world's opinion nor ever lamenting the possible cost or loss.

Amazingly, during this time of studying and praying in my life, an elder of the local Mennonite congregation ran into me and warmly welcomed me back. The new pastor visited and dialogued with me. So, what else could I do but return to the Mennonite Church in town?

All in all, I have been richly blessed. I have gotten used to the plain church and service. I have learned that as long as there such singing and testifying and praying and preaching from the heart and according to God's Word as there is here, my inner self can really be lifted heavenward without the bridges and guideposts that I used to need.

Also, I seem to have fitted into the strong, family-like fellowship of the church, something as a single man I did doubt for a time being able to do. I started to feel myself part of the family of this church when I missed going one Sunday and the next Sunday someone said, "We missed you last week," when the retired pastor kindly shares with me his inspiring books and tapes and life experiences, when families welcome me for Sunday dinners, when you just cannot rush out after the service because everyone has a sincere word of greeting for you and worthwhile conversation on what counts in life.

Entire spectrum. Above all, the entire spectrum of Mennonite life at church—worship, preaching, studying, and fellowship—seems to be just what a New Testament, Bible-believing, Christ-following church should be doing. At least *almost* all that they do, for I would like to see a little more of a witness to the spiritually hungry and searching as *I* once was. But not the often disturbing, gospel-minimizing kind of witnessing of some other churches bent on building up ever greater numbers of "saved" people.

Perhaps Mennonites already do a good enough witness in their individual lives, by their humility and nonresistance and charitable giving to others in need. I, who have spent so many years of my life among proud and aggressive and demanding people, do have much to learn from my Mennonite brothers and sisters. I have a long way to go to be like them.

Although I have not yet made up my mind to join the church, I seem to have given up looking for the right church for me. Where else could I go and find such warm and caring people, such Christlike people?

I remember once looking through *The Martyrs Mirror* and finding a sketch of an early Anabaptist fleeing his persecutor. When the persecutor fell through ice on a frozen pond, the Anabaptist turned back to help him out, to the amazement of other people standing on the opposite bank. In local Mennonites I have befriended I have seen similar kindness being lived out. The great words of their writers and indeed the very words of Christ are made alive and lived out in their everyday lives.

As I see it, such people may just be worth my while to stick around with for a few years, or maybe for eternity.

Mildred

Hands like crinkled parchment,
Voice as soft as the dawn;
Alone she sits and muses
Of home—one to come,
The other long gone.

—Beulah L. Diffenbach

From those over 80: recalling the birth of *Gospel Herald*

"Do you remember the birth of *Gospel Herald* on April 4, 1908?" That was a question asked by current editor Daniel Hertzler "to those over 80" in the December issue of *Mennonite Church News and Notes.* The responses will all be published in *Gospel Herald.*

Stella J. Gerig, Sarasota, Fla.

Sure I remember the birth of the *Gospel Herald.* I was 11 years old then and the *Herald* was the main paper in our home. I have had it in my home ever since.

Ruth Mumaw, Elkhart, Ind.

I am 88 years old now, and I was 12 when you started with *Gospel Herald.* I remember it, but cannot remember anything special about it as I look back. My folks took the *Herald* at that time. We have been taking *Gospel Herald* for a long time, and I always look forward to when it comes, and enjoy reading.

We have two copies of *Herald of Truth*—one May 15, 1886, and the other 1892. The 1886 number has the obituary of the great-great-grandfather of my husband, Enos, born in 1818. The copy is very brittle and almost falling to pieces.

I think the *Gospel Herald* meets the issues of the day much better now than in times past.

Elva May Roth, Morton, Ill.

Yes, I do remember when the *Herald of Truth* was replaced by the *Gospel Herald.* The former had been part of our family as far back as I can remember—and even before—as my grandfather, John Ringenberg, a pioneer minister in northern Indiana, subscribed to both the German and English editions as long as he lived. In 1908 I was only nine years old, but I remember that the *Gospel Herald* was somehow a merger of the *Herald of Truth* with a publication named the *Gospel Witness.* I did some reading of the *Gospel Herald* from the beginning. Much of it was over my head, I'm sure, and I read what I did chiefly because reading matter in those days was very limited.

The *Gospel Herald* was in our family until the mid-twenties. Due to conflict of the churches with the dictatorial conference, my home church seceded from the Indiana-Michigan Conference in 1924. After a few years as an independent congregation, we affiliated with the Middle District of the General Conference. During this transition, the *Exponent* was the voice of those in conflict. We also became acquainted with *The Mennonite.* During the following years it was read as our church paper.

In 1956 I came to Illinois and became a member of First Mennonite Church of Morton. I then again received and read the *Gospel Herald.* So since that time I've read both it and the *Mennonite Weekly Review.* All these have enriched my life.

I do appreciate the *Gospel Herald.* The articles are well chosen, its interpretation of life in our church helps in understanding of our place in the family of church denominations. I see the time coming, hardly in my lifetime but surely sometime, when there will be another merger—that of the *Gospel Herald* and *The Mennonite.* God bless and and use *all* our publications.

Elsie J. Yoder, Orrville, Ohio

I was seven years old when the *Gospel Herald* was started, and my parents, Samuel and Mary Yoder, always got the *Gospel Herald.* At that time we lived at Holden, Mo. Then in 1911 we moved to Kent, Ohio.

August 1, 1965, I started to work at the Mennonite Home at Rittman, Ohio, until September 6, 1974. I read the *Gospel Herald* there. Of late, friends shared it with me.

John E. Sommers, West Liberty, Ohio

We lived at Louisville, Ohio. I was born there on March 6, 1894. I remember a little of the *Herald of Truth* and then when the *Gospel Herald* started. The *Gospel Herald* has been a great help to me and my family in our Christian life. I was deacon at the Beech Church about 30 years. I was married to Bertha Taylor in 1916. We have 10 children (all living), 39 grandchildren, 44 great-grandchildren, and one great-great-grandchild. In 1982 we sold our place at Louisville and moved to the West Liberty Homes apartments known as Green Hills. We have one son, Merle, living near here.

David L. Christophel, Mount Joy, Pa.

I was born on May 2, 1907, so I would not know anything at age 11 months of the first issue. But I do have a copy of *Gospel Herald* volume 1, number 1—April 4, 1908. I would like to know how many copies are around yet.

I do appreciate the *Herald* and its contents. The lead articles are very good. Also church news keeps the readers informed about what is going on in the church as a whole. Also, "Readers Say" brings out the weakness in individuals so the readership has a better level of understanding. If I would prefer writers, it would be Robert Baker. In most of his articles he points a finger at someone he is writing about, but at the end of his article he is pointing three fingers at himself. That is *humility.*

Martha L. Buckwalter, Lancaster, Pa.

Yes, I remember when the *Gospel Herald* was first published. My father was a firm supporter of the Mennonite Church and subscribed to *Gospel Herald, Christian Monitor, Words of Cheer,* and *Beams of Light* as they came out.

When the *Gospel Herald* was first published, I was nearly 11 years old. I lived on a farm five miles east of Lancaster, Pa., and attended Mellinger Mennonite Church.

There are many features in the *Gospel Herald* that I have enjoyed. I hope it will always be faithful in upholding the Word of God.

Earl D. Yoder, Lansdale, Pa.

I am a chaplain at Dock Woods Community. In Dock Terrace, our skilled nursing facility, we have a resident by the name of Mary Bean. She was born March 6, 1899, and was the daughter of Bishop Warren G. Bean, western district of Franconia Conference. Mary was baptized and became a member of Upper Skippack Mennonite Church on March 7, 1915.

Mary tells me she remembers the birth of *Gospel Herald.* She stated she also remembers how her father, who was quite a reader and very supportive of church periodicals, received the *Herald of Truth,* then later of him reading the *Gospel Herald.* Though she feels the *Gospel Herald* always had good editors,

she recalls how Daniel Kauffman was one of her father's favorites.

Mary said she always reads the editorials first, then turns to the front page. Mary also recalls what to her was a very dramatic and meaningful experience related to the *Gospel Herald*. In 1920, she was struggling with an important personal decision, and recalls very vividly how she received what she feels was a "word from the Lord" through a poem entitled "Patience" as found in the *Gospel Herald* that week. She still has a copy of it in her scrapbook, and told me she still at age 85 needs much patience.

It is Mary's feeling that we as members of the Mennonite Church should support the *Gospel Herald*, which is the voice of the Mennonite Church. She feels we discredit the church if we do not support our church papers.

Frank N. Hertzler, Elizabethtown, Pa.

Yes, I am over 80. My birth date was January 10, 1885, so that makes me over 100. So the *Herald of Truth* was born before I was. I was married on September 29, 1908, and I subscribed for the *Herald* at that time and have been getting it ever since. I always look through the entire issue and read most of it. Yes, I remember the concern our brethren had for the future of the Mennonite Church.

P.S. from daughter Kathryn Hertzler: Frank Hertzler lived a few miles from Mt. Joy along Chiques Creek, and went to Salunga Church in 1908. That is when he first received the *Gospel Herald*. We now attend Steelton Church, which he helped to start in 1936. He just celebrated his 100th birthday on January 10. They had a special service at Steelton on January 13 in his honor, and then a dinner, too. We both can say that *Gospel Herald* is a wonderful paper!

HEAR, HEAR!

Economics as if Mennonites mattered

To my mind there exist but two important questions in life, one of which is the question of economic survival. Before a man's stomach is filled he is unlikely to ask the second question: is life worth living, now that I have filled my stomach?

Traditionally, Mennonites in North America, unlike many of their fellow citizens, had little trouble filling their stomachs and hence proceeding to the luxury of indulging in the second question. Traditionally, Mennonites have been an agricultural people, and it is only a recent phenomenon, to my knowledge, that North American Mennonite farmers needed a get-together to discuss economic problems pertaining to farming. Traditionally, in other words, Mennonite farms provided for filled stomachs. But times have changed and more and more frequently we see Mennonites moving out of agriculture into other sectors of the economy.

Gospel Herald published a few articles last year which pointed to the Mennonites' move to the cities and to the consequent breakup not only of families but of the traditional Mennonite rural community. The community not only provided food for its members but also economic security to those who could farm no longer by virtue of the integral role the old and disabled played in those communities. Those who ventured to North America's cities may know how to fill their children's plates today but in absence of a binding community may well run into economic problems should doom befall them unexpectedly. Whom would the city Mennonites turn to? Presumably not so much to their fellow city Mennonites but to their equity, or some government agency, or even to their relatives and friends once left behind in rural North America.

In a word, the Mennonite social composition is changing. There are now more city dwellers among our ranks. What do they do to fill their stomachs? Well, my hunch is that the majority of them work in what economists call the "service industry." That is, they work in banks, insurance companies, Menno Travel Service. They work as teachers, they own repair shops, they are lawyers, doctors, nurses (economists also, yes!), and so on. Bringing it to the point: they don't *produce* anything. Unlike the farmer Mennonites, the city Mennonites—on the whole, that is—don't produce things. They don't produce watches, pens, light bulbs, washing machines, books (they write and sell them, yes, but they don't *make* them, do they?), bricks, locks, and cars. What about toys, shoes, paper, chemicals, computers, tools, sewing machines, and tanks (Menno forbid!)? Even children they produce less, I understand, than the farmer Mennonites.

So far, then, I made two points: first, even Mennonites need to somehow secure their economic survival and, second, city Mennonites have chosen to do so by not producing anything. Now here's a question: who *does* produce the things which secure the economic survival of all of us Mennonites? Well, the non-Mennonites, of course! Or better still, the non-city-Mennonites.

And here's the third point: how many Mennonites have been laid off in the steel-industry slowdown? How many Mennonites have been laid off in the auto-industry slowdown? Indeed, are there *any* unemployed Mennonites around? Yes, I should think so; but I would also suspect that at any one point in time there are less Mennonites unemployed than among the populace as a whole. Get the point? No?

You see, over the past few decades we have become very sympathetic to provide a little MCC help to the poor of the less developed countries because we have somehow become convinced that we are really living off their backs (we are securing our economic survival at their expense, that is to say). I am saying, yes, all that is true, but it is also and only a half-truth: we are also living off the backs of our unemployed neighbors. We city Mennonites dwell well in comparatively stable jobs in the service industry. Why do we live off the backs of the unemployed? Here's an answer: the tendency in our economy for the past decades has been to continuously cut back on the jobs available in the productive industries and to shift those jobs over into the service industries.

Now, it was partly *because* of the service industries that the jobs in the productive sectors of our economy were cut since all of the plant automatization, robotization if you will, was invented, planned, implemented, monitored, and what have you by the people in the service industries; in particular scientists, technicians, and the whole cohort of managers. Better and ever more sophisticated banking, insurance, and legal services did their part as well.

So, what is the point of the three points? To rag the city Mennonites? No. To induce Mennonites to get unemployed quickly (to fulfill our unemployment quota)? No. To introduce a new Sunday school topic? Oh, that's a good one! To have us all move back to the land and build a fence around ourselves? No. To raise our level of economic understanding and our social awareness? Yeah, also, but that's a lame duck, really. To get us all moving to *do* something? Ha, no; as Robin once said: "Don't just *do* something, *stand* there!" No, like any good author of any respectable piece of literature, I simply won't tell you! Perhaps, though, this much: read it over again.—**Jurgen Brauer,** *South Bend, Ind.*

Prayer for peace

by D. Lowell Nissley

Lord, teach us to pray.
The world is so full of pain and politics,
how can we know how to pray.
We are even afraid to pray.
We are afraid your Holy Spirit just might lead us to:
write a letter
talk to a friend
attend a rally
or be identified by our business associates or neighbors
with those who oppose instruments of war.
Lord, it may not even be good business.

We thank you, Lord, for Jesus, the prince of peace.
We thank you for the people of our churches who have concern.
We thank you for their deep commitment to your will, and for their love.
We thank you for their willingness to sacrifice.
We thank you for the many evidences of the Holy Spirit in the life and ministry of our churches for the sake of peace in the human heart.
We thank you that peace is possible.
We thank you for minds to think and to reason.
for eyes to see,
hearts to feel
hands to minister.

Give us, Lord, the mind of Jesus
so we may think clearly apart from national patriotism and self-interest.
Give us the eyes of Jesus
so we may see the beauty in others—even the Russians, the Koreans, Cubans, Americans, even as Jesus saw Judas and loved him, and served him bread and the cup, and washed his feet.
Give us the eyes of Jesus so we may see the world as he saw it.
To see beyond America
To see that love is not restricted by parochialism
To see that Jesus came into the world not to separate himself
from some but to identify with all so he might feed them,
heal them, teach them, and die for them.

Give us the heart of Jesus
So we may weep over Miami, New York, Moscow as Jesus wept over Jerusalem.
So we may love even the unlovely, even those whom some would define as our enemies.

Lord, we pray for peace
Not for our own comfort
Not out of pious piety because prayer is a good thing
Not so prosperity will prosper
Not for our own safety
We pray for peace for the same reasons Jesus prayed—because of the compulsion of love.
He loved us so much—the Irish, the Jews, the Russians, the Germans, that he gave his life so we might *all* have peace.
We pray for peace in Siberia, Guatemala, Africa, Europe, China, Afghanistan.
We pray for peace because our survival is at stake—the world of your creation.
We live in a nuclear age where the touch of a button
by mistake
by terrorism
by malfunction can destroy your whole world.

We pray for those in authority
President Reagan
Mr. Gromyko
Prime Minister Thatcher
Those in the Pentagon, the United Nations
For those negotiating arms control in Switzerland, and for peace in Beirut and Jerusalem.
Give them wisdom and reasonable minds. Help them see the futility of military mentality.
Forgive us, Lord, of our misplaced priorities.
We have discovered it is more comfortable to just smile, go about our daily tasks, and leave peace to others.

We have given priority to houses over the Holy Spirit
Security over seeking your will
Cars over compassion
and life over love.
Forgive us and have patience with us.

Lord give us the mind of Jesus and fill us with your Holy Spirit to feel and to know what all that means for Jesus' sake.

Amen.

D. Lowell Nissley, Sarasota, Fla., is coordinator of Winter Voluntary Service in Florida for Mennonite Board of Missions. This is a prayer he offered at Bahia Vista Mennonite Church.

Herald Press

Resources for growing congregations



Ventures in Discipleship
by John R. Martin

Explore the meaning of Christian discipleship in this 23-lesson handbook. Each lesson contains biblical material, Anabaptist writings, contemporary writings, a spiritual exercise, and an exercise for developing a discipling skill. Carefully field-tested, this handbook will strengthen a congregation's spiritual discipline with focus both on the content of discipleship and the process of applying discipleship to life.
Paper $12.95, in Canada $16.85

When a Congregation Cares
by Abraham and Dorothy Schmitt

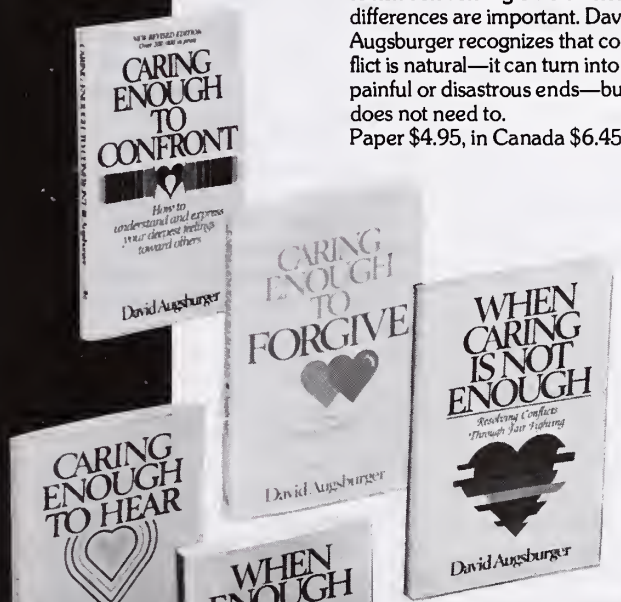
The authors share a model for caring in crisis situations in the congregation. Rather than just exhorting persons to care, they illustrate how to care. Their purpose is to stimulate more churches to meet needs through a team approach. Crisis situations such as distress in marriage, divorce, and financial setbacks are used to illustrate how the team can interact in a healing process.
Paper $6.95, in Canada $9.05

Spirit Fruit
by John M. Drescher

Explore the meaning of the fruit of the Spirit. How did it appear in Christ's life and how is it expressed today? The author stresses the importance of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control in our everyday life. "It is simply written, avoiding theological terms with a style and format that make it adaptable for daily devotions, group study, and sermon support." —*Church and Synagogue Library Association*
Paper $6.95, in Canada $9.05

The Caring Enough Series

by David W. Augsburger



Caring Enough to Confront

For Christians that care enough to risk confronting others when differences are important. David Augsburger recognizes that conflict is natural—it can turn into painful or disastrous ends—but it does not need to.
Paper $4.95, in Canada $6.45

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When is forgiveness true forgiveness and when is it false? David Augsburger points out how important forgiveness is—how it draws people together, comes to terms with the past and then allows it to be truly past, and sets us free to meet genuinely with one another.
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Caring Enough to Hear and Be Heard

David Augsburger recognizes two sides to a dialogue — listening and speaking, hearing and being heard. Understanding both sides is essential to clear communication. Through a variety of illustrations and exercises you will learn to improve your communication skills.
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Thirty ways of working toward mutuality and equality that help readers grow in their understanding of a just, fair, and trustworthy relationship. David Augsburger provides clearly defined skills for fair fighting.
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When Enough Is Enough

The fifth and final volume in the Caring Enough Series. This book discusses giving up hopes to discover true hope. David Augsburger discusses false hopes and true hope, hopes learned, hopes that mature, and hopes that die. This book for the nuclear-age reader reveals how we can find hope after we have come to the end of ourselves and have given up all hope.
Paper $5.95, in Canada $7.75

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Herald Story Bible Series



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by Eve MacMaster

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CHURCH NEWS



John Lapp addresses the MCC annual meeting after his confirmation as the fifth MCC executive secretary. With him are Elmer Neufeld (center), chairman of the board, and Ross Nigh, vice-chairman of the board and chairman of MCC Canada.

Work in war zones discussed, new executive secretary commissioned at MCC annual meeting

Snow and high winds were offset by a warm welcome from the Swiss-Mennonite community of Berne, Ind., when Mennonite Central Committee members gathered for their annual meeting, Jan. 25-26.

The MCC board, meeting at First Mennonite Church, discussed plans and budget for 1985 and gave special attention to work in areas of conflict.

That discussion preceded a decision to place two health workers in contested areas of El Salvador—areas of great need that lie between zones controlled by the government and zones controlled by guerrilla forces.

Rich Sider, director for Central America, described one town where MCC hopes to place a nurse: "There are 2,000 displaced people living in horrible conditions. Disease is high. Food supplies are low. But the biggest problem is that people have no sense of hope."

An MCC health worker from the government-controlled area has visited this town weekly in recent months and feels a strong calling to move there. Suffering is great, because health care and other services are rarely available.

As well as placing nurses in two such towns, MCC hopes to provide emergency aid, including food, clothing, and health and agricultural supplies, through church leaders.

The board shared Sider's concern that such a placement not be made lightly, since there is little security in these contested areas. Board members asked if MCC should send workers into areas of known danger.

Margaret Metzler, board member from Kokomo, Ind., who was once a missionary in war-torn Vietnam, expressed sentiments shared by others on the board. "There is risk, that is true. But we are called to be where the suffering people are. I am not encouraging taking foolish risks. But where did Jesus say to save our lives?"

This opened a wider discussion on work in conflictive areas, with note made of MCCers currently serving in such unstable areas as Lebanon, Guatemala, Ethiopia, and Sudan, as well as past placements in times of war in Vietnam, Nigeria/Biafra, Algeria, and Europe during the 1940s.

The board also said there is some feeling among constituents that MCC workers in Central America are sympathetic to leftist movements. Sider, who earlier worked in Guatemala, noted that "we have worked very hard at dealing with people on all sides of the conflict. We send food to rightist El Salvador and to leftist Nicaragua." It is difficult to take sides when one has formed deep personal relationships with people on both sides of the conflict, he observed.

Immediately prior to the annual meeting, the MCC Executive Committee approved a proposal that MCC's programs in Ethiopia be administered by a staff person from MCC Canada. The program will continue to be coordinated as a part of the wider Africa program and the Canadian staff person will be responsible to the MCC Africa secretary.

The transfer of the Ethiopia program from MCC in Akron, Pa., to MCC Canada in Winnipeg, Man., will be arranged following guidelines of the "Memorandum of Understanding" among MCC, MCC Canada, and MCC U.S. This memorandum encourages MCC to identify significant ways for MCC Canada staff to have direct administration in the overseas program.

The board approved a 1985 budget calling for $29.4 million in expenditures, including material aid valued at $10 million. To meet the cash portion of the budget will require a 7.3 percent increase in constituency contributions over that received in 1984. The largest expenditures will be made in Africa, where there will be major food aid and development programs.

MCC's 1985 plans also include programs in Asia, Middle East, Europe, Latin America, and North America. At the year's beginning there were 909 workers in 51 countries, including staff in North America.

The board discussed a request by several staff members that MCC not withhold their income taxes, to allow them to withhold a portion of their taxes as a protest of the dollars used for military purposes.

They agreed that the executive committee should appoint a task group to consult broadly within the MCC constituency to review historical positions on this matter, to examine alternative responses, and to bring a recommendation to the executive committee and annual meeting on alternative courses of action.

This approach "moves from a simple decision of whether MCC should withhold taxes to stepping back and reflecting on the overall situation before recommending any one solution for the MCC board to accept or reject," it was said.

Members noted that the Mennonite Church and the Conference of Mennonites in Canada are studying this issue, that the General Conference Mennonite Church has completed such a study, and that efforts will be made to learn from those studies.

The board formally commissioned John Lapp of Goshen, Ind., to serve as fifth MCC executive secretary. Lapp, who was named last April, will not assume active duties until May 1. In the interim he will visit MCC overseas programs and be engaged in study. Lapp is a native of Lansdale, Pa.

He succeeds Reg Toews, who has been chief administrative officer of MCC for the past three years. Toews will continue in that position until May 1, when he will become associate executive secretary for administration and development. Toews, who is originally from Steinbach, Man., served in a similar role, 1977-81. He received warm recognition from the board and staff for his years at the head of MCC.

William Snyder, executive secretary for 24 years prior to Toews, was also honored at the meeting. The board named him a life member of MCC and granted him the title of executive secretary emeritus. Snyder has served as special assistant to Toews and will retire on June 30.

The MCC board, which meets annually, consists of 37 representatives of various Mennonite and Brethren in Christ bodies, regional MCC offices and MCC Canada, and members-at-large. An 11-member executive committee meets four times yearly in addition to the annual meeting.

New board members welcomed at the 1985 meeting were David Chiu of Saskatoon, Sask., member-at-large; Ron Mathies of Elmira, Ont., MCC Canada; Miriam Mumaw of Arlington, Va., Mennonite Church; Eugene Seals of Southfield, Mich., Mennonite Church; and Donald Shafer of Upland, Calif., Brethren in Christ Church.

-Kristina Mast Burnett



Board member Eugene Seals asks questions about the SELFHELP program during the MCC U.S. annual meeting. With him are (left to right) John Rempel, Phil Schmidt, Juan Martinez, and Jean Shenk.

Farm crisis discussion dominates MCC U.S. annual meeting

Reports on the farming crisis in America sparked discussion at the sixth annual Mennonite Central Committee U.S. board meeting on Jan. 24 at Brookside Evangelical Mennonite Church in Fort Wayne, Ind.

After a brief review of how widespread the crisis is, MCC U.S. executive secretary Wilmer Heisey reported, "Many farmers are active in the life of the church. They have given generously to church work, missions, and MCC. Now they are hurting and hesitant to ask for help. How should we respond?"

Heisey said that the first calls for help on the farming crisis came to MCC U.S. last April. Participants in the Faith and Farming Conference held in November appointed a committee to develop a grassroots organization for communication and support among farmers. But there is an immediate need to address the crisis many farmers find themselves facing right now, he said.

Juan Martinez from Selma, Calif., reminded the board that West Coast farm laborers are also in trouble. Elmer Neufeld of Bluffton, Ohio, and Norman Shenk of Salunga, Pa., observed that others in the church, especially those in urban areas, are experiencing need as well.

Heisey reminded the board that much of the resource for meeting need is in the communities where the crisis is happening. He said the only help that MCC U.S. could give in the crisis would be to serve as a catalyst for bringing resources together.

Board moderator Anna Junkhe of North Newton, Kans., then introduced a group from the Church of God in Christ, Mennonite (Holdeman), headed by John Becker of Newton, Kans. Junkhe commented that the Church of God in Christ Mennonites are responding in creative ways to help farmers in financial trouble.

Becker then outlined for the board the approach his church takes toward anyone who is in economic trouble, not only farmers. He said that the deacon responsible forms a counseling body to meet with the person. At their first meeting the person "lays all the cards on the table" and is expected to share details of financial involvements with the deacons for the purpose of counsel.

Vernon Wiebe of Hillsboro, Kans., suggested that the direction to go is toward local accountability and humility. "Maybe MCC's role is to provoke local congregations to deal with its hurting members in a Christian way. What about sending a prophet to remind people what to do?"

The board then appointed a special task force to "develop a workable plan for establishing a farm crisis mutual aid response, which will include a counseling resource and develop models for local congregations." The task force, which was to hold its first meeting on Feb. 11, consists of Donald Gingerich of Parnell, Iowa; Walton Hackman of Hatfield, Pa.; Marvin Penner of Beatrice, Nebr.; Dwight Stoltzfus of Goshen, Ind.; and Robert Yoder of Eureka, Ill.

The board also heard reports from the seven MCC U.S. program departments. Board members expressed disappointment in the need to cut program in Georgia and Louisiana. MCC U.S. expenses have increased, and Heisey reminded the board that up to one third of the MCC U.S. budget is related to international program.

Blizzard fails to stop Education Conference at Laurelville

The annual Congregational Education Conference at Laurelville Mennonite Church Center, Jan. 25-27, opened with "devotions for travel-weary pilgrims" led by Michael King, pastor of Germantown Mennonite Church in Philadelphia.

The title was particularly appropriate, owing to a brief blizzard that had slowed, and even temporarily halted, the 80 participants en route from Indiana, Ohio, Virginia, Maryland, and eastern Pennsylvania. More than 110 had registered, but some could not arrive.

But the powder of new snow on top of a previous foot added much to the natural beauty of the weekend, as well as to the sense of community stirred around crackling wood fires and over cups of hot coffee.

Perry Yoder, newly appointed associate professor of Old Testament at Associated Mennonite Biblical Seminaries, challenged the group early on. Yoder and his family spent the fall in the Philippines, where he observed "base Christian communities," and he spoke of the experience during Saturday morning's session.

The communities originated in Latin America as a form of lay ministry within the Catholic Church. Both there and in the Philippines, they have become tools for "conscientization" as well—helping the poor to understand their social, economic, and political, as well as spiritual, reality and from there enabling change to happen.

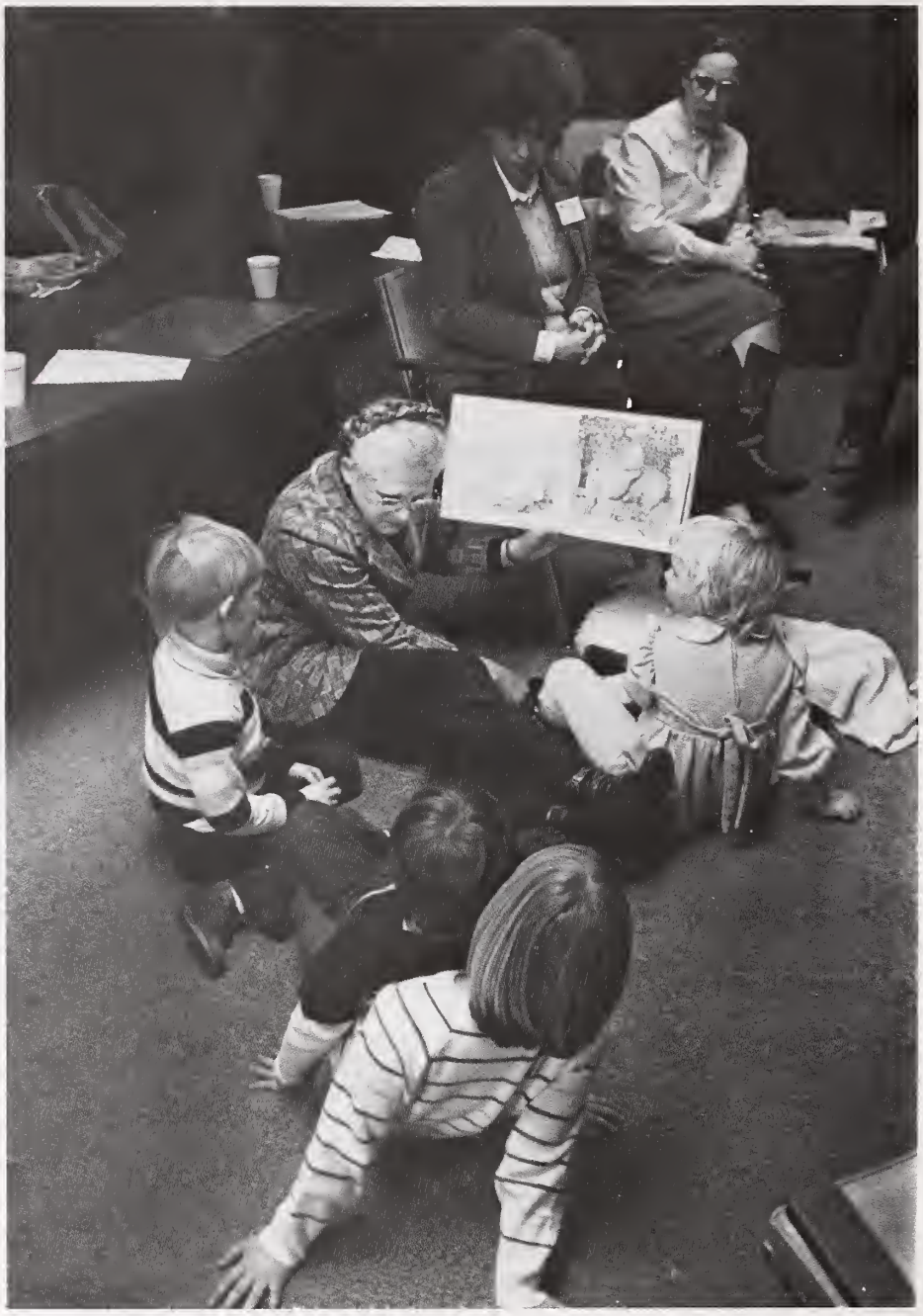
Yoder termed that understanding "conversion." He called Mennonites, as largely middle-class, affluent, status-quo Americans, to identify with the poor in places like Central America and the Philippines and to experience that conversion. In keeping with the conference focus, "Teaching the Bible in the Congregation," he outlined some ways the Bible can be used to accomplish "conscientization" and conversion.

His words spawned discussion that continued all weekend. Mennonite Board of Congregational Ministries staff person Marlene Kropf's subsequent presentation on Saturday afternoon on teaching the Bible with visual arts, and Michael King's Sunday morning input, "Teaching the Bible as Story," as well as the various interest-group seminars on Saturday, kept generating comments and questions harking back to salvation and what it means to demonstrate the Christian life, issues raised by Yoder's presentation.

Throughout the conference, however, participants seemed free to share their questions and even disagreements within a spirit of trust. Credit for some of that must go to the worship services held both evenings and both mornings.

Karen Moshier Shenk of Scottdale, Pa., was largely responsible for planning and leading the services, drawing on various musical and liturgical resources. She led singing throughout the weekend, and the group was unanimous in its appreciation of her effort and talent. Saturday's worship had an added dimension of dance performed by members of Pittsburgh Mennonite Church.

The conference, which is sponsored yearly by Associated Mennonite Biblical Seminaries, Eastern Mennonite Seminary, Mennonite Board of Congregational Ministries, Mennonite Publishing House, and Laurelville Mennonite Church Center, ended with the Sunday noon meal and communion, patterned after the Church of the Brethren "love feast."—*Melanie Zuercher*



Marjorie Waybill, editor of Story Friends, *shows how to teach a pre-school Sunday school class during the Congregational Education Conference. Watching are Jean Sommers (left) of Howard-Miami Mennonite Church, Kokomo, Ind., and Mary Siegrist of Landis Valley Mennonite Church, Lancaster, Pa.*

READERS SAY

Harold E. Miller, Ventura, Calif.

May I add one more morsel to the Ron Sider stew? ("Are We Willing to Die for Peace?" Dec. 25). I would say first that I support Sider's call for new understandings and approaches. I trust that his proposals for radical solutions will not hinder serious consideration and discussion of his premises.

First, while Sider frequently uses the term "reconcile" and related terms in relation to the church and its mission, one has to wonder whether he equates reconciliation with "peace." True lasting peace at any level cannot exist without reconciliation, but "peace" as the term is generally used means only that there is no open conflict, no battles are occurring, and hostility is held in check for the moment. This kind of "peace" often is no more than a pause in the ongoing warfare. Reconciliation, on the other hand, refers to the restoration of harmony, a reduction in hostility, and a renewal of broken fellowships. Certainly the world, its persons, its peoples, and its nations need a witness of reconciliation from the Christian community. Sadly, Paul's statement in 2 Cor. 5:18 has not been taken seriously by very many. Paul is clearly indicating that Christ's work of reconciling man to God has been passed on to his followers. Extension of the call to include reconciliation of man-to-man and group-to-group is consistent with Jesus' teachings.

Second, the ministry of reconciliation undoubtedly requires diverse approaches for different circumstances. I can visualize situations, such as conflicts between tribal groups, in which a peace army such as proposed by Sider could truly exercise a reconciling function when interposed between the combatants. I find it difficult, however, to project any sort of conflict situation between superpowers in which interposition of a peace army would be possible physically. How would such an army function during an air raid? Or during a naval bombardment? Or in the event of a paratroop invasion? Or when missiles scream by overhead?

I do not mean to denigrate the idea of a peace army. Quite to the contrary, I would join Sider in urging the establishment of a well-prepared group of Christians devoted to the establishment of peace through the processes of reconciliation. An "army of reconcilers" could always function to promote peace in ways similar to some suggested by Bishop John E. Lapp. It would be costly, indeed, to acquire "the most sophisticated expertise in diplomacy, history, international politics, and logistics." And it would require a readiness to "die" to the normal demands of this world: lucrative jobs, personal fulfillment, establishment of families, security for old age. It could indeed require imprisonment and death. Do we have enough faith to accept Jesus' commission to be his reconcilers?

Third, I would make several observations: (a) In reconciling man-to-man or group-to-group a reconciler must not become a protagonist. To become a protagonist in any such conflict vitiates all of one's claims to be a reconciler. (b) There will be situations in which reconciliation is impossible. (c) There will be situations in which we cannot avoid becoming protagonists. Indeed, in reconciling man-to-God, we *must* be protagonists. In the growing conflicts between atheists and Christians no reconciliation is possible, unless the atheist abandons his position and seeks the face of Christ.

At points vital to the Christian experience, when reconciliation is not possible, or when it fails, the Christian must be prepared for martyrdom. Martyrdom in the reconciliation of man-to-man or group-to-group may be noble, but may also be futile. Martyrdom in reconciling man-to-God will sometimes be necessary, but it will always be glorious. Sider asks, "Are we prepared to pay the price?"

Daniel M. Hartzler, Orrville, Ohio.

Ron Sider wrote, "Unless comfortable North American and European Mennonites and Brethren in Christ are prepared to risk injury and death in nonviolent opposition to the injustice our societies foster and assist in Central America, the Philippines, and South Africa, we dare never whisper another word about pacifism to our sisters and brothers in those desperate lands." The article was an address given at Mennonite World Conference *(G.H.*, Dec. 25) almost five months ago.

There is an old saying, "The journey of a thousand miles begins with one small step." I'm curious as to what *action* Mr. Sider has taken. Is he willing to risk injury and possibly death as he suggests 100,000 of us should? I suspect Mr. Sider will leave the action of risking injury and death to others and continue only to preach the need to take such action.

John L. Fretz, Salem, Ore.

God bless Robert Roberg for his courage in writing "The Pleasure of Killing" (Jan. 8). I am not quite sure from what he says if he objects only to the "pleasure" or if he also objects to the "killing."

I agree with his thinking on hunting. There are many Christians, however, who believe in no kind of killing. I have never owned a gun, in fact, have shot one only once in my life. For over forty years I have lived as a nonresistant vegetarian Christian Mennonite, although raised to think killing for food was acceptable.

Whenever this subject surfaces it can lead to misunderstanding, judgments, suspicion. Following such a different lifestyle is not particularly easy, especially since we Mennonites have long been noted for our involvement in most stages of the meat-producing industry.

Is it possible to imagine the time when we nonresistants have the courage to speak out on this subject in the same way we do about foreign relief, Mennonite Disaster Service, peace and nonresistance? How really different should followers of Christ live than the rest of the world about us?

James & Beth Leaman, Philadelphia, Pa.

We wish to give a strong word of affirmation for your editorial, "A Modest Proposal" (Jan. 15). This call to abstain from using alcoholic beverages is a message we as the Mennonite Church need to hear. Thank you for speaking it to us. Peter J. Dyck's similar call in his article, "How Christian Is Your Driving?" (in the same issue) is also well spoken.

For several years our next-door neighbors were a young alcoholic couple whose marriage and lives tragically disintegrated. That experience helps reinforce our commitment not to use alcoholic beverages. Is not abstinence also a way to identify with recovering alcoholics who of necessity must abstain in order not to revert to alcoholism as a practice?

God bless you with his wisdom in the demanding task of editing *Gospel Herald!*

Victor Stoltzfus, president, Goshen College, Goshen, Ind.

Thank you for giving detailed, helpful attention to the dangers of drug and alcohol abuse among us. The problem should give us concern but also make us grateful for our communal strengths. As Mennonite publications, pastors, parents, schools, colleges, and youth leaders all offer united, effective leadership, we can save lives and reduce injuries. We can learn from Candy Lightner, the founder of Mothers Against Drunk Driving, that it takes the courage to bounce back from initial rebuff, a knowledge of the facts, and some years to achieve difficult goals. Let's all work together. The church colleges at Harrisonburg, Hesston, and Goshen are committed to do our part.

MENNOSCOPE



Loren Johns has been appointed theology book editor for Herald Press at Mennonite Publishing House. He began on a half-time basis in January while continuing as copastor of Blough Mennonite Church, Hollsopple, Pa., and as an overseer in Allegheny Conference. Johns is a graduate of Goshen College and Associated Mennonite Biblical Seminaries. He is married to Rachel (Leaman), and they have two children. Johns succeeds Richard Kauffman in his new position.

Mennonite Mutual Aid has announced new responsibilities for three managers in its new Marketing Division, which was created recently as part of MMA's reorganization. *Larry Newswanger*, former church relations and services manager, has become mutual aid minister. *Richard Miller* continues to direct the Member Services and Group Services departments in his new position as distribution and services manager. *Gary Brunson* assumes the post of research manager for the division. The new division is headed by Laban Peachey.

David Swartley became the new manager of Doylestown (Pa.) Provident Bookstore on Feb. 4. He had been a management trainee since 1983. He succeeds Betty Bucher, who was manager for 14 years. The Provident Bookstore chain is operated by Mennonite Publishing House.

Al Schnupp will return to Hesston College's drama department next fall after a three-year leave of absence. An accomplished actor, director, artist, and writer, he is currently completing work on a Ph.D. in theater at the University of California at Los Angeles.

Lynn Roth has resigned as director of West Coast Mennonite Central Committee, effective in June. He has headed the Reedley, Calif.-based organization since 1980. Roth has accepted a position as director of Mennonite ministries in Botswana under MCC and Africa Inter-Mennonite Mission. The search for a new West Coast MCC director has begun under the leadership of Chairman Bruce Harder of Portland, Ore.

A small Hispanic Mennonite congregation in Miami has been dissolved. Voz De Salvacion, founded in 1974, was affiliated with Southeast Convention. Its 20 members will be part of a new church-planting effort by Lorenzo Lago in a Cuban community in the Miami area. The effort is sponsored by Southeast Convention and by Association of Mennonite Ministries in Miami. Phil Sauder, the last pastor of Voz De Salvacion, will continue to live and work in Miami.

A tribute to Roman Gingerich, former basketball coach and physical education professor at Goshen College, was held during the half-time period of the St. Francis-Goshen men's basketball game on Jan. 26. About 50 of his former athletes and students were present. Gingerich, who retired in 1978, started intramural and intercollegiate sports programs during his 35 years at Goshen. He offered opportunities for athletic participation at every skill level as well as posting a successful 83-42 career record as head basketball coach.

The China exchange program of Goshen College has been cited by the Council of Independent Colleges as one of the "exciting special programs" offered by small colleges in the U.S. The Washington-based organization, which represents 650 colleges, mentioned Goshen's program along with those of five other colleges. "These colleges can respond with flexibility and creativity to current trends and student interests," said council president Gary Quehl.

Seniors at Christopher Dock Mennonite High School in Lansdale, Pa., scored much higher than the national average on the Scholastic Aptitude Test—a college entrance examination. Their 1984 average score of 516 in the mathematics test and 465 in the verbal test compared to the national average of 471 and 426. The CD scores were also higher than the Pennsylvania and mid-Atlantic averages.

Central Christian High School is adding seventh and eighth grades beginning next fall. A maximum of 20 seventh-graders and 25 eighth-graders will be accepted. Early registrants will receive a tuition discount. Located in Kidron, Ohio, the school is operated by Ohio Conference.

Lancaster (Pa.) Mennonite High School's yearbook has won a first-place ranking from both Pennsylvania School Press Association and from Columbia Press. The latter, part of Columbia University in New York, is one of the most prestigious rating services for student yearbooks, said *Laurel Wreath* faculty adviser Edie Bontrager.

A Herald Press book has been named one of the top four books of 1984 by the Christophers, whose purpose is to encourage each individual to change the world for the better. The book is *In Search of Refuge*, Yvonne Dilling's account of her experiences among the refugees on the El Salvador-Honduras border. Award medallions will be presented in ceremonies at the Time-Life Building in New York on Feb. 28. Herald Press is a division of Mennonite Publishing House.

James Metzler bares his soul on missionary involvement in Vietnam and suggests a shalom approach in Central America and elsewhere in his new book, *From Saigon to Shalom*. Jim and his wife, Rachel, were workers in South Vietnam with Eastern Mennonite Board of Missions, 1962-70, at the height of U.S. military involvement there. The book was published by Herald Press of Mennonite Publishing House.

Ventures in Discipleship **is a new handbook for serious Christians** interested in spiritual formation and discipleship. John Martin, an administrator and professor at Eastern Mennonite Seminary, wrote the book in response to a dream that discipleship will again become as central to Christian lives as it was to 16th-century Anabaptists. The 304-page handbook was published by Herald Press.

Hesston College has acquired a computerized guidance program developed by American College Testing. Called DISCOVER, it helps students match their interests, values, and skills with further schooling and careers. "This is one of the best and most flexible programs available," said Hesston career counselor Star Gipson.

The Hesston College nursing department has received a $27,500 grant for new computers and software for instructional use from the Helene Fuld Health Trust of New York. "More and

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more on-the-job functions such as charting and record-keeping involve the use of computers," said Hesston nursing coordinator Bonnie Sowers. "We want our graduates to be computer literate."

The emerging Mennonite Church in Hong Kong should establish its own administrative structure and constitution and become registered as an authentic local religious body before Britain's lease on this tiny Chinese colony expires and Hong Kong is returned to China in 1997. That was the recommendation of Hershey Leaman, overseas director of Lancaster Conference's Eastern Mennonite Board of Missions, who visited the colony recently. Mennonite work in Hong Kong is a joint effort of Eastern Board and the General Conference Mennonite Church.

A 14-booklet series of illustrated stories from the Old Testament has been completed in three Argentine Indian languages by Mennonite Board of Missions workers Albert and Lois Buckwalter. The story series, published in cooperation with United Bible Societies, is now available in the Toba, Mocoví, and Pilagá languages. The series presents foundational teachings in story and picture. For example, Booklet One covers the main events recorded in Genesis 1-11 and Booklet Two covers Genesis 12-22.

Clergy discount airfares have been extended until the end of 1986 by USAir. All ordained and licensed pastors can continue to qualify for discounts of at least 25 percent by obtaining USAir clergy cards for $25. More information is available from David Shipley at USAir, Washington National Airport, Washington, DC 20001.

Weyburn Groff and Thelma Miller Groff will lead a retreat on "Nurturing Our Spirituality" Mar. 22-24 at Laurelville Mennonite Church Center. The experience will be basically a silent retreat. Groffs are both faculty members at Associated Mennonite Biblical Seminaries and former missionaries in India. More information is available from LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666.

A Bible conference is being planned by the Association of Evangelical Mennonites. It will be held on Apr. 20 at the Holiday Inn in New Philadelphia, Ohio. The main speakers are Sanford Shetler, an Allegheny Conference bishop and editor of *Guidelines for Today*, and Dean Brubaker, pastor of Locust Grove Mennonite Church, Burr Oak, Mich. During the business sessions, participants will consider position statements on biblical inerrancy, the virgin birth, and homosexuality. The Association of Evangelical Mennonites, based in Sugarcreek, Ohio, draws members from several Mennonite denominations.

The 11th Interdenominational Youth Convention at Eastern Mennonite College will be held Mar. 22-24. It is expected to attract up to 300 high schoolers and youth group sponsors. Planned by EMC students, the convention will include guest speakers Duane and Nancy Sider, contemporary Christian music by "Glad," special interest seminars, and organized recreation. More information is available from Youth Convention, EMC, Harrisonburg, VA 22801.

A "Truckers' Retreat" will be held at Spruce Lake Retreat near Canadensis, Pa., Feb. 22-24. It aims to provide personal renewal for truckers and their spouses. The retreat will be led by Dwight Leatherman, a minister and former trucker from Biglerville, Pa. The Long Quartet from Bethlehem, Pa., will sing at the special Saturday evening dinner. More information is available from Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325.

A good used mimeograph machine for running off bulletins, etc., is needed by a small rural congregation in northeastern Missouri. Anyone willing to sell one should contact Mt. Pisgah Mennonite Church, R. 1, Leonard, MO 63451.

Correction: *Gospel Herald* failed to credit the source of its Jan. 15 news story on "Lancaster Bishops Congratulate Reagan on Abortion Stand." It was reprinted from *Lancaster Conference News*. The editors regret the omission.

An additional 25 agriculturalists are needed this year by Mennonite Central Committee as part of its plan to expand agricultural and community development programs overseas. Young men and women with training in agriculture as well as experienced farmers who would be willing to serve three years are invited to apply. Contact Personnel Services Department, MCC, 21 S. 12th St., Box M, Akron, PA 17501.

Church-related job openings:

•*Director* of the Herr House, a precolonial house-museum administered by Lancaster Mennonite Historical Society. Begin May 1. Degree in history or arts required. Among the skills needed are administration, promotion, financial management, communication, and site maintenance. Contact Director Carolyn Wenger, Lancaster Mennonite Historical Society, 2215 Millstream Rd., Lancaster, PA 17602.

•*Administrative data processor* at Hesston College. Responsibilities include system design and programming of an IBM System 34 computer. Position open immediately. Contact Finance Director Nelson Kilmer, Hesston College, Box 3000, Hesston, KS 67062.

New members by baptism and confession of faith: *Trinity, Glendale, Ariz.:* Brian Schwartz, Lynn Wiebe, and Mike and Judy Charles. *Powhatan, Va.:* Lorria Stine and Teddy Stine by baptism and Brenda and Richard Walton, Frances and Vernon Weaver, Evelyn Swarr, David Swarr, and Sharon Swarr by confession of faith.

Change of address: *Henry J. Helmuth* from Ventnor City, N.J., to 5122 Alderton, San Antonio, TX 78228. Tel. (512) 433-1856.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Brooks, David and Jeanette (Kauffman), Parkesburg, Pa., first child, Keith Allen, Dec. 30.

Hoover, Wendell and Dorothy (Chupp), Goshen, Ind., third child, first son, Dustin William, born on Oct. 12, 1983; adopted on Nov. 16.

Hostetter, Darrel and Sherill (King), Manzini, Swaziland, third child, second daughter, Jodie Khetisiwe, Jan. 12.

Immel, David and Patsy (Christensen), Waxhaw, N.C., third daughter, Heidi Joelle, Dec. 31.

Kovach, Frank and Jane, Lansdale, Pa., first child, Andrew, Jan. 11.

Layton, Michael and Sandi (Miller), Chambersburg, Pa., fourth child, second daughter, Katrina Marie, Nov. 22.

Lehman, Keith and Jackie (Jackson), Wauseon, Ohio, first child, Brent Jay, Jan. 15.

Leichty, Greg and Kathy (Moshier), Lexington, Ky., first child, Jana Michelle, Jan. 12.

Michael, Vern and Mary Jane (Moyer), Harrisonburg, Va., third child, first son, Justin Vern, Jan. 10.

Miller, Tim and Kathy, Goshen, Ind., first child, Jessica Lynn, Jan. 23.

Ropp, Phil and Luanne (Van Der Eems), Harrisonburg, Va., third child, second son, Christopher Louis, Jan. 15.

Showalter, Eldon and Jean (Lehman), Waynesboro, Pa., second child, first daughter, Erin Nichole, Jan. 14.

Snider, Robert and Brenda (Bast), Breslau, Ont., third child, first daughter, Meghan Rebecca, Dec. 29.

Stoltzfus, Marvin and Susan (DeLong), Cochranville, Pa., third child, first daughter, Janna Elizabeth, Dec. 12.

Stuckey, Randall and Karen (Nyce), West Unity, Ohio, first child, Emily Ruth, Jan. 17.

Thompson, Jerry and Sue (Stauffer), Greencastle, Pa., first child, Alicia Deanne, Nov. 6.

Troyer, Marvin and Lorie (Lehman), Dalton, Ohio, second child, first son, Alex Scott, Jan. 14.

Wolf, Dick and Sharon (Nussbaum), Apple Creek, Ohio, first child, Andrew Curt, Jan. 14.

Yoder, Merlin and Twilah, Leonard, Mo., third child, second son, Andrew Jordan, Nov. 24.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Adams-Kurtz. William Adams, West Chester, Pa., Presbyterian Church, and Betty Kurtz, Mifflinburg, Pa., Boyer cong., by Norman Moyer and Alec Wendell, Dec. 22.

Ausmus-Otto. Terry Ausmus, Edina, Mo., and Pam Otto, Novelty, Mo., Oct. 20.

Berkey-Delagrange. Dean Berkey, Goshen, Ind., Shore cong., and Joitta Delagrange, Goshen, Ind., North Leo cong., by Orville G. Miller, Dec. 22.

Brubaker-Hanson. Simeon Brubaker, Prescott, Ariz., and Heidi Hanson, Tucson, Ariz., both of Shalom Mennonite Fellowship, by Vernon Schertz, Dec. 22.

Brunk-Yoder. William Brunk, Hanover, Md., and Nancy Yoder, Pikesville, Md., by Ivan E. Yoder, father of the bride, and Jonathan E. Yoder, brother of the bride, July 28.

Holtan-Jarrett. Owen Holtan, Denver, Colo., Glennon Heights cong., and Barbara Jarrett, Denver, Colo., United Church, Nov. 24.

Cressman-Arthur. Keith Cressman, and Ellen Ann Arthur, both of Mt. Forest, Ont., Berea cong., by Dale R. Bauman, Dec. 1.

Cressman-Cober. Rick Cressman, Waterloo, Ont., and Sharon Cober, both of Berea cong., by Dale R. Bauman, Sept. 22.

Hurst-Kipe. Simeon Hurst, Cambridge, Ont., Preston cong., and Jean Kipe, Clarence, N.Y. Brethren in Christ Church by Ron Lofthouse, Jan. 19.

Juarez-Shore. Leo Dale Juarez, Laurel, Md., and Susan Marie Shore, Severn, Md., Otelia cong., by Dale Cannada, Nov. 24.

Mannhardt-Moon. Samuel Mannhardt, Harrisonburg, Va., Broad Street cong., and Lois Moon, Harrisonburg, Va., Kingview cong. (Scottdale, Pa.), by John Jantzi, Dec. 31.

Nussbaum-Zehr. Phil Nuss-

baum, Kidron cong., Kidron, Ohio, and Kathleen Zehr, Wilmington, Del., by Vernon Zehr, Jr., father of the bride, Sept. 29.

Stauffer-Hochstedler. Robert D. Stauffer, Crown Hill cong., Rittman, Ohio, and Dawn Hochstedler, Sunnyside cong., Kalona, Iowa, by Willard Mayer, uncle of the groom, Nov. 24.

Wolvin-Otto. Chris Wolvin, Burlington, N.J., and Anita Otto, Novelty, Mo., by Tim Horst and John Otto, Nov. 17.

OBITUARIES

Crawford, Earl L., son of Roy H. and Cora E. (Byers) Crawford, was born in Hagerstown, Md., Oct. 24, 1912; died of cancer at Washington Co. Hospital, Hagerstown, Jan. 9, 1985; aged 72 y. On Aug. 30, 1935, he was married to Lucille Byers, who survives. Also surviving are one daughter (Doris L. Crider), 2 sons (Earl, Jr., and Russell E.), 8 grandchildren, 3 great-grandchildren, one sister (Doris Hull), and one brother (Claude L.). He was a member of Cedar Grove Mennonite Church, where funeral services were held on Jan. 12, in charge of G. Robert Crider and Nelson L. Martin; interment in Rest Haven Cemetery.

Erb, Ezra B., son of Menno L. and Annie (Boshart) Erb, was born in Wellesley Twp., Ont., Mar. 10, 1910; died at Stratford Hospital on Jan. 14, 1985; aged 74 y. On June 15, 1933, he was married to Matilda Wagler, who survives. Also surviving are 13 children (Lillian—Mrs. Ray Kuepfer, May—Mrs. Jacob Roes, Ella Mae—Mrs. Delton Leis, Eldon, Betty Lou—Mrs. Ken Dechert, Marion—Mrs. Harold Hergot, Ervin, Wayne, Eva—Mrs. John Derrough, Paul, Vernon, Barbara Ann—Mrs. Joseph Bagem, and Ivan), 28 grandchildren, 5 great-grandchildren, 2 brothers (Michael and Aaron), and one sister (Fannie—Mrs. Ezra Jantzi). He was preceded in death by 2 sons (David and Daniel), one daughter (Martha), and 2 brothers (Eli and Samuel). He was a member of the Riverdale Mennonite Church, where funeral services were held on Jan. 17, in charge of Glenn Zehr and Ray Erb; interment in the church cemetery.

Heiser, Merle R., son of Jake and Amelia (Ingold) Heiser, was born at Fisher, Ill., Apr. 27, 1920; died at Mercy Hospital, Urbana, Ill., Jan. 14, 1985; aged 64 y. On Nov. 10, 1944, he was married to Edith Wiens, who survives. Also surviving are one son (John Heiser), 2 daughters (Carol Gilbert and Cleona Swartzentruber), 3 grandchildren, one brother (Harold), and 2 sisters (Mildred Emerson and Lola Knox). He was a member of East Bend Mennonite Church, where funeral services were held on Jan. 16, in charge of Paul O. King; interment in East Bend Memorial Gardens.

Kidd, Warren J., son of Judson and Bertha (Hermann) Kidd, was born near Orrville, Ohio, Feb. 21, 1910; died of a heart attack at Massillon City Hospital on Jan. 17, 1985; aged 74 y. In 1937 he was married to Ida Martin, who died on Mar. 31, 1981. On May 12, 1983, he was married to Emma Troyer Hershberger, who survives. Also surviving are one stepson (Raymond Hershberger), 3 stepdaughters (Esther—Mrs. Wayne Yutzy, Orpha Bechtel, and Mellanie—Mrs. Harold Oswald), 15 stepgrandchildren, 6 stepgreat-grandchildren, one brother (Glenn), and 2 sisters (Marjorie Rice and Dorothy—Mrs. Chalmer Betzler). He was a member of Smithville Mennonite Church, where funeral services were held on Jan. 19, in charge of Herman F. Myers; interment in Crown Hill Cemetery.

Kolb, Priscilla, daughter of Solomon and Mary Ann (Hostetler) Shantz, was born on Dec. 24, 1882; died at Freeport Hospital, Kitchener, Ont., Jan. 12, 1985; aged 102 y. She was married to Titus L. Kolb, who survives. Also surviving are 5 daughters (Leda Kolb, Myrtle—Mrs. Gordon Liechty, Charlea Snyder, Esther—Mrs. Charles Hess, and Gertrude—Mrs. Leslie Egeworth), one son (Harvey), 17 grandchildren, and 14 great-grandchildren. She was a member of First Mennonite Church, where funeral services were held on Jan. 15, in charge of Glenn Brubacher; interment in First Mennonite Church cemetery.

Landis, Abram A., son of Abraham M. and Susan L. (Alderfer) Landis, was born in Lower Salford Twp., Pa., June 15, 1898; died at Grand View Hospital, Sellersville, Pa., Jan. 13, 1985; aged 86 y. On June 20, 1923, he was married to Ruth Clemens, who survives. Also surviving are 3 daughters (Rhoda—Mrs. J. Russell Bishop, Gladys—Mrs. Harold D. Kulp, and Ruth—Mrs. Mark Longacre), one son (Jacob C. Landis), one brother (Linford A.), and one sister (Susan Ruth). He was preceded in death by 2 brothers (Levi and Samuel) and 2 infant sisters (Sallie and Annie). He was a member of Salford Mennonite Church, where funeral services were held on Jan. 17, in charge of Willis Miller and John Ruth; interment in Salford Mennonite Cemetery.

Leatherman, Quintus, son of Jacob S. and Laura (Kratz) Leatherman, was born near Groveland, Pa., Dec. 28, 1903; died at Greencroft Nursing Center, Goshen, Ind., Dec. 18, 1984; aged 80 y. On June 23, 1934, he was married to Miriam D. Detweiler, who died on Mar. 10, 1981. Surviving are 2 daughters (Lois Yake and Rachel May Graber), one son (Philip K.), 3 grandchildren, one brother (Allan), and 2 sisters (Naomi Shull and Orpha Leatherman). He was an ordained Mennonite minister and operated the London Mennonite Center for 17 years. He was a member of the South Seattle Mennonite Church, where memorial services were held.

Nisly, Nora, daughter of Noah and Clara (Yoder) Miller, was born near Haven, Kan., Mar. 9, 1932; died at Hutchinson Hospital on Dec. 22, 1984; aged 52 y. On Dec. 30, 1956, she was married to Glenn E. Nisly, who survives. Also surviving are 2 sons (Duane and Omar), one daughter (Donna), her father, 4 brothers (David, Harley, Joe, and Felty), and 7 sisters (Edna Yoder, Katie Miller, Mary Ellen Yoder, Polly Yoder, Clara Mae Miller, Irene Yoder, and Esther Nisly). She was a member of Yoder Mennonite Church, where funeral services were held on Dec. 26, in charge of Daniel Kauffman and John Landis; interment in adjoining cemetery.

Paul, John H., son of John C. and Barbara (Hernley) Paul, was born at Lititz, Pa., Nov. 4, 1913; died at Westmoreland Manor, Greensburg, Pa., Jan. 19, 1985; aged 71 y. On Sept. 26, 1953, he was married to Ruby E. King, who survives. Also surviving are one son (Terry B.), one daughter (Linda B. Paul), 2 brothers (M. Donald and C. Milford), and one sister (Mrs. Ella D. Honsaker). He was a member of Scottdale Mennonite Church, where funeral services were held on Jan. 22, in charge of Robert N. Johnson; interment in Green Ridge Memorial Park.

Resh, Samuel Isaac and **Andrew Cory,** twin sons of Charles G. and Charlotte (Brenneman) Resh, died of heart failure shortly after birth on Nov. 27, 1984, at West Virginia University Hospital, Morgantown, W.Va. Surviving are their parents, 2 brothers (Hadley and Christopher), one sister (Elizabeth), maternal grandparents (Elmer I. and Nellie Stidham Brenneman), paternal grandmother (Mrs. Anna Resh Hollor), and maternal great-grandmother (Mrs. Amelia Brenneman). Graveside services were conducted in the Glade Mennonite Cemetery on Nov. 30, in charge of Kenneth Zehr.

Riegsecker, Elizabeth, daughter of Daniel and Mattie (Gingerich) Wittmer, was born in Mylo, N.D., Jan. 20, 1908; died at Goshen General Hospital, Goshen, Ind., Jan. 16, 1985; aged 76 y. On June 18, 1931, she was married to Amos Riegsecker, who survives. Also surviving is one son (Verlin), 3 grandchildren, one great-grandchild, one sister (Edna Miller), and one brother (Elmer Wittmer). She was a member of Clinton Brick Mennonite Church, where funeral services were held on Jan. 19, in charge of Carl L. Smeltzer and John J. Yoder; interment in Clinton Brick Cemetery.

Russell, Clinton B., son of George C. and Florence (Baily) Russell, was born in New Jersey, July 25, 1923; died of cancer at Milford Memorial Hospital, Milford, Del., Jan. 19, 1985; aged 61 y. On Dec. 18, 1954, he was married to Elsie Lucille Miller, who survives. Also surviving are his father, his stepmother (Caroline), and one half brother (John). Funeral services were held at Greenwood Mennonite Church on Jan. 22, in charge of Millard Benner and John Mishler; interment in the church cemetery.

Shifflet, Ruth Eva, daughter of Emanuel and Hattie (Brown) Baker, was born at Singers Glen, Va., Oct. 26, 1902; died at Timberville, Va., Jan. 17, 1985; aged 82 y. On Aug. 20, 1920, she was married to Leslie Shifflet, who died on Aug. 20, 1958. Surviving are one daughter (Nellie Tudor), foster daughter (Reba Jean Orebaugh), stepdaughter (Charlotte Wenger), one grandson, one stepgranddaughter, 2 step-great-grandchildren, one step-great-great-grandson, one sister, and one brother. She was preceded in death by a son (Roy). She was a member of the Dayton Mennonite Church, where funeral services were held on Jan. 19, in charge of Herman R. Reitz, John R. Mumaw, and Dewitt Heatwole; interment in Weavers Mennonite Cemetery.

CALENDAR

Black History Week, Goshen College, Feb. 11-15
Conservative Conference ministers fellowship, Goshen, Ind., Feb. 11-15
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 21-23
Afro-American Mennonite Association Board of Directors, Feb. 28-Mar. 2
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 1-2
Allegheny Conference spring session, Mar. 2
Conversations on Faith II. "The Church's Relationship to the Political Order," Laurelville, Pa., Mar. 7-9
Council on Faith, Life, and Strategy, Mar. 9-10
Western Ontario and Ontario, Quebec joint conference, Mar. 15-17
Spring Spiritual Emphasis Week, EMC, Harrisonburg, Va., Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, EMC, Harrisonburg, Va., Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
Symposium on Developmental Disabilities, Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 13.
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
67th Annual EMC commencement, Harrisonburg, Va., Apr. 28, 11:00 a.m.
36th Annual EMS commencement, May 18, 7:00 p.m.
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design and photo on p. 114 by David Hiebert; pp. 112, 113 by Mark Beach.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Indictments outrage leaders of sanctuary movement

The U.S. Justice Department on Jan. 14 indicted 16 church workers and made more than 60 arrests in a crackdown on church groups accused of smuggling illegal aliens from Central America into the United States. All of those indicted are part of a growing national church movement that provides "sanctuary," or church protection, to Central Americans whose lives church activists believe would be endangered by remaining in, or being deported back to, their homes. Reaction to the indictments from church leaders throughout the U.S. was swift and harsh. Leaders of congregations that have given illegal shelter to Guatemalan or Salvadoran refugees were also sharply critical of the government's action. At issue is the determination of many American religious people to extend safe haven to citizens of war-plagued Central American nations, particularly Guatemala and El Salvador.

Christian alternatives to courts being offered in North Carolina

A new organization has been formed in North Carolina to try to settle legal disputes with prayers, confessions, Bible study, and forgiveness, rather than going to court. Formed by a group of Christian lawyers, the Triangle Christian Conciliation Service is designed principally to serve people in the Raleigh-Durham-Chapel Hill Triangle area. Although it is just getting started in its efforts to broaden into a volunteer mediation service, it says it already has received calls from about 70 people asking whether it can provide trained mediators able to settle legal disputes and eliminate the necessity of them going to court for trial.

Civil disobedience, 1980s style: safe, polite, well-organized

On Jan. 15, the first national holiday commemorating the birthday of the late Martin Luther King, Jr., a group of church leaders had their day in court for illegally trespassing outside the South African consulate in New York City. But civil disobedience has become a rather civil undertaking since the days when King and other blacks, marching for their own rights, faced clubs and police dogs on the streets of the U.S. Recent arrests in New York have shown that civil disobedience, in some cases, has taken on an almost clinical character. Police are notifed beforehand of designated "arrestees," provisions are made for orderly handling of the protesters, and no one has to put up any money or face a night in the lockup. Because of the politeness of barricade confrontations today, organizers have found it easy to attract "celebrities"—big names in church organizations, for example—who easily slip away from their desks for a few hours to make a point for the cause. While not as risky as past civil disobedience, the "celebrity status" of the South Africa protests has succeeded in drawing valuable public attention to the cause of racial justice in South Africa. President Reagan's recent public criticism of that country's system of racial inequality, known as apartheid, "would not have happened without pressure from religious leaders and celebrities," said Joseph McMillan, who chairs the national black staff organization of the United Church of Christ.

Catholic hospitals official protests Sec. Regan's slur on nuns

The umbrella organization for Roman Catholic hospitals in the U.S. has called on President Reagan to order U.S. Treasury Secretary Donald Regan to apologize for his reported remark that nuns who run hospitals do not have their heads "screwed on tight." John Curley, Jr., president of Catholic Hospital Association of America, reacted to comments in the Jan. 7 edition of *Newsweek* by Regan, who has since been named White House Chief of Staff. Regan was quoted as saying: "My heart cannot bleed for many hospitals hurt by limits on Medicare payments, even those run by Roman Catholic nuns. Their hearts are big, but their heads aren't screwed on tight. Most of them need new management." Defending Catholic nuns, the Catholic hospital official said their business and management skills have built a multimillion-dollar health care industry that annually serves more than 46 million people and "is the largest and most successful private, nonprofit health care system in the world."

Lutheran bishop at Catholic cathedral in unity week service

The goal of Christian unity efforts between Catholics and Protestants "must be full communion," said Bishop James Crumley, president of Lutheran Church in America. He made the remarks while preaching at an ecumenical service at St. Patrick's Catholic Cathedral in New York recently. The service, which included Lutheran, Catholic, Orthodox, and Episcopal participants, was held in anticipation of the Week of Prayer for Christian Unity, observed by Christians around the world each year Jan. 18-25. Only a few years ago, Crumley said, it would have been impossible for a Lutheran bishop to preach from a Roman Catholic pulpit. "We appreciate that John Paul II visited one of our Lutheran churches in Rome during our recent jubilee year." Archbishop John O'Connor of New York embraced the Lutheran bishop after the sermon, called the message "historic," and led the congregation in applause.

Jim Bakker's luxury hotel— 'better bait' for Jesus

The president of the religious PTL Television Network based in Charlotte, N.C., said his organization is building a multimillion-dollar luxury hotel so Christians can have first-class accommodations when they vacation. The hotel and other facilities are being developed at the new Heritage USA complex just over the South Carolina line south of Charlotte. Evangelist Jim Bakker, president of PTL, said the complex is necessary because existing religious retreats prepared for them are rundown, "tacky and falling apart." He said he hopes the new complex, on which $37 million already has been spent, will convince more people to follow Jesus Christ. "Jesus said, basically, that we were to be fishers of men," he said. "And with some of the bait that we have used in the church—I call it 'dill pickle religion'—I've never seen anyone catch a fish with a dill pickle and a sourpuss religion. We're using better bait to win people to Jesus Christ."

Filipino churches are persecuted, task force claims

Asia's only Christian nation has put its churches "under increasing fire and persecution," says a U.S. team investigating religious freedom in the Philippines. Rape, torture, and execution of clergy and lay workers in the 82 percent Roman Catholic and 10 percent Protestant nation were documented by the five-member mission which met with both government ministers and poor farmers in a 12-day December visit. "The government has applied the vast power and reach of its armed forces and military intelligence to place the churches of the Philippines under surveillance and to arrest or intimidate those considered 'subversives,'" reported the fact-finding team. The report linked widespread government harassment of religious workers to the fact that "the churches of the Philippines represent the single most effective force to defend the basic human rights of people."

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MCC at Berne, Indiana: no new questions

The Mennonite Central Committee held two annual meetings on January 24-26. MCC U.S. met at Ft. Wayne, Indiana on the 24th and the binational meeting followed during the next two days at Berne, some 50 miles away. (MCC Canada had met at Leamington, Ontario, the week before).

As anyone knows who has observed an annual meeting where lay committee members review the work of a professional staff, the style is predictable. The committee members are hard pressed to keep up with the flow of information, but are generally at their best when they ask questions. At Berne the MCC members asked questions.

About midmorning on the final day I got a feeling that I had heard it all before, although this was the first MCC annual meeting that I had attended. The committee had just been through an intense discussion with Rich Sider, staff director for Central America, about strategies there, and Frank Epp, chairman of the Peace Section, had waxed eloquent about the problem of wealth.

Soon after this the assembly took a break and I had the opportunity to talk with John A. Lapp, who is due to become executive secretary of the organization on May 1. "Was there anything new in this discussion?" I asked.

"Not really," he said.

Now obviously the details are new. But certain underlying questions have been with MCC throughout its 65 years and they come up again and again and again. MCC has the broadest organizational and support base of any North American Mennonite entity. Mennonite-related groups support MCC which do not agree with one another on basic matters of teaching and practice, but yet relate to MCC. Such diverse support must surely make the task of those who devise and carry out strategies a delicate one.

"How does MCC decide what to do?" I asked John Lapp.

"That's a terrible thing," he replied. "Primarily MCC has a large group of people over the world and they sense needs. Then Ethiopia becomes big media stuff and money pours in—we *were* in Ethiopia—and suddenly you have a $7 million program in Ethiopia. It's a combination of need, presence, resources, and publicity."

The destiny of MCC is not in the hands of staff and committee members alone. At times priorities are set by world events and the responses of the programs' supporters.

This dilemma is spelled out year after year in the tension between providing relief for the starving, the shivering, and the homeless, and the more basic work of "development." MCC spent $30 million in 1984, we were told, and the figure impressed us—$11 million higher than 1983. But in the face of the needs, it is acknowledged freely that MCC is only a "small player." How can the few resources be used most effectively? No one gave a clear answer to this.

One opinion shared, however, was that the volume of materials distributed is not always the most significant part of it. For example, the material aid provided by MCC in 1984 was enough to fill 700 freight cars. Only one of these cars would have contained items such as school kits, layettes, bandages, and health kits. Yet it was suggested that as a people-to-people exercise in loving and giving, these have had more significance than their relatively small volume would suggest.

Another perennial question involves service in so-called "contested areas," or in other words "war zones." This question came to the MCC members in two forms: one a general statement on the subject and the other a specific recommendation which included supporting two nurses who wish to move into areas of a contested Central American country which are presently not controlled by either side. The proposal brought mixed response, but was basically supported after Peter Dyck and Margaret Metzler recounted their own experiences in contested areas during World War II and the Vietnam War.

Then there is the question put to Paul Leatherman of SELF-HELP: Are we promoting consumerism by selling jewelry and knickknacks? Leatherman had no answer except to say that nearly 50 percent of the wholesale value of these items goes back to the producers and that this is one of the best "development" methods MCC has.

Again there is the question posed by Mark Keller, assistant director of MCC Central States. One contributor said, "I want to be sure this money won't be used to cram religion down anyone's throat." The next caller wanted to know how the gospel will be given along with relief!

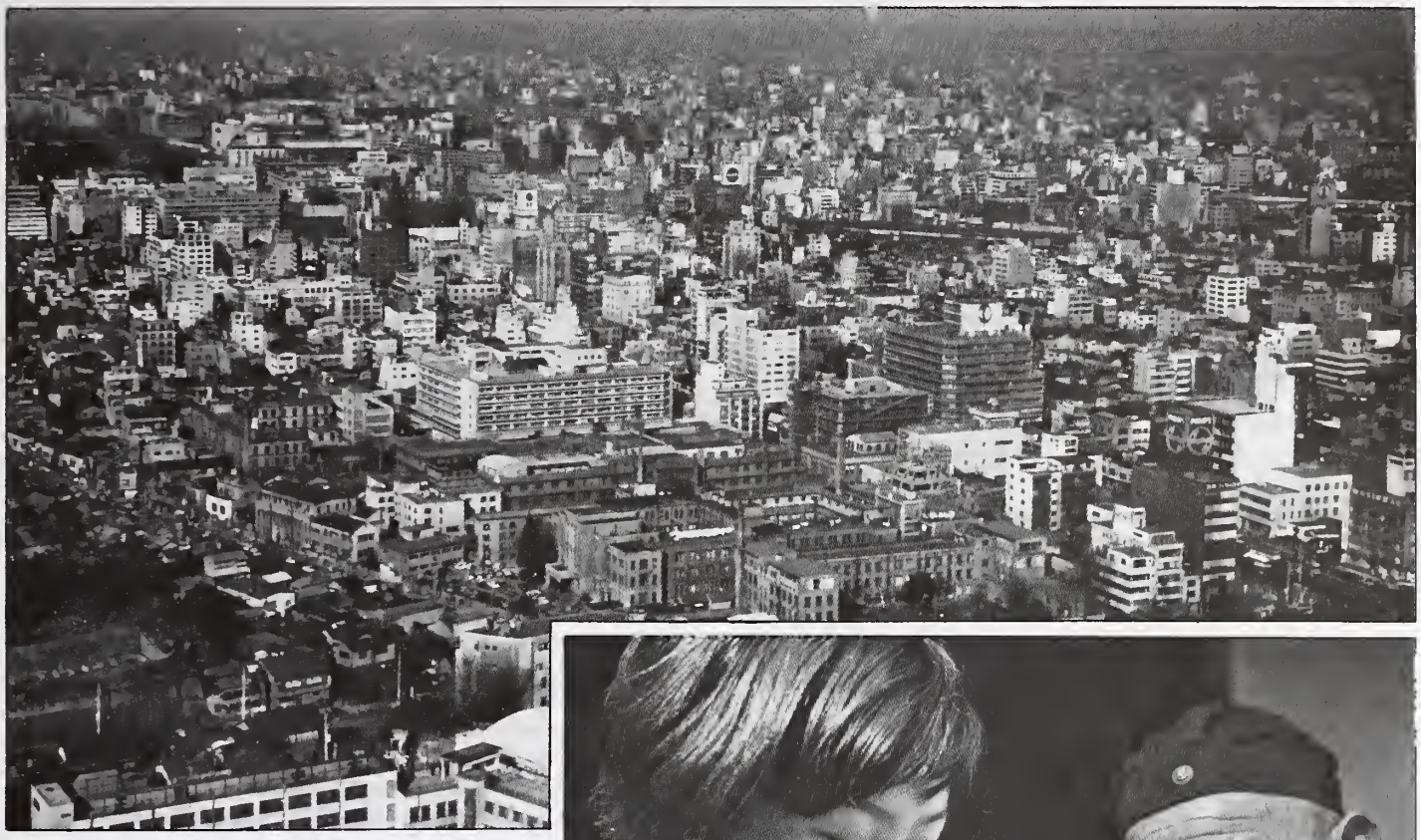
Space fails to discuss the question of volunteers (Will there be enough with the right skills?), the relation of volunteers to money, whether more should be drawn from third world countries, and the relationships between MCC Canada and MCC U.S.

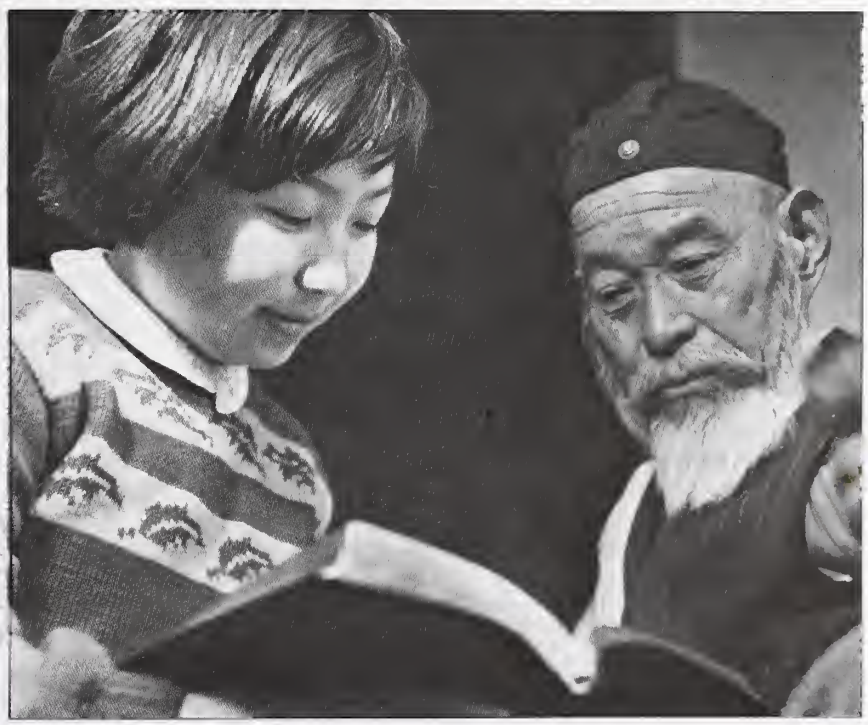
Despite these and other ambiguities Mennonite Central Committee (not really a committee but a worldwide organization) continues to fly. It flies, I think, because MCC represents something deep in the Mennonite soul, a belief that there has to be a better way than selfishness and violence and that in our own fumbling Mennonite way we must set out to find and practice it.

In a devotional meditation on the final day of the Berne meeting, Francis Bontrager Greaser called attention to Jeremiah, who, when things in Judah seemed dismal and uncertain, was sent out to buy land from his ancestral home at Anathoth. "The best way to practice hopefulness," she said, "is to plan for the future. This is the genius of MCC."—*Daniel Hertzler*

February 19, 1985

GOSPEL HERALD





Who me? A missionary?

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by C. Norman Kraus

Many of the old stereotypes about missionaries are still very much alive. You know some of them: that missionaries have gone out to save individuals from hell fire, that missionaries are cultural imperialists, and that they have run interference for Christian civilization and commerce.

We have to admit that there is some truth to these accusations, but the reality has been exaggerated. The picture is not nearly so simplistic. As mission historian Stephen Neal points out, missionaries have often stood with the people against oppression and domination.

When I decided to resign from Goshen College to go to the mission field, after I had been a professor for over 30 years, I had a bit of trouble with the change in self-identity. I thought to myself: so there will be the person, on the airplane, for example, who asks, "What do you do?" and I will say, "I'm a missionary!" And then all conversation will stop. What am I going to do in such a situation? What is my new self-identity? How am I going to talk about it?

I confess that I had trouble. And when I got to Japan I wasn't sure either what to do with it. It is very easy to

say, *"Senkyoshi desu"* (I'm a missionary), but what does that mean? There are missionaries of every stripe and description all over the place in Japan. If you can imagine any kind of religious activity being done, they are probably doing it. So what does it mean to say, "I'm a missionary?"

I decided to say that I am related to the Christian church, or I'm a person working in the Christian church. Then I tell them what I am doing. "I teach, I write, I help with translation projects, etc." And then with a big smile they say, "That's very interesting, isn't it?"

In a number of ways my wife, Ruth, and I do not fit the missionary stereotype. For example, people have said to me when we are back in North America, "Don't missionaries usually go to poor countries and help the people who live in little huts?" And I said, "Yes, I know, that is what one usually thinks about missionaries. But Japan is a country rich in cultural heritage and in material goods. If anyone in Japan is to be considered culturally disadvantaged, or perhaps a little crude, it is the missionary—not the Japanese!"

The foreign face is probably more of a hindrance than a help in attracting people to Jesus.

Further, we went to Japan at the request of the Japanese church and we worked out our assignment with the Japanese church. We were not sent independently by a board and given our assignment in North America. Another of the missionary stereotypes! Or again, we went to Asia toward the end of our careers rather than at the beginning. Sometimes we describe ourselves as "old new missionaries." Also we went for a relatively short "long-term" assignment.

Last, we did not go to do evangelism and church planting. One of the very first things that the brothers and sisters on the island of Hokkaido asked when we came was, "Can we use them to plant churches?" And the answer was, "That isn't why they came." So what does it mean to be a missionary? "Who me? A missionary?"

Roles. First of all, to continue to exist in Japan, the church must be good news. The church must be evangelical in the full sense of the word. Church roles in Japan are not so sharply defined as in North America. I am constantly challenged and surprised how the evangelistic, teaching, and nurturing roles are blended together. One finds oneself constantly in situations where the audience is not clearly defined as church members or nonmembers, believers or seekers.

In his book *Salvation Tomorrow,* Stephen Neal has suggested that we really need more clarity and precision in our use of terms for different kinds of mission situations. For example, in Europe and North America the church is established and we ought to be talking about "church extension." Second, where personnel move between the older and younger churches we probably ought to be talking about "interchurch assignments." And third, he says that in the more precise sense, the word "missionary" ought to be saved for those situations where the church does not yet exist; where people introduce the gospel and begin a church.

Now in these terms I suppose that Ruth and I have an interchurch assignment. But it is an assignment, I am convinced, that is very important to the evangelization of Japan. Only about 1½ percent of the population of Japan claims to be Christian. We really have not touched the artisan class, the farmers, the fisherfolk. Christianity in Japan to this day continues to be a religion for the educated and urban people.

According to public surveys only about 25 percent of the people say that they are interested in having contact with foreigners. These are people who are interested in learning English or some other foreign language—who want to travel abroad and so on. It is to such persons that missionaries have some entree.

The large majority of Japanese people under 40 simply say they have no need of religion. "Maybe when we get older we would have some interest in religion," they say. But now all of their energy, drive, and attention must be given to getting ahead in the company. They must fit the mold of Japanese corporate identity. And Christianity as a *foreign religion* does not fit that mold. None of these people are very interested in foreign missionaries or in a religion made in North America.

My Japanese colleagues sometimes suggest that it is a real advantage to have a foreign face and to speak English with an American accent when one is doing evangelism. They think that people somehow will listen more readily to the foreigner. We probably need to research this further, but I am more and more convinced that is a myth. The foreign face is probably more of a hindrance than a help in attracting people to Jesus.

Contextualization. I believe that the church in Japan will not grow strong so long as Christianity continues to be a foreign import peddled by foreign missionaries. What is needed in Japan is an authentic Japanese expression of the gospel, a Japanese style of Chris-

C. Norman Kraus, Sapporo, Japan, is a Mennonite Board of Missions worker. This was a chapel message last fall at Associated Mennonite Biblical Seminaries. It is reprinted by permission from *The Window.*

GOSPEL HERALD Volume 78 Number 8

Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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tianity. Christians in Japan need a clearer self-identity and self-confidence as Japanese Christians, and they need to take more initiative in church extension. For example, we need to develop clear Japanese worship patterns.

We also need to develop what I would call induction patterns for bringing people into Christ's body. Patterns of decision making and social change vary from culture to culture. Evangelical patterns taken to Japan from North America were very much influenced by the revival system—a kind of confrontation-crisis-decision orientation. But that is not an authentically Japanese way of going about things.

We need Japanese expressions of Christian social service. And we need theological language and expressions for God, salvation, and the meaning of the cross. There are a lot of very specialized kinds of issues that we have to deal with.

The time for specialized, experienced personnel to cross cultures is *not* past.

For example, we need to give attention to attitudes toward tradition, ancestors, and those who have died more recently. Such attitudes toward the dead are often called superstitious by Westerners, but I'm not at all convinced of that. There are different cultural sensibilities, and maybe as Christians in Japan we ought to think more deeply about this rather than insist on certain Western assumptions.

The question. Does a foreigner have a role in facilitating this kind of development? I think that is the missionary question in Japan. If the foreigner does not have any kind of a role in helping the Japanese church develop more self-identity, self-confidence, and initiative, then I am not sure what the missionary ought to be doing in Japan.

My answer to that question is, "Yes, the foreigner does have a role." I would take the apostle Paul as my model for this. Paul was trained as a Jew and became a Christian in the Jewish cultural context, but he was able to make the cross-cultural transition and became "apostle to the Gentiles." The great word of Paul to the Galatian Christians was that Christ has set us free from the Hebrew-Jewish cultural expression of faith (Gal. 5:1). Only a Paul, who knew both cultures, could talk like that, then help to sort out and establish an authentic Gentile expression of the gospel.

I am convinced there is continuing need for such a cross-cultural ministry. If the kingdom of our Lord and Christ is to continue and advance, if the job of creating a new humanity in Christ, and not just a secular global village, is to go forward, then I am convinced we need specialized persons who give their attention to crossing cultural and linguistic boundaries as representatives of Christ. In all areas of communications, service, and community building a distinctively Christian style is needed—a style which the New Testament describes with the phrase "in Christ."

My observation is that North American Mennonites have come into an era where the mission vision is not very bright. Attention has shifted somewhat to servicing the home front. I have been told recently that within the next 10 years we will need 700 pastors for the Mennonite churches of U.S. and Canada. That's a lot of people to be supplying!

But let me at least make a plea that the time for specialized, experienced personnel to cross cultures is not past. The work is difficult and exacting. It will take tact, patience, sensitivity, and perseverance—and, oh, so much energy. You ought to be younger than 60 before you go. But you probably shouldn't go much before you are 40.

Psalm 40

I waited for the Lord,
  My life was in eclipse;
Then God bent down in mud and put
  A new song on my lips.

He heard my piteous cry:
  The lamb who left the flock.
All men will trust him when they see
  He set my feet on rock.

My life is all too short
  To fathom God's good will;
If God demanded sacrifice
  I would his law fulfill.

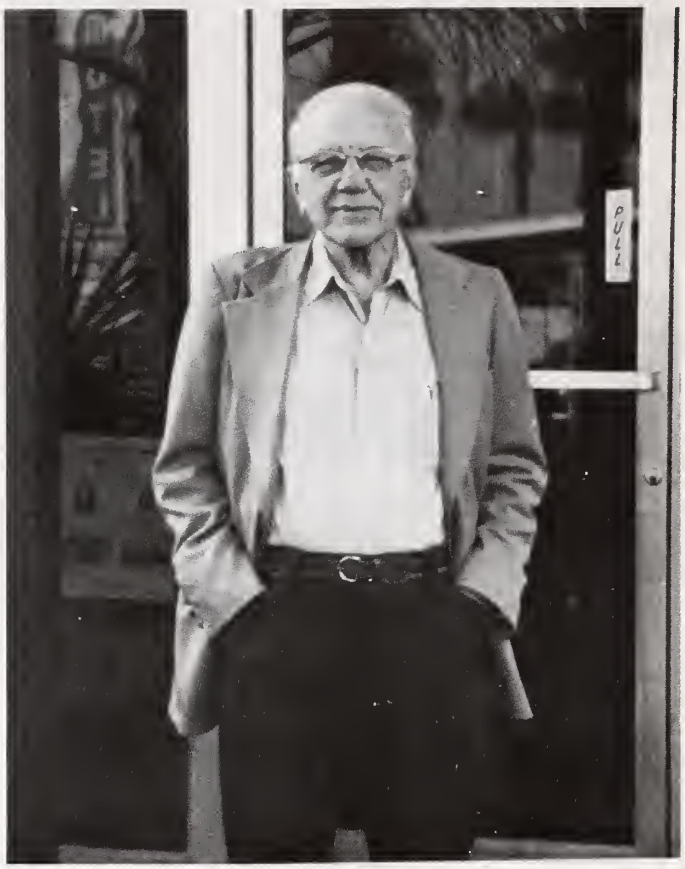
But God's law is that we
  Be free in Christ by grace.
I'll tell the multitudes that God
  Redeems the commonplace.

Salvation be my song,
  God's grace I can afford;
I'll join the whole creation's chant:
  "All glory to the Lord."

—Glenn Mark Lehman

Henry Mumaw: he used his time

by John Bender



Henry Mumaw thought young, like the green of many springs. Never married, he moved fully in the circles of extended family, church, and community. In the last months, however, he found living alone more and more unbearable. He talked of going south again, to his winter home in Sarasota, Florida, as he had done since retiring in 1963, yet worried how long he could care for himself.

Nonetheless, even though preoccupied with the weight of advancing time, Henry A. Mumaw on the day before he died, talked, laughed, and mused like his old self. He died at his home in Greencroft Center in Elkhart, Indiana, early Monday morning, December 3, in his 86th year.

Henry's extended family asked me to give memories and reflections at the memorial service three days later at Prairie Street Mennonite Church in Elkhart. I drew from a memory bank of friendship formed in recent years. In Henry, human endeavor was clothed with spiritual kindness and spiritual kindness with human endeavor.

In the 10 plus years I knew him, Henry *used*, rather than filled up, time. He was frugal. Only late in life, and then only partially, did he allow himself greater personal pleasures and freedom. He invested time, energy, attendance, and his means in the church. He was widely informed, yet did not wear knowledge on his sleeve. He remained a private and independent person, though an engaging conversationalist. His mind was youthful, probing, inventive, yet he delayed making decisions.

Lived in the present. Henry experienced recurring bouts of depression, yet his life was marked by humor, laughter, and camaraderie. He lived in the present, yet still thought he should be climbing a ladder. He had suffered a heart attack two years ago, yet recovered to care for himself. He had a sense of the fullness of life, yet longed for something more. He did not want to be alone in his house in Florida, neither did winter in Indiana hold out sunny anticipation for him.

We talked longer than usual over Sunday lunch on December 2. Old times, the present, the future. There was just a note, evident now in retrospect, that he was more ready to leave than to stay. Early the next morning, before breakfast, he left for glory.

Henry enjoyed a wide circle of acquaintances as brother, brother-in-law, uncle, substitute father and grandfather, Kiwanian, and friend in his immediate and extended family, church, and community. Often these encounters took place over a restaurant meal. "I never learned to cook," he said, "because eating alone is no fun."

Henry's sense of humor mixed with his sense of humility in talking about his achievements. He'd be apt to cast his statements in the negative. On music he would say, "We were a big family. There wasn't enough musical talent to go around. I missed out." When I interviewed him one time concerning his service in the congregation, he said, "I never preached a sermon." His friends learned not to take such words at face value. He was pulling our leg.

To be or not to be. One of Henry's recurrent topics dealt with marriage: To be or not to be? "I guess I waited too long to get married," he said with an uncharacteristic finality in the last months. Something about his youthful way of thinking had left the marriage option open. It was not to be, however. In earlier years, at work, Henry said, "The time went fast. In the evening I couldn't relax and was glad to get away from people." His later travel as chief engineer for an automotive parts rebuilding company took him to branch plants in Texas, Kansas, and Minnesota. His mind revolved more around his job and the challenge of inventing labor-saving tools than it did around the matter of marriage and family. He knew the feelings of being alone. "I wouldn't recommend it," he reflected philosophically. "It's a couples' world," he said on a number of occasions.

John Bender, Elkhart, Ind., is a free-lance writer and part-time information services director for Associated Mennonite Biblical Seminaries.

Although Henry did not have a spouse and immediate family, he still shared deeply in the lives of others. His life was motivated by devotion and love to God. He was baptized as a believer at the age of 16 and received into membership at Prairie Street Mennonite Church. Service in the church reveals one of the ways in which Henry preached sermons in everyday clothes.

Among the special assignments Henry accepted from the congregation was that of trustee for 15 years. At one time he lived next to the church with his widowed aunt, Malinda Mumaw. Her husband, H. A. Mumaw, had been one of the first physicians in the Mennonite Church. One Sunday morning in 1931, Henry saw smoke pour from the church.

As a trustee he became involved in the rebuilding project. "We started rebuilding during the depression and got a lot of donated labor," he said in an interview some years ago. "At the dedication service we owed $175 on the building. We took an offering and paid that off."

In the 10 plus years I knew him, Henry *used*, rather than filled up, time.

One of the rules of thumb he followed was that "you don't go into debt." For some years Henry had oversight of the Prairie Street Cemetery, used both by the congregation and community. He kept the records, hired the sexton, acquired additional land, and planted some of the sections.

After Robert Friedmann came to Goshen, Indiana, in 1940 as a research fellow in Anabaptist history at Mennonite Historical Library, Henry found him a job as draftsman at the company where he worked. (Friedmann had left Austria in 1939 to escape Nazi persecution.) He died in 1970 in Kalamazoo, Michigan, where he had been professor of history and philosophy at Western Michigan University.

On another occasion Henry served as the congregation-designated sponsor for a family whom the church assisted in emigrating from Holland. He met the family at the bus station and took them to the house he had found for them. He helped the husband find a job and helped the children get started in school.

"It involved a lot of little details," he recalled. Henry gave generous financial support to the congregation and to church schools and boards. He served on the Investment Advisory Committee of Mennonite Board of Missions for many years. He gave some of his property to Mennonite college and seminary education and willed the remainder of his estate to Mennonite missions.

Drafted in two wars. Henry was drafted in both the First and the Second World Wars. For a variety of reasons he was not faced with having to put his nonresistance convictions to the test. In World War I a flu epidemic delayed call-ups just long enough for the war to end. He remembered his uncle describing how as a conscientious objector imprisoned at Fort Leavenworth he was stripped of his clothing and pitched on a blanket and told, "COs are here to dig your own graves." In World War II Henry received a job deferment.

He had lost a job during World War I, however, because he refused to buy war bonds as the boss required of all employees. "The secretary came with my check and said, 'That's it. You're out.' "

In 1952 Henry took a leave of absence to serve in an international work camp in West Germany. For the better part of three months he helped rebuild houses for refugees in Hohenlimburg. "We worked on the side of a mountain and had to dig basements out of shale rock." His partner on one job was a German girl named Renate. He told her stories of his experiences in the United States. "Tomorrow you tell me another story," Renate said. "It makes the work sweeter."

After retirement Henry built seven houses just south of Elkhart. He employed youths from the congregation and others, giving them a chance to develop building skills. In later years Henry served as the volunteer fix-it man for Elkhart Community Day Care Center, first housed in the Prairie Street Church. "I've fixed quite a few toys," he said. "I don't understand how those kids can break things up for no bigger than they are."

With his inventive mind and skilled fingers he put Humpty Dumpty together in a variety of ways. Henry recalled that his uncle, Dr. Mumaw, was fond of children, too. His uncle started the children's magazine, *Words of Cheer*, in 1867. Now called *On the Line*, it represents the oldest continuous publication of Mennonites in North America.

Henry A. Mumaw. Second son of John and Lydia Mumaw. Born on June 1, 1898, in Harrison Township, Elkhart County, Indiana. The God of all creation in God's child, our brother, again bears testimony that living, as dying, can be good.

GRACE

Your waiting hand for me to take
and walk, newborn, this moment's day—
no questions asked, required merit,
no vows for future years to pay.

Strange what sure and growing strength
for one, when hand takes proffered hand,
to climb, flesh-scarred, this mountain's coil—
so strong is love without demand.

—Emily Sargent Councilman

From those over 80: recalling the birth of *Gospel Herald*

"Do you remember the birth of *Gospel Herald* on April 4, 1908?" That was a question asked by current editor Daniel Hertzler "to those over 80" in the December issue of *Mennonite Church News and Notes.* The responses are all being published in *Gospel Herald.* This is part 2.

Nancy B. Nair, Hyattsville, Md.

Yes, I do remember when *Gospel Herald* first came to our home. I was very young. But I always observed very much the adults' discussions, and what they did.

I remember my mother and her friends discussing the change of name. Some thought it was too soon, as *Gospel Witness* did not have that name long. Others thought *Gospel Herald* was good.

I remember, when no one was around, I took a new *Gospel Herald,* looked at it (although I am sure I could not read) to see what the good was, and what was bad. I do not know what I decided.

All my homelife, married life, and since my husband, Raymond, is deceased, I have been reading the *Gospel Herald.*

I feel it has made some good changes for the times. When *Not by Might* came out, I ordered one. I read it from beginning to end. It was very interesting! *Gospel Herald* has had lots of changes over the years. About the first half of the book meant a lot to me, as I knew some of the people, had heard of others, and things were so much like I remember them in younger life.

I was born Nancy Jane Brown, daughter of Homer C. and Susan H. (Brenneman) Brown. I am now Nancy B. Nair, born Oct. 1, 1903, and am now 81 years old.

I was born and grew up on the farm in Allen County, near Elida, Ohio. I attended Pike and Salem Mennonite churches. At age 14 I was baptized in the creek near Salem Church. Later, I went to Virginia, and was married there. We lived in Washington, D.C., 12 years. In 1960 we bought our home here in Hyattsville, Md., where I still live. I am a charter member of Hyattsville Mennonite Church.

Oren L. Detweiler, Fairview, Mich.

Yes, I vividly remember the merger of the church's two papers. I was living at Fairview, Mich., at that time, having moved here the year before from West Liberty, Ohio. It seems to me I can remember the talk of the coming merger when still in Ohio. I was born on Dec. 24, 1897, and to my knowledge, the *Herald* has always been in my home. I plan on keeping it there as long as I can read. I enjoy it very much and look forward to its arrival each week.

Earl D. Yoder, Lansdale, Pa.

I am chaplain at Dock Woods Community. Recently I had a conversation with a resident, Emma Mininger. She was born on Dec. 29, 1896, the daughter of Mr. and Mrs. Henry Nice. As a child she attended Souderton Mennonite Church, and later, after she was married, she was a member of Plains Church, and more recently she transferred her membership to Lansdale Mennonite Church.

Emma's earliest memories of the *Gospel Herald* are that she remembers her father reading it. After she was married in 1918, she subscribed, and has been reading it now for over 66 years.

She indicated while she was raising her family she was not able to devote the time to reading like she would have liked, but now, in her older years, she always reads it from beginning to end.

Some of Emma's comments about *Gospel Herald* are: "I wouldn't give it up for anything," "I think a lot of it," and "I love it!" Some of her favorite parts are the births, deaths, and marriages. She also enjoys "Mennoscope" and "Items and Comments."

Henry S. Hartman, Elida, Ohio

I was five days away from 11 years old when the *Gospel Herald* was started. My father owned a farm south of Harrisonburg, Va., on Route 42. Brother J. S. Shoemaker was holding evangelistic meetings at the Pike Mennonite Church. I remember Bro. Shoemaker being in our home, and I faintly remember him and my father talking about the new church paper. I don't remember what was said, but I think my father subscribed for the *Gospel Herald.* I don't remember being without the *Herald* at any time except perhaps when I was at Eastern Mennonite School and the first year of my marriage.

I was in Scottdale, Pa., and helped in the construction of the first block building of Mennonite Publishing House. After that time, I started working on the linotype machine. I don't remember the date I went back to Virginia. I finished a Bible course at Eastern Mennonite School and was married in August 1923.

In the summer of 1924, Brother Levi Mumaw wrote and asked if I would come to Scottdale and work in the Publishing House, as they needed a linotype operator. We moved to Scottdale in the fall of 1924. I didn't set all of the type for the *Herald,* but I worked on the *Herald* quite a lot during the eight or more years I was there.

I have enjoyed the scope and coverage of the *Herald.* There are several other monthly Christian magazines that give more Bible exposition than the *Herald,* but then perhaps that isn't the main purpose of the *Herald.* I usually enjoy the editorials and turn to that after seeing the obituary column.

Gladys Miller Rutt, Gulfport, Miss.

I well remember when the *Herald of Truth* (John F. Funk, editor) changed to the *Gospel Herald.* I was born in Lagrange County, Ind. My parents were Gideon and Lydia (Kenagy) Miller. My birth date is Jan. 29, 1897. When I was 11 years old we lived near Middlebury, Ind. I had accepted Christ in December 1907 under the preaching of Daniel Kauffman (who became the first editor of *Gospel Herald* the following year) at revival meetings he held at Forks Church, where D. D. Miller was bishop for many years. I am now 88.

In 1924 I was married to Walter Nissley Rutt from Lancaster County, Pa. We got acquainted at Goshen College, and both graduated in 1922. We have been interested in the *Gospel Herald* all these 60 years. It has followed us around the world—doing relief work with the Arab refugees in Jordan 1953-56 and in Korea at Mennonite Vocational School for orphan boys 1963-66.

While we were in Jordan, we got the *Herald* regularly and saved all the copies. Nothing was thrown away in a poor country like that. We accumulated a stack of old numbers, and when our Arab houseboy saw them, he very much

wanted them. So we gave them to him. A few days later our meat came from the butcher shop wrapped in a *Gospel Herald!* He had sold them to the butcher for wrapping paper.

We enjoyed very much keeping up with the church news as well as the excellent articles by many writers who not only taught us much but inspired us.

Bob Yoder, Eureka, Ill.

I'm not over 80 (although sometimes I feel like it) and I don't remember the birth of *Gospel Herald.* But I do remember as a boy seeing the *Gospel Herald* addressed to A. P. Schertz coming to our home. My widowed grandmother lived with us and Grandpa Schertz's lifetime subscription apparently came to her.

Several years ago several items from Mennonite Publishing House were found in my father's bank box. I kept them as a memento of the past. They included a 1924 "Donation Certificate and Publication Annuity Contract" which offered a lifetime subscription to *Gospel Herald* in return for a $30 donation to MPH.

Someday I'll write a poem about Jesus

by Barbara Esch Shisler

But what could it, what should it say? It would require some unique and powerful metaphors: something as contradictory as a lily-of-the-valley against a heavy wooden door, as mystical as a star, as plain as bread.

Before I begin, I would want to look closely at the copy of an old painting that hangs in my room. What I respond to in the picture is that dark and quiet gaze. I look at it and believe he knows me even though it portrays an artist's imagination of what he may have looked like.

I will need to go to the stories and read freshly. Pictures flash by of a young man (why do I keep thinking he's middle-aged?), doing all the human things I do: eating and sleeping, getting angry and inscrutable, being provocative and insulting, teasing and sighing. But shining through the human pictures is the purity, the authenticity of his actions and words which cry out that he is different.

I begin on Ash Wednesday to reflect on his life. The Gospels tell it according to four very individual reporters. Matthew chooses genealogy and astrology; Mark leaps into the action with the eccentric wilderness-preacher; Luke attends to the babies; John is the poet with his ethereally symbolic Word.

As I move through Lent, the history of this Jesus the Christ becomes increasingly vivid. The last week is terrible. By Friday I want to hurry it past because the suffering is too real. I listen to *Jesus Christ Superstar,* and sing, "Who are you, what have you sacrificed?" and shudder with the sounds of hammering. I hear *The Messiah,* and I "Behold the Lamb of God that taketh away the sin of the world." Most necessarily do I reach for *The Mennonite Hymnal* to sing that strange-old-dark-rich-communion-scary hymn of my childhood, "When I survey the wondrous cross, on which the Prince of glory died, My richest gain I count but loss, and pour contempt on all my pride."

But only then am I ready for Easter. The bright and shining Lord, newly alive, exceeds all poetry. He is both the metaphor and fact. He rises in the purest, freshest light, too glorious for mere language. Easter becomes the most ecstatic day of the year.

This is *good news.* Jesus is alive and offers me the living water of the abundant life. But he offers death, too. He commands it, if I'm serious about following him. How can both be true? I rejoice in one; I cringe at the other. My poem will have to embody the paradox of the truth: you can't have life without death.

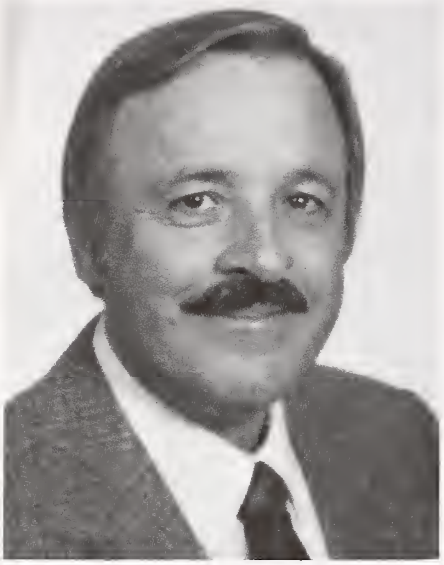
My poem about Jesus could be a dramatic narrative. Jesus crosses time and space to step back with me into memories that need to be redeemed. Don't we all have them, the ones we keep closed in the dark of our minds because they are too fearful to look at? Standing among these memories, Jesus proves his reality because his presence in the misery of loss, the sorrow of evil, the pain of despair, changes these experiences. His eyes meet mine in the ugliest, most humiliating memories of life, and his face reflects pity, understanding, comfort, forgiveness, and healing. I need never again dread any memory of anything I have done, or that happened to me. I can live fully and freely in the present knowledge of his grace.

My poem about Jesus won't begin to compare with my favorite Jesus-poem, written by Gerard Manley Hopkins. In "The Windhover: To Christ Our Lord," the metaphor is a falcon riding high on a big wind. His striding, winging ecstasy in the joy of morning stirs the heart of the viewer from its hiding. But the "beauty and valor and act" break. Christ falls to earth. Is it then to end in defeat? No, because the fire from the broken one is "a billion times told lovelier, more dangerous. . . ." These are the kinds of images that can illuminate trite and sentimental thinking about a person so vital in our faith, but who gets overlooked in our boring and frantic religious routines.

Jesus himself knew all about poetry. His metaphors for himself are unexcelled. "I am the door . . . the bread . . . the shepherd . . . the water . . . the way." We who read and write religious poetry recognize there is no poetic theme as challenging, as disturbing, as Jesus.

Barbara Esch Shisler, Telford, Pa., is a poet.

CHURCH NEWS



MCC Canada selects Zehr as executive director

Dan Zehr was selected as the new executive director of Mennonite Central Committee Canada during MCC Canada's annual board meeting Jan. 17-19 in Leamington, Ont. He will assume the post on July 1.

Zehr is currently principal of Elim Bible Institute in Altona, Man. He has served as executive director before—from 1969 to 1976. For two years before and after that, he was MCC Canada's director of peace and social concerns. Zehr has also been executive director of MCC Ontario.

After a late-evening closed session, the board declared "unanimous agreement" on the Zehr appointment.

During the same session, the board also discussed relations with the Canadian Foodgrains Bank. The issue is this: is CFB simply a bank (specializing in storage and shipping and making transfers only at the request of depositors) or is it also a grain collector and distributor?

Since MCC Canada has its own collection and distribution system, it prefers the "important" yet "limited" role of CFB as banker. MCC Canada wants to keep its "direct line of communication" to its constituency where food collection takes place. The board also wants to distribute food aid through its own overseas workers. However, some of the other denominational partners (a total of seven) in CFB do not have a collection and distribution system.

In another matter, the MCC Canada board approved a joint peace scholarship with the National Association of Japanese Canadians. But board members disagreed at first on how to provide start-up funding. The scholarship is intended to make tangible MCC Canada's widely publicized apology last fall to Japanese Canadians who were imprisoned and lost property during World War II.

Several board members reported that they got "flack" for the public stand. The mixed response from constituents prompted a suggestion that the proposed $10,000 seed money for the scholarship come from personal contributions rather than from MCC Canada coffers. "We can't waffle on a corporate apology," insisted other board members. "The board has spoken."

In a compromise resolution, the board decided to have an open solicitation but to guarantee a minimum of $10,000 to start the scholarship fund. Then, in order "to lift any doubt about the intent of the motion," an offering plate was passed. The collection, from both board members and visitors, raised $5,068 in cash and pledges.

Lucy Yamashita of the National Association of Japanese Canadians reported to the board that the scholarship proposal was accepted by her organization in December.

—Ron Rempel, Meetinghouse

Mennonite leaders in Canada talk about unity

Moderators and secretaries who gathered to discuss inter-Mennonite church planting in Leamington, Ont., agreed at the outset of discussion during the final session that they wouldn't discuss "organizational union," but then spent most of the session talking about it.

The Jan. 16-17 consultation at North Leamington United Mennonite Church was entitled "Toward a Common Strategy for Inter-Mennonite Church Planting."

The vigorous discussion about Mennonite unity during the final session didn't surprise many participants. "It was clear from the beginning that quite a few people wanted to talk about structural unity," said Rudy Regehr, who chaired the consultation.

The stage for the final session's discussion was set early in the consultation, beginning with a worship service which featured an inter-Mennonite choir. The service, led by Mary Mae Schwartzentruber, pastor of a congregation affiliated with both the Mennonite and General Conference Mennonite churches, included a meditation by Menno Kroeker of the Evangelical Mennonite Conference. Kroeker, using Acts 15 as his text, noted that the chapter begins with "disagreement and personal antagonism and ends with unity."

David Chiu, pastor of Chinese Mennonite Church in Saskatoon, Sask., inspired listeners with a vision of Mennonite unity and challenged the consultation to adopt a unified strategy for church planting.

James Nikkel, executive director of Canadian Mennonite Brethren Board of Evangelism, acknowledged the benefits of closer inter-Mennonite cooperation in church planting, but maintained that church planting best occurs when congregations "develop full loyalties to a given conference."

Six resolutions were presented to the consultation, the first drawing the most attention. Planning committee member Dave Dyck said later that the resolution, which stated that "discussions on general organizational union are not desirable or helpful at this time," was served up as a disclaimer, "in order to alleviate fears about the purpose of the consultation."

The idea of unity wouldn't be dismissed that easily, however. "We need to think of what we could be, and perhaps let go of the old," said Jake Harder, a General Conference Mennonite who is chairman of Mennonite Central Committee Alberta. "The world understands us better because of our work together in MCC. Can we do the same through mission?"

Others waved flags of caution. Paul Fast, a Mennonite Brethren leader from British Columbia, signaled his opposition to an inter-Mennonite church planting agency because "it's hard enough to sell a program to one conference."

John Epp, moderator of the Mennonite Brethren in Manitoba, spoke for many when he suggested a compromise. He said that while "we aren't yet ready to create a new inter-Mennonite agency, we should agree to take first steps toward it by working together and consulting more."

Consultation participants accepted five resolutions, agreeing that (1) efforts should be made to ensure that more meetings about church planting occur, (2) theological differences between the conferences should be discussed, (3) conferences should strive to develop resources together in select areas, (4) the value of organizational unity in select areas should be investigated, and (5) conference agencies should commit themselves to consultation "before entering into new geographic areas with church-planting ventures."

—John Longhurst, Meetinghouse

Sanctuary workers organize themselves during national meeting

Members of the sanctuary movement agreed to establish a national communications network and called for more public sanctuaries to protect Central American refugees during a national symposium, Jan. 23-26, in Tucson, Ariz.

The 1,200 delegates at the event, which was named "From Fences to Friendship," listened attentively as clergymen and lay leaders urged them to renew their commitment to biblical mandates to help the poor and the oppressed and decried current U.S. policy in Central America.

Among the delegates were 10 Mennonites representing four of the five Mennonite congregations which have declared themselves sanctuaries for the purpose of shielding refugees.

One of the speakers was Yvonne Dilling, a Church of the Brethren member who is director of Witness for Peace and author of the award-winning Herald Press book, *In Search of Refuge.* She challenged sanctuary workers to hold firmly to their moorings in the Scriptures. Dilling, whose presentation was interrupted by applause several times, related the shock and disbelief she underwent upon witnessing the suffering of Salvadoran refugees.

Several speakers asserted that the U.S. government is violating the Immigration Act of 1980 by refusing to grant Central Americans refugee status in order to prevent embarrassment over the official viewpoint that Salvadorans are safe from terrorism in their country. Sanctuary members say that Salvadorans and Guatemalans are fleeing their countries in the face of official government repression. But administration officials claim that the refugees come to the U.S. merely to make a better life for themselves.

William Sloan Coffin, a New York pastor and longtime social activist, stated that refugees from communist nations gain asylum in the U.S. much more easily than do refugees from dictatorships supported by the U.S.

Mennonite delegates took the opportunity to compare experiences and begin the process of networking.

One participant expressed the need to enlist more Mennonite congregations in the movement, while another pointed out that his church has dealt with very few refugees over the past several months. Yet another recounted the ways in which refugees had challenged his congregation to greater commitment in service and to the Lord, and further asserted that Mennonites need to rekindle the faith of their refugee ancestors.—*Dale Glass-hess*

NEWSMAKER INTERVIEW:

Al Meyer explains Church School Day



Gospel Herald *recently interviewed Al Meyer, executive secretary of Mennonite Board of Education, about Church School Day, which is on Feb. 24 this year.*

What is the purpose of Church School Day?

It is related to other days in the year as Sunday is related to other days of the week. As Christians, we are in worship and prayer continually, but there is a place for special worship on Sunday. As Christians, we see the schools of the church as a continuing part of the life and mission of the church, but it is useful to have a day when we note especially the place of schools in the church.

What are the present-day issues in Mennonite education?

Schools work with young people and future leaders of the church. Teachers and pupils together review how God led in the past, what is our present task, and what sense of identity we have as we view the future. We believe the future of Mennonite schools depends on our identity as a Mennonite people. If we have a sense of identity and mission, we should let our young people in on this.

How is MBE responding?

We have lifted up five areas for special attention at our colleges:

- We want to communicate the understandings foundational to our identity as a people.
- We want to communicate these understandings in a way that best connects with and builds on the experiences that students bring from their homes and congregations.
- We want to discern which of our gifted people can best serve as teachers and mentors for our students.
- We want our school people to stay in close contact with our conference people.
- And finally, we are concerned that our conferences and the Mennonite Church General Board work at clarifying our identity.



New Eastern Board VSers. *Seven persons serving with Eastern Mennonite Board of Missions of Lancaster Conference spent Jan. 4-11 in Voluntary Service orientation at the Board's headquarters in Salunga, Pa. The new VSers are:*

(Seated left to right) Shirley Chupp, Inola, Okla., teacher aide in Philadelphia, Pa.; Myron Good, Ephrata, Pa., carpenter in John's Island, S.C.; and Bettina Thomas, Lancaster, Pa., teacher aide in Homestead, Fla.

(Standing) Edward Horner III, Malaga, N.J., home repair in Corning, N.Y.; Katherine Kliewer, Vienna, Va., working with mentally handicapped in Birmingham, Ala.; Merie Merrill, Fairview, Mich., secretary in Philadelphia, Pa.; and Brian Wadel, Waynesboro, Pa., aide in a hospital and working with senior citizens in Birmingham, Ala.

COMMENTARY:

U.S. and South Africa: increasing concern and louder voices

A non-white South African Anabaptist, visiting the Washington office of Mennonite Central Committee Peace Section, observed one afternoon's protest at the South African Embassy, saying excitedly, "I feel like history is in the making." He reported to the organizers that he had phoned friends in South Africa about the activities of the "Free South Africa" movement, and that it had given them tremendous encouragement to continue their nonviolent struggle for civil and human rights.

Many factors contributed to the heightened awareness among Capitol Hill policymakers—and among the public and press—of apartheid's fruits in South Africa. A turning point was, undoubtedly, the award of the 1985 Nobel Peace Prize to Bishop Desmond Tutu, black church leader from South Africa. Other factors are increasing violence in South Africa, the failure of Congress in 1984 to legislate any sanctions against South Africa, and the Reagan administration's policy of "constructive engagement."

All of these motivated a group of black American leaders to form a "Free South Africa" movement. There have been symbolic arrests almost daily at the South African Embassy in Washington and at South Africa-related institutions in other U.S. cities. The spirit of the nonviolent direct actions of the civil rights movement prevails at these activities, which have given a boost of spirit to those long concerned about conditions in South Africa, and reportedly, to black South Africans themselves.

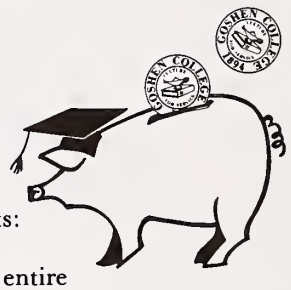
The Reagan Administration will probably continue "constructive engagement" with South Africa, not wanting to isolate but to negotiate. But members of Congress—not only the liberal members who supported antiapartheid amendments, but also a group of some 35 conservative members—have raised concerns that "constructive engagement" is becoming South Africa's "excuse for maintaining the unacceptable status quo."

Congresspersons and others are seriously considering diplomatic and economic sanctions against South Africa unless there is visible progress in granting economic and civil rights to all citizens. Some people question whether sanctions against South Africa might not hurt black South African workers and their families more than help them. Black South Africans living in the U.S. have urged us to impose sanctions against South Africa as a means of leverage—as a bargaining chip. But we seldom hear ordinary blacks in South Africa call for divestment—it is against the law in South Africa to advocate divestment, and many South Africans must feel they are already treading on a minefield without advocating something that could get them imprisoned or banned. Bishop Tutu, with the protection of international recognition, has spoken out in favor of divestment.

When we raise our voices for change in South Africa we must remember that only a generation or so ago apartheid was practiced in many parts of the world—including the United States, where it was called segregation. We have the fruits of our own apartheid to attend to in the U.S. But we also have a responsibility to pray and act so that the many Christian brothers and sisters in South Africa—both white and black—may experience the genuine participation of all in the South African home which God has given them.—*Betsy Beyler, Washington Office, Mennonite Central Committee U.S. Peace Section*

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Or call the Admissions Office at Goshen College, toll free (800) 348-7422. (Call collect from Indiana and Canada, (219) 533-3161.) An admissions counselor can help you open the door to Goshen College.

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READERS SAY

Richard E. Martin, Lagrange, Ind.

The "Hear, Hear!" article by Bob Zuercher entitled "There Is Room for Everyone" (Jan. 8) says it all. If more persons took this very Christlike attitude toward those with whom we disagree there would have been a lot less pain and a lot less people lost to the Mennonite Church, including my own father. As to helping a new group get a start, excellent and praiseworthy is the idea. It has been done by a congregation (15 years ago) within an hour's drive and with beneficial results to the new congregation and less painful to the old.

It seems to me that our publications and our educational and missions institutions need to be more open to the creative ideas presented in this article. I would hope the so-called "old" institutional wineskins still have some stretch left in them, lest we lose the valuable contributions to the total body of the newer "wine."

Ron Meyer, Fresno, Ohio

As a relatively new hunter, I would like to respond in a spirit of reconciliation to Robert Roberg's "Hear, Hear!" column on guns and hunting (Jan. 8).

I grew up as a non-hunter in a suburb of a large city. As a family, we spent a lot of recreation time in city parks and wilderness areas across the country. It was natural when my wife and I moved to this farm seven years ago that I would spend a lot of time outdoors. Here I began to hunt.

For me hunting is a time of getting closer to the natural world. My greatest hunting pleasure is sitting in a stand in the fall woods while bow-hunting. The predawn cold yields to the warmth of sunrise. Noisy squirrels and jays quiet as they forget about my presence. Unmoving and silent, I become part of the woods. And the woods becomes alive. Foxes, squirrels, and raccoons come by. Grouse carefully pick their way. And I see deer, lots of them, while bow-hunting. It is always a thrill simply to watch these graceful animals.

Whether or not I get a deer, hunting refreshes me. The same result would come if I just went out into the woods and sat. But hunting gives me purpose and gets me out there.

I have never felt the sensation of animal lust upon killing a deer that Brother Roberg speaks about. I feel satisfaction that the hunt was successful—whitetail deer are difficult to hunt. Meeting that challenge is bound to make me feel good. But there is always some sadness involved.

I have felt the same sadness when killing and butchering a steer for our own use here on the farm. I feel more sympathy with the argument against hunting if the arguer is a complete vegetarian. Just because killing of animals is out of sight in a slaughterhouse that doesn't change the act.

This past summer, despite my efforts, deer destroyed nearly ¼ acre of our sweet corn. In a way, I consider getting a deer this fall as the harvesting of an animal I fed throughout the year.

Groundhogs have eaten off whole plantings of our beans and peas. Raccoons take their toll on corn. Much of the food for our family comes from the garden. We have a .22 rifle, a dog, and a live trap. The purpose of all these is in the end to kill—to kill "varmints" which jeopardize our food supply. What should we do as an alternative? Buy from the supermarket? Someone somewhere has raised that food somehow protected from animals.

Our family likes venison and adding 50 or more pounds of it to the freezer helps relieve a tight household budget. With much less fat than meat from domestic animals, venison has health benefits, too.

Wildlife biologists estimate that the habitat in our county can support 15 deer per square mile. They are trying to limit that number to 7 per square mile. There is no workable method to do that other than hunting.

Each day this past year our local paper has listed two or three deer/car accidents. Some of these involve injury to the persons involved. A neighbor (a young mother) was killed a few years ago when she tried to miss a deer one foggy morning. She swerved into the path of an oncoming truck.

How can the deer population be limited other than by hunting? Should we poison the animals?

I have witnessed the "blood lust" that Bro. Roberg speaks of in other hunters, especially large groups that "gang hunt." It sickens me, too. I respect the experience that Bro. Roberg has had with hunting, with the spirit of violence for its own sake. But my personal experience is that this spirit is not necessarily an integral part of hunting.

Interestingly, being against hunting does not also mean being loving toward fellow humans. I have talked to acquaintances who couldn't bring themselves to hunt deer. They say they don't think they could shoot one of the beautiful animals. But these same persons keep loaded revolvers in the house in case of intruders. They carry a gun when investigating trespassers. Hesitating over the killing of animals does not mean that one hesitates over violence to people.

Bro. Roberg mentioned the expense of hunting. I agree that the cost can be high, in money and time. Personally, I have very little expense. I step out the door into prime deer country and I don't have to buy a hunting license for family-owned land.

But I hesitate to criticize those who spend more on this activity than I do. For instance, I would rather see a person spend $300 for a hunting experience with its accompanying exercise and restorative possibilities than several thousand dollars for an antenna and television system for sedentary recreation/entertainment. We need to examine all our recreation activities for their kingdom value.

Hunting has become, for me, a recreational activity like most others. By itself it is neutral. Depending on the hunter's approach it can be a restoring, healthful experience or an exercise in violence.

Harold Eshleman, Harrisonburg, Va.

I read with great concern the article entitled "Jonah: More Than a Big Fish Story," by Gil Hellwig (Jan. 22).

May I quote paragraph three: "In reality the story is not about a man but about a nation, Israel, which had been swallowed up in the experience of the exile and was now liberated and, thus, faced once more with the decision of how it would view its neighbors."

On reading the article, I thought of the words of Christ when asked by the unbelieving Pharisees for a sign: "A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth."

Christ goes on to say that the people of Nineveh who repented at the preaching of Jonah will stand up at the judgment and condemn the generation that in unbelief refused to believe in the one who is greater than Jonah.

The writer calls my views "simplistic" because I believe Jonah was a man, yes even a prophet of God. I even believe there was a city, Nineveh, and that the people of that city experienced a great revival. I also believe that the people of Nineveh along with the Queen of Sheba will condemn unbelief, not only in the generation to whom Christ spoke, but the unbelievers in every generation.

I'm glad to be considered "simplistic." I have no doubts about the reality of the story of Jonah, nor do I have any doubts about the reality of the account of the experience of Christ being three days and three nights in the heart of the earth. I praise God for Jonah, but how much more worthy of praise is Christ, who for my sins died, was buried, and rose again the third day.

MENNOSCOPE

Ralph Lebold and Emma Richards are the candidates for moderator-elect of the Mennonite Church. In January the Nominating Committee sent a letter to the 1985 General Assembly delegates, requesting their prayerful consideration of the two names. The person chosen will succeed Jim Lapp as moderator for the 1987-89 biennium. "This approach was chosen to encourage prayer and open discussion as the church discerns God's leading regarding the moderator-elect," said Chairperson Don Yoder. Lebold is president of Conrad Grebel College, and Richards is copastor of Lombard (Ill.) Mennonite Church. The delegates were asked to respond by Feb. 20, but any responses received by Mar. 8 at the following address will be given consideration: Mennonite Church Nominating Committee, 528 E. Madison St., Lombard, IL 60148.

A Mennonite-sponsored Vietnamese refugee boy died on Jan. 26 after he and his parents and sister had been overcome by carbon monoxide poisoning caused by a blocked chimney two days earlier in their Harrisonburg, Va., home. Duong Luu, 15, was a student at Eastern Mennonite High School. He and his family were Vietnamese "boat people" who came to Harrisonburg nearly six years ago with the help of Park View Mennonite Church. His parents, Huy and Hoa, and sister Ni were released from the hospital the day after Duong died. Duong was a member of Park View Church.

Edgar Stoesz resigned as associate executive secretary of Mennonite Central Committee, effective on Feb. 1. He is continuing his work with MCC by carrying out a six-month evaluation of SELFHELP Crafts. In September he will move to Neuwied, West Germany, where he will become Europe director for about two years. After that, Stoesz plans to return to MCC headquarters in Akron, Pa., where he will assume new administrative duties. He has served with MCC since 1954 and was associate executive secretary for eight years.

Jack Scott is the new director of Provident Bookstores, a division of Mennonite Publishing House. He is responsible for 14 stores in the U.S. and Canada. For the past eight years Scott was marketing manager for Herald Press at MPH. In 1983 he earned a master's degree in business administration from the University of Pittsburgh. Scott succeeded Mark Moyer, who was director for six years and who is retiring from MPH in July.

Irma Aramburo is the new director of a Mennonite refugee program in Brownsville, Tex. She helps refugees from Central America who are fleeing from their war-torn countries. The program is sponsored by Iglesia Menonita Del Cordero—a Hispanic congregation in Brownsville.

Keith Fox became the new manager of Mennonite Mutual Aid's computer center on Jan. 14. He joined MMA as an accountant in 1970 and has worked with computers for the past 13 years.

A Voluntary Service unit has been established in Boston by Lancaster Conference's Eastern Mennonite Board of Missions. The unit was requested by Good Shepherd Christian Fellowship, a new Mennonite congregation which wants help in a variety of ministries it is starting in the city. The first VSers are Wes and Marian Newswanger. John Stahl-Wert, Eastern Board's director of Discipleship Ministries, said the Boston unit is a pilot project to test the suitability of VS for an emerging congregation. He praised the vision of Good Shepherd for including a strong social ministry along with its commitment to evangelism.

Plans for a Christian community center in Lancaster, Pa., have been announced by the eight congregations that make up the Lancaster District of Lancaster Conference. Property has been purchased on the corner of Fremont and Laurel streets, and a building that will include a gymnasium and meeting rooms for a variety of community activities and fellowship has been planned. Called Arbor Place, the center will be a place of shelter, support, and growth.

Southside Crisis Pregnancy Center in Crewe, Va., a ministry of Christ the King Mennonite Church and other Christian groups in the area, has acquired a building to house its offices. The center offers an alternative to abortion by providing counseling, medical care, housing, money, clothing, training in parenthood, adoption referrals, baby furnishings, and other needs of an expectant mother or family. Diane Fox, a physician and member of the Christ the King congregation, is the director.

Mennonite broadcaster Otis Yoder's radio program will soon be heard in India in the Hindi language, thanks to Mennonite missionaries who have agreed to supervise the local version of *Hope for Today.* Paul and Esther Kniss, Mennonite Board of Missions workers in Bihar, will handle the Indian response to the program. Produced by Heralds of Hope in Breezewood, Pa., *Hope for Today* is broadcast weekly in Europe, Africa, Asia, and the Middle East. Arabic and Chinese versions of the program are used in some places. The Hindi version, to be broadcast from Sri Lanka on Trans World Radio, will start on Mar. 3.

A "Project Teach" workshop for Christian educators was held in January at Swift Current (Sask.) Bible Institute. The inter-Mennonite event brought 92 Sunday school teachers and others from five provinces for five days of intensive learning and interaction. "My prayer is that those who are discouraged about congregational life and Christian education may get wind of our new excitement for the church's work," said one enthusiastic participant.

A marathon 18 hours of continuous volleyball by the Black Student Union at Goshen College, Feb. 1-2, yielded more than $700 for two scholarship funds. BSU raised pledges and donations before taking on 16 different student and faculty volleyball teams. An annual event, the marathon benefits the Ingrid Curry and Black Freshman scholarship funds.

A Spanish-language program of Latin American news and music is now being offered on Goshen College's WGCS-FM radio station. Called *Radio Cultural,* the one-hour weekly program is produced by Goshen junior Brigido Lopez, a Hispanic ministries major from Chicago. Another Spanish-language program, *Momento de Gozo,* continues on Saturday nights with religious news and music. It is produced by 1983 Goshen graduate Ruperto Guedea.

Hesston College's second Service Emphasis Week of this school year, Feb. 11-15, featured Steve and Debbie Fath, young missionaries in Bolivia with Mennonite Board of Missions. Also visiting the campus were recruiters from various mission and service agencies.

The amount of institutional financial aid available to Hesston College students next year will be increased by about $100,000 over this year's amount. This is an increase of 35 percent in one year. "This is an important part of our plan to keep the Hesston College experience affordable to as many people as possible," said Admissions Director Duane Sauder. Much of the aid will come from over a dozen endowment funds which have been established at the college by individuals, families, and congregations. Almost all of them were established within the last three years.

What they say about the **Gospel Herald** Every Home Plan

"**I find the *Gospel Herald* very interesting. As a pastor I am glad we are on the Every Home Plan. Sometimes I call attention to an article either in the bulletin or while preaching.** Harvey Z. Stoltzfus, Morgantown, Pa."

The new EHP year begins on May 1. Congregations that have a group plan will soon hear from us about your renewal. Others may want to consider this plan which can save 22% compared to the regular rate.

To learn how to save 22% on your *Gospel Herald* subscription, write to:
Gospel Herald Group Subscription Plan
616 Walnut Avenue, Scottdale, PA 15683

Some 90 central Illinois farmers attended a Faith and Farm Forum on Jan. 19 at Hopedale Mennonite Church. Roy Kauffman, a pastor from Pulaski, Iowa, addressed the issue of stewardship of the soil. Mitch Kingsley, an attorney from Tiskilwa, Ill., talked about soil conservation legislation. The forum was sponsored by an inter-Mennonite committee of farmers from several central Illinois congregations.

The King's Troubadours, a 20-member choir from Chambersburg, Pa., dedicated a bus recently for its use. The dedication ceremony included a meditation by Menno Sollenberger, a former singer with the choir and now pastor of Pond Bank Mennonite Church in Chambersburg. Formed in 1968, the choir has toured 11 states and provinces and has made several recordings. Wayne Strite is the director.

A television interview with Eastern Mennonite College senior Kim Miller was aired on "The 700 Club" on Feb. 12. She talked about her long recovery from extensive head injuries she received in a fall three years ago while putting up a banner in the EMC chapel. Miller returned to her studies at EMC 15 months later and has now completed requirements for a degree in general business. She is from Sarasota, Fla.

Thirty-three couples in the Deep South attended a Mennonite Marriage Encounter, Jan. 25-27, at the Holiday Inn in Prattville, Ala. The resource persons were Raymond and Fannie Byler, Henry and Marian Leaman, and Edna Hershberger. "We believe this experience will have definite and profound impact on the communities and fellowships that we are a part of," said Paul Dagen, bishop of the Alabama-Northwest Florida District of Lancaster Conference.

With Disability Awareness Week coming Mar. 3-9, congregations can look forward to a ready resource in the April issue of *Builder* to help them continue their awareness. It contains six articles on the subject. An inter-Mennonite monthly magazine, *Builder* is intended primarily for Sunday school teachers. Single copies of the April issue may be obtained for $2 each from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

Ray and Lillian Bair will serve Lancaster Conference during the month of March. They are stewardship coordinators for Mennonite Board of Congregational Ministries. They will teach a four-session course on "Managers for God" as part of the conference's adult education program, speak in congregations, and conduct stewardship and financial planning workshops. Bairs' ministry is sponsored by the conference's Board of Congregational Ministries. More information is available from the Board at Salunga, Pa.

The 1985 Visual Arts Conference at The People's Place in Intercourse, Pa., Mar. 8-9, will deal with both the "seeing" and "doing" aspects of art. Six Mennonite artists will lead workshops on their specialities: Mennonite Central Committee staff artist Judith Rempel Smucker, photographer and photo essayist Blair Seitz, printmaker and silkscreener David Peter Hunsberger, woodworker John Nigh, and quilting experts Rachel and Kenneth Pellman. More information is available from The People's Place, Intercourse, PA 17534.

A "Winter Sabbath Retreat" at Laurelville Mennonite Church Center, Mar. 8-10, will be led by Walden and Alice Howard. They are counselors and church renewal leaders associated with Kirkridge Study and Retreat Center in Bangor, Pa. Walden is best known for his years as editor of *Faith at Work* magazine. Alice is a pastoral counselor at Lutheran Life Enrichment Center in Stroudsburg, Pa. More information is available from LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666.

A male choir is again being organized for the Mennonite Central Committee Relief Sale in Harrisburg, Pa. Called Keystone Men's Chorus, the group will sing on Apr. 5—Good Friday—during the sale. Men interested in joining the choir should contact Director Martin Ressler at Pennsylvania Relief Sale, Box 21, Akron, PA 17501.

Missionary comings/goings:

- *Mike and Mattie Mast* returned to Argentina on Jan. 22 after one year in North America. Workers with Mennonite Board of Missions, they assist the United Evangelical Church, which is an independent Indian denomination. Their address is Casilla 196, 3600 Formosa City, Formosa Province, Argentina.
- *Joyce Witmer* returned to Tanzania on Feb. 1 for a three-year term as an instructor at Shirati Hospital School of Nursing. She is sponsored by Eastern Mennonite Board of Missions. Her address is Shirati Hospital, Private Bag, Musoma, Tanzania.
- *Jeanette Mummau* returned to Tanzania on Feb. 1 for a three-year term under Eastern Board. She trains office personnel for Shirati Hospital Leprosy Center and for Tanzania Mennonite Church. Her address is Shirati Hospital, Private Bag, Musoma, Tanzania.
- *Paul and Erma Lehman* returned to Kenya on Feb. 2 for a two-year term as guesthouse host and hostess in Nairobi. They are Eastern Board appointees. Their address is Mennonite Guesthouse, Box 14894, Nairobi, Kenya.
- *Stella Newswanger* arrived in the Virgin Islands on Jan. 15 to begin a one-year assignment with Choice Books Caribbean. She is an Eastern Board worker. Her address is Box 6363, Sunny Isle, St. Croix, Virgin Islands 00820.

Church-related job openings:

- *Learning disabilities teacher* for kindergarten through eighth grade at Lake Center Christian School in Hartville, Ohio. Contact Roger Putnam, 1360 Woodmont, Hartville, OH 44632.
- *Electronics technician* at Goshen College. Begin by July. Must have knowledge and skills in installation, maintenance, and repair of broadcasting, audiovisual, and computer equipment. Contact Staff Personnel Director Loren Stauffer, Goshen College, Goshen, IN 46526.
- *Director of development* at Bethany Christian High School, beginning on July 1. Contact Principal William Hooley, BCHS, 2904 S. Main St., Goshen, IN 46526.

New members by baptism and confession of faith: *Salem, Ore.*: Julie Byers, Karin Gingrich, Brenda Hostetler, Kristen Schrock, Daryl Snyder, Karla Snyder, Ron Snyder, Stephanie Snyder, and Aimee Swartz.

Change of address: *Lloyd E. King* from Eaglesham, Alta., to General Delivery, Tofield, Alta. T0B 4J0.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Brenneman, Charles and Norma (Smoker), Newport News, Va., first child, Amanda Noelle, Dec. 28.

Gotwals, Brent and Jula (Detweiler), Molalla, Ore., first child, Erin Lynn, Nov. 22.

Horst, Doug and Karen (Brown), Evanston, Ill., fourth child, Andrew Thomas, Jan. 3.

Hershberger, Timothy and Denise (Clute), Corry, Pa., second child, first daughter, Rachel Lorraine, Jan. 15.

Martin, Bruce and Kathy (Gimbel), Cambridge, Ont., second child, first daughter (by adoption), Kari LeAnn, Dec. 10.

Martin, Michel and Susan (Harter), Wakarusa, Ind., first and second children, Elizabeth Ann and Mary Jo, Jan. 14.

Martin, Murray and Joan (Ing), Lacombe, Alta., first child, Tara Dianne, Jan. 18.

Martin, Rodney and Evelyn (Yoder), Fernie, B.C., first child, Bradley Aaron, Jan. 7.

Miller, Gaylord and Cathy (Nice), Harrisonburg, Va., first child, Joshua Michael, Jan. 27.

Mock, Vernon and Celene (Yoder), Hollsopple, Pa., fourth child, first daughter, Rebecca Hope, Dec. 29.

Reesor, Eugene and Julia (Yoder), Stouffville, Ont., first child, Denise Arlene, Jan. 6.

Schmid, John and Lydia (Byler), first child, Adam Tobias, San Jose, Costa Rica, Jan. 18.

Smith, Doug and Kim (Roes), Milverton, Ont., third child, second daughter, Courtney Melissa Kay, Dec. 7.

Stadelman, Marcel and Colleen (Schwartzentruber), Kincardine, Ont., second daughter, Carley Elise, Oct. 26.

Stamm, Jan and Teresa (Ferner), Wauseon, Ohio, first child, Lydia Marie, Jan. 1.

Tackett, Doug and Cheryl (Egli), Minier, Ill., second son, Matthew Donald, Jan. 21.

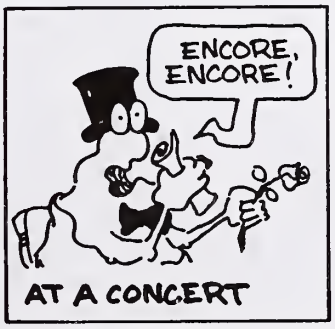
Thornburg, John and Ann (Plank), West Liberty, Ohio, second child, first son, John Robert, Jan. 26.

Troyer, Herb and Joyce (Bontrager), Elkhart, Ind., second daughter, Julie Katherine, Dec. 11.

Wagler, Wayne and Marilyn

Pontius **Joel Kauffmann**







(Barnes), Tavistock, Ont., second daughter, Holly Sonya, Dec. 19.

Wagner, William and Janice (Troyer), third child, first son, Levi Robert, Jan. 24.

Weaver, Wayne and Esther (Byler), Sarasota, Fla., third daughter, Jessica Renee, Jan. 22.

Yoder, Carroll and Judy (Roth), Wellman, Iowa, third child, first son, Kyle Jason, Jan. 19.

OBITUARIES

Barb, Lena Bertie, daughter of Louis and Mary Jane (Delawder) Dellinger, was born in Shenandoah Co., Va., Dec. 21, 1896; died of heart failure at Mathias, W.Va., Jan. 26, 1985; aged 88 y. In 1916 she was married to Homer William Barb, who died on Dec. 23, 1952. Surviving are 6 sons (James L., Homer G., Albert C., Amos F., William H., and Elbert H.), 3 daughters (Mary V. Schumaker, Virgie R. Fulk, and Edna F. Wilkins), one foster daughter (Lillian Pittington), and 2 sisters (Sarah Byers and Serena Delawder). She was preceded in death by 2 daughters (Ethel B. Barb and Vertie Dove Mongold). She was a member of Mathias Mennonite Church. Funeral services were held at Stony Creek Church of the Brethren in charge of Linden M. Wenger, Harold Emswiler, and Kenneth Phares; interment in Stony Creek Cemetery.

Bauman, Addison S., son of Manassah and Selinda (Sittler) Bauman, was born in Waterloo, Ont., Aug. 28, 1909; died at St. Mary's Hospital, Kitchener, Ont., Jan. 13, 1985; aged 75 y. On Nov. 22, 1931, he was married to Annie Horst, who survives. Also surviving are 3 sons (Maynard, Mel, and Ray), 2 daughters (Reta—Mrs. Wilbert Martin and Dorothy—Mrs. Bob Sarkisian), 13 grandchildren, 3 great-grandchildren, 2 brothers (Ab and Howard), and 2 sisters (Gladys Steirs and Ermina—Mrs. Egbert Schmidt). He was preceded in death by 2 brothers (Elmer and Edgar) and an infant grandson. He was a member of St. Jacobs Mennonite Church, where funeral services were held on Jan. 16, in charge of Richard Yordy; interment in the church cemetery.

Clausius, Albert, son of Henry and Melca Clausius, was born in Huron Co., Ont., Jan. 7, 1919; died at South Huron Hospital, Exeter, Ont., Jan. 9, 1985; aged 66 y. On June 10, 1941, he was married to Irene Gerber, who survives. Also surviving are 3 daughters (Karen—Mrs. Don Rader, Ruth—Mrs. Andrew Imanse, and Cheryl—Mrs. Ken Borrows), one son (Brad), 9 grandchildren, 2 brothers (Harvey and Clifford), and 2 sisters (Mrs. Leila Becker and Helma—Mrs. Elmer Bierling). He was preceded in death by one brother (Hugh). He was a member of Zurich Mennonite Church, where funeral services were held on Jan. 12, in charge of Clayton Kuepfer; interment in Zurich Mennonite Cemetery.

Harnish, John L., son of Henry B. and Susan (LaFevre) Harnish, was born in Belton, Mo., Sept. 27, 1896; died at Eureka, Ill., Jan. 23, 1985; aged 88 y. On June 24, 1919, he was married to Viola Ulrich, who survives. Also surviving are 3 sons (James, John L., Jr., and Charles Harnish), one daughter (Mary Gilkeson-Monica), 16 grandchildren, 16 great-grandchildren, and one sister (Emma Harnish). He was preceded in death by one son, one brother, and 5 sisters. In 1922 he was ordained to the ministry and served the Peoria Garden Street Mission and Roanoke Mennonite Church. He was a member of Roanoke Mennonite Church, where funeral services were held on Jan. 26, in charge of Robert Harnish and Eldon King; interment in Roanoke Mennonite Cemetery.

Huber, John S., son of Levi B. and Elizabeth (Stauffer) Huber was born on July 3, 1898; died at Audubon Villa, Lititz, Pa., Jan. 24, 1985; aged 86 y. He was married 54 years to Viola Gish, who survives. Also surviving are one son (John R.), 3 grandchildren, and one brother (Henry S.). He was a member of Neffsville Mennonite Church, where funeral services were held on Jan. 27, in charge of Edwin G. Bontrager and Paul H. Wikerd; interment in Landis Valley Mennonite Cemetery.

Jacobs, Trella E., daughter of Joseph and Almira (Blough) Risch, was born in Conemaugh Twp., Pa., Aug. 13, 1889; died at Springs, Pa., Jan. 28, 1985; aged 95 y. On Nov. 28, 1909, she was married to Paul Jacobs who died on July 27, 1964. Surviving are 7 sons (Willard P., Gerald O., Merle, Dwight, Arnold, Duane, and Donald), 4 daughters (Twila Armstrong, Erma Wentz, Roma Ruth and Dorthea), 31 grandchildren, 53 great-grandchildren, and 13 great-great-grandchildren. She was a member of Kaufman Mennonite Church, where funeral services were held on Jan. 30, in charge of Stanley R. Freed; interment in Kaufman Cemetery.

Luu, Duong, son of Huy and Hoa Luu, was born on Jan. 6 1970; died of carbon monoxide poisoning at his home in Harrisonburg, Va., Jan. 26, 1985; aged 15 y. Surviving are his parents, one sister (Ni Luu), and his paternal grandmother (Anh Ngoc Lam Luu). He was a member of Park View Mennonite Church, where funeral services were held on Jan. 28 in charge of Owen Burkholder and Calvin Shenk.

Martin, Darin, son of John and Kathy (Roggie) Martin was stillborn at Lewis County General Hospital on Nov. 25, 1984. Surviving beside his parents are maternal grandparents (Edward and Betty Roggie) and paternal grandparents (Ernest and Ellen Widrick). Funeral services were held at Croghan Mennonite Cemetery on Nov. 27, in charge of Julius Moser and Richard Zehr; interment in Croghan Mennonite Cemetery.

Miller, Fanny, daughter of Jefferey and Katherine (Stutzman) Miller, was born at Howard Co., Ind., Oct. 29, 1895; died of a stroke at Ausable Valley Home on Jan. 26, 1985; aged 89 y. Surviving are 2 brothers (R. L. Miller and Willis). She was preceded in death by 4 brothers and 2 sisters. She was a member of Fairview Mennonite Church, where funeral services were held on Jan. 30, in charge of Ellsworth Handrich and Paul Diller; interment in Fairview Cemetery.

Moser, Arthur, son of John and Mary (Yousey) Moser, was born near Croghan, N.Y., Oct. 11, 1916; died of congestive heart failure at Lewis Co. General Hospital on Jan. 9, 1985; aged 68 y. On May 28, 1941, he was married to Mary Widrick, who died in March 1965. Surviving are one son (Beryl), 3 daughters (Nancy—Mrs. Elton Erb, Fern—Mrs. Chris Lyndaker, and Carol—Mrs. Lawson Lehman), 11 grandchildren, 5 brothers, and 2 sisters. He was a member of the Croghan Cons. Mennonite Church, where funeral services were held on Jan. 12, in charge of Lloyd Boshart, Julius Moser, and Richard Zehr; interment in the Conservative Mennonite Cemetery.

Oswald, Mary Huebert, daughter of Dietrich and Agatha (Janzen) Huebert, was born in Pingaree, N.D., Oct. 14, 1901; died of cancer at West Point, Neb., Jan. 21, 1985, aged 83 y. On June 4, 1924, she was married to Sam Oswald, who survives. Also surviving are one daughter (Berniece Kaufman), 3 sons (Sam, Jr., Ralph, and Rolland), 16 grandchildren, 9 great-grandchildren, and one sister (Agatha Eichelberger). She was a member of Beemer Mennonite Church, where funeral services were held on Jan. 24, in charge of Ivan Troyer and Earnest Kaufman; interment in Beemer Cemetery, Beemer, Neb.

Roggie, John A., son of Christian and Mary (Noftsier) Roggie, was born in Belford, N.Y., June 17, 1900; died of cancer at Lewis Co. General Hospital, Lowville, N.Y., Dec. 19, 1984; aged 84 y. On Mar. 24, 1925, he was married to Beatrice Hersh Nafziger, who died on Jan. 4, 1935. Surviving are one son (James N. Roggie), 3 daughters (Esther—Mrs. Gilbert Lehman, Mary—Mrs. John Lyndaker, and Ellen—Mrs. Clarence Minor), 28 grandchildren, and 27 great-grandchildren. He was preceded in death by 2 sons (Elmer and David), 2 brothers (Joseph and Samuel), and 8 sisters (Mrs. Katherine Moshier, Mrs. Lena Steria, Mrs. Anna Zehr, Mrs. Sara Moshier, Mrs. Mary Moshier, Rose Roggie, Veronica Roggie, and Martha Roggie). He was a member of Lowville Cons. Mennonite Church, where funeral services were held on Dec. 22, in charge of Milton Zehr and Lloyd Boshart.

Troyer, Roy, son of Abraham and Amanda (Kuhns) Troyer, was born at Shickley, Neb., Jan. 4, 1914; died at Meadville City Hospital, Meadville, Pa., Dec. 26, 1984; aged 70 y. On Dec. 28, 1938, he was married to Mattie Erb, who survives. Also surviving are 4 sons (Wayne, Eldon, Darrel, and Bob), one daughter (Judy—Mrs. Michael Catalfu), 14 grandchildren, 2 brothers (Raymond and Joseph), and 3 sisters (Katie Birk, Lena Eichelberger, and Fern Lauber). He was preceded in death by one son (Ronald).

Yoder, Fannie B., daughter of Abraham J. and Lydia (Kanagy) Zook, was born on Nov. 1, 1906; died at Lewistown (Pa.) Hospital on Nov. 3, 1984; aged 78 y. She was married to S. I. Yoder, who preceded her in death. Surviving are 2 daughters (Marie Werner and Susan Bratton), 8 grandchildren, and 8 great-grandchildren. She was preceded in death by a half sister. She was a member of Maple Grove Mennonite Church. Funeral services were held at Donald E. Baggus Funeral Home, Belleville, in charge of Leroy Umble; interment in the Allensville Mennonite Cemetery.

CALENDAR

Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 21-23
Afro-American Mennonite Association Board of Directors, Feb. 28-Mar. 2
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 1-2
Allegheny Conference spring session, Mar. 2
Conversations on Faith II. "The Church's Relationship to the Political Order," Laurelville, Pa., Mar. 7-9
Council on Faith, Life, and Strategy, Mar. 9-10
Western Ontario and Ontario, Quebec joint conference, Mar. 15-17
Spring Spiritual Emphasis Week, EMC, Harrisonburg, Va., Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, EMC, Harrisonburg, Va., Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
Symposium on Developmental Disabilities, Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 13
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
67th Annual EMC commencement, Harrisonburg, Va., Apr. 28, 11:00 a.m.
36th Annual EMS commencement, May 18, 7:00 p.m.
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design by Gwen Stamm; cover (top) by T. Takahara; (bottom) by Toge Fujichira; p. 124 by John Bender.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Central America resistance pledge signed by 40,000

A religious coalition opposed to United States policies in Central America has informed the State Department that 40,000 people plan to engage in civil disobedience and other demonstrations if the U.S. steps up its military role in Central America. Representatives of the coalition hand-delivered to the department an announcement that the 40,000 have signed a so-called "Pledge of Resistance" aimed at pressuring the Reagan administration to abandon its policies toward Central America. "To break the law is a serious thing for us, but we have seen the U.S. government violate international law and moral conscience every day in Central America," said Jim Wallis, a spokesperson for the coaltion of religious and peace groups promoting the resistance. He is editor of the evangelical Christian magazine, *Sojourners*.

Interfaith group organizes family farm network

Interfaith Action for Economic Justice is developing a network of individuals and organizations concerned about the future of the family farm. It is part of its Family Farm Project, which is a special campaign to influence the 1985 farm bill. Its goals are to strengthen farm programs while channeling their benefits to small and moderate-sized family-owned farms. In addition to networking and mobilizing constituent response, the project will include direct lobbying of lawmakers and coalitional efforts with farm organizations.

Relief agency under fire again for fund raising tactics

A Christian relief agency that has been accused of unethical and inefficient practices in the past is once again under fire, this time for its Ethiopian relief campaign. International Christian Aid, based in Camarillo, Calif., has had no response to the reports that it was improperly soliciting funds. The group was founded in 1978, as the disaster-relief arm of what was then known as Evangelism Center International, and is now called Inter-Aid. Other units of the umbrella group smuggle Bibles into communist countries. A Jan. 11 report in *New York Times* said that ICA has conducted an extensive media campaign for Ethiopian relief, but there is no indication that it has sent any aid to the famine-stricken country. ICA was cited in a 1982 investigative report in the *Cleveland Plain Dealer* for having sent to Africa outdated U.S. civil defense rations that were potentially dangerous to the health of those who ate them.

While the *New York Times* article only documented accusations against ICA, it also stated that "relief experts say images of starving children in Ethiopia and other African countries are being used by certain fundamentalist religious groups to raise millions of dollars for purposes unrelated to famine relief." ICA has not been approved by such groups as Evangelical Council for Financial Accountability, National Charities Information Bureau, and Philanthropic Advisory Service of Council of Better Business Bureaus.

Indianapolis bids for five denominational headquarters

Four Protestant denominations have been invited to join a fifth in building headquarters in Indianapolis, creating what this city hopes will be the Protestant center of the United States. The Episcopal Church, the merging Lutherans, the Presbyterian Church (U.S.A.), and the United Church of Christ, along with the long-resident Christian Church (Disciples of Christ) have all been approached by citizen-government coalitions about erecting national offices in the center of the nation's 13th largest city. No formal financial proposals have yet been made, but the Lilly Endowment and private citizens in the city have amassed a substantial dollar pool, which inside sources put at $50 million, in order to entice the church offices. Indianapolis Mayor William Hudnut III said the churches might want to build in a downtown campus-type arrangement. "Why not go ecumenical and foster development of a shared life?" asked Hudnut, a Presbyterian minister.

One multinational to others— speak out against apartheid

South African subsidiaries of multinational corporations have been urged by a representative of one of them to speak out against South Africa's apartheid system. The appeal was made in a letter signed by Terry Cave, manager of the South Africa subsidiary of Control Data Corporation, and was released in Minneapolis recently during a meeting of representatives of the computer company and the American Lutheran Church. Cave, who participated in the day-long dialogue with ALC, echoed the concern of other South Africa business leaders that "the imposition and enforcement of petty apartheid . . . has reached a point where the future of a free enterprise economy in South Africa, and indeed for a broadly defined democratic future for all people, is being threatened." Apartheid is a system by which the white minority government keeps South Africa's nonwhite majority in an inferior position.

Lutheran commission will tackle economic problems in Pennsylvania

A Lutheran bishop who has been at the center of a controversy that has wracked his synod has announced the formation of a special commission to advise the church on ways to deal with the economic plight of the Monongahela and northern Ohio River valleys. In this depressed steel mill region where unemployment often stands at 25 percent or more, the Western Pennsylvania-West Virginia Synod of the Lutheran Church in America has been shaken by a battle carried on by labor and church activists against the banks, corporations, and churches they see as complicit in the economic crisis. One pastor centrally involved in the conflict, Douglas Roth, has been in jail since Nov. 13, after resisting Bishop Kenneth May's orders to vacate his pulpit. The newly established commission, made up of church people from outside the synod, is to review the situation and offer recommendations for helping the unemployed in the area.

Sanctuary movement wins preliminary victory in Texas

The sanctuary movement won a preliminary victory in a court case in Texas when a federal judge ruled that Jack Elder had acted on religious beliefs in transporting illegal aliens. The Jan. 17 ruling by U.S. District Judge Hayden Head, Jr., in Corpus Christi meant the onus would be on federal authorities to prove that the public interest in prosecuting Elder overrides the defendant's freedom of religion. Elder, 41, is director of Casa Oscar Romero in San Benito, a shelter for Central American refugees sponsored by the Catholic Diocese of Brownsville. He was charged with having taken three Salvadoran refugees from the shelter to a nearby bus station in Harlingen last March. Elder is the first figure in the sanctuary movement to claim freedom of religion as a defense for violating immigration laws. After hearing nine of the 19 religious leaders scheduled to testify for the defense, Judge Head said he was convinced that Elder had acted on the basis of his religious beliefs.

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How to shut a king's mouth

"Kings shall shut their mouths because of him."
—Isaiah 52:15b

The servant of the Lord is a mystery figure who flits through the pages of the second section of Isaiah (chapters 40-55). Who the prophet had in mind is not entirely clear. At times he seems to write of Judah in exile in Babylon, but at other times the model seems more than could be expected from any mere mortal.

The climax of these servant poems begins in 52:13 and moves on through the famous chapter 53. According to George A. F. Knight, "When Easterners *shut their mouths* under the influence of a powerful emotion, they show by their compressed lips and by drawing back the corners of the mouth that they are reacting with astonishment to a situation that has taken them unawares" *(Isaiah 40-55,* p. 166). In chapter 53, these kings seem to find their voices and we learn what has astonished them.

Isaiah 53 is familiar to many of us. I recall it as the passage the deacon read at communion time. This was because we see in Jesus the fulfillment of this prophetic vision. We are right in this, but who of us has stopped to consider what effect this message had on its original hearers? What was the prophet saying?

Two important biblical themes appear in this chapter and both have ongoing significance. There is here a theology of divine call combined with a theology of suffering. The call of God, of course, is a prominent Old Testament theme. Sometimes it is made clear that the call came to people who would not have been considered the best candidates.

Abraham appeared out of the East with no clear pedigree. Moses was called from the desert. David was an apple-cheeked youngster following his father's sheep. Israel herself was given to understand that it was not because she was so great that she was called out of Egypt—more likely the opposite.

But in Isaiah 53 the pattern of calling nobodies is taken to its ultimate. The character who surprised the kings was a mere sprout, "a root out of dry ground." Knight says this is a reference to Isaiah 11:1, the "shoot" from the stump of Jesse. If so, the prophet must have in mind the exiles in Babylon, who surely seemed a small and forgotten people. Who would have expected anything out of them?

But probably this is meant as a repeat of the emphasis in chapter 40:5 where "the glory of the Lord shall be revealed" as the exiles are taken home. This in itself was one of the wonders of the ancient world. Numbers of persons have commented on the fact that typically the people whose political orders were destroyed by the Assyrians or Babylonians disappeared from history. But the exiles of Judah did not disappear. Why not? Because they heard a call to go home.

But we cannot dwell long on the exiles as the subject of this prophecy because we know too about the carpenter from Nazareth. And we remember that in John 2:11 it is reported that "Jesus . . . manifested his glory; and his disciples believed in him." Not all believed in him, as we also know. There were various reasons, but one was that he was not the kind of person they expected. He was a root, a shoot, a person whose origins turned persons aside.

There is also in Isaiah 53 a theology of suffering. The Old Testament contains several theologies of suffering. In 2 Kings and in Proverbs it is understood that people suffer because they deserve it. In Job, suffering is a mystery. But in Isaiah 53 suffering makes a positive contribution to others: "But he was wounded for our transgressions."

Surely this is a surprising message, enough to shut a king's mouth. What king could accept that one person would suffer on behalf of another and that "the Lord [would] lay on him the iniquity of us all"? Kings are expected to establish justice and the task of justice is generally understood to be finding out who is the guilty party and punishing that one.

William L. Holladay says that no one in Israel after the exile really wanted to become this suffering servant. It was like an assignment that none would accept until one day Jesus came along and asked, "Is this job still open?" And he took it. Jesus personally never spent much time with kings or politicians, but he did surprise a couple of them. Herod, it is said, felt guilty when he heard about Jesus because he still was bothered by his execution of John the Baptist. He hoped that perhaps Jesus would do a miracle for him, but he found that Jesus was not a stunt man.

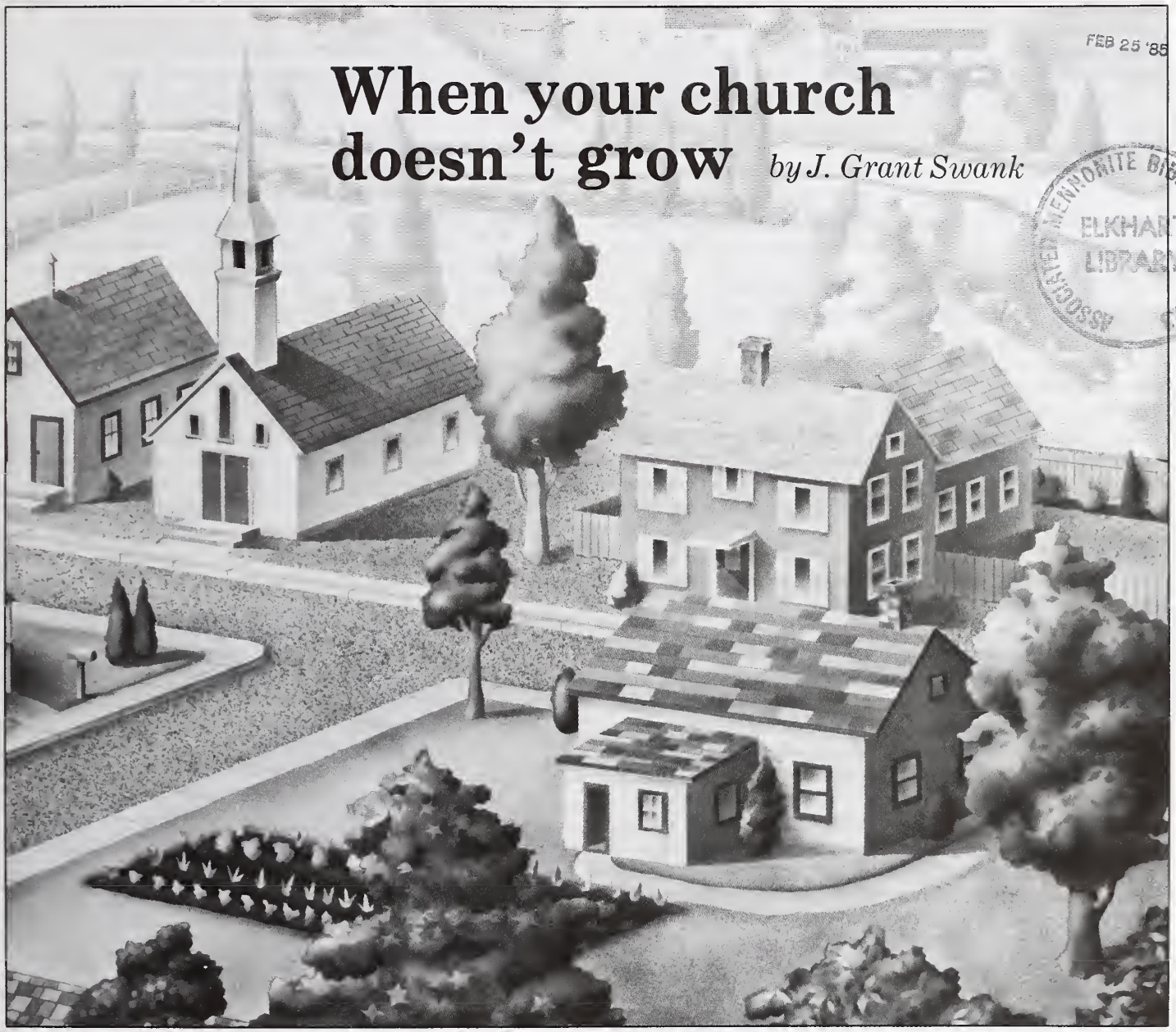
Jesus' contact with Pilate was more personal and direct. Pilate too was surprised by Jesus, so surprised that he blurted out a philosophical question not usually raised by politicians: "What is truth?"

Kings and presidents today are just as puzzled by Jesus and his way of loving sacrifice as were Herod and Pilate. Keeping the mouth shut is not their usual pattern. In the old days kings typically said, "Off with his head!" Today the president is more likely to say, "Send in the marines!" These orders are generally made in the name of "national security," which is a code expression for "Don't let the poor get their fingers on our riches."

Politicians are inveterate talkers. It is not easy to close their mouths. For Israel, it called for exile and return. For Jesus it took betrayal and death. What would it take today to surprise a politician so much that he would close his mouth?—*Daniel Hertzler*

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When your church doesn't grow

by J. Grant Swank

He faced me and tried to talk. She faced my wife and tried to talk. The tears said more than the words.

Husband and wife, pastoring a struggling congregation, they had come for a visit, souls dry and nerves tight. How could they trim one more dollar from the family budget? What would happen if another couple left the tiny congregation? Why didn't the establishment even seem concerned about their ministry?

This was not their first church, simply the latest in a string of small, struggling congregations. Their fading self-esteem left them wondering if their lives had been wasted.

Another fellow, in his first pastorate, arrived from out of state. He is married with several children, and his family is a third of the congregation. An average of 15 attend morning worship.

God knows he has tried. For five years he has worked a second job to permit him to pastor this congregation. The facilities are not attractive. And he inherited a church with troubles that date back many years. Each previous minister left broken.

He was keyed up, ready to snap.

"They blame me for the church not growing," he said. "They say I'm lazy—that I don't care. They say I don't have charisma. Even colleagues—those I look to for help with this burden—hint that I need more magnetism. I don't know if I can take one more put-down."

I knew he wasn't lazy. If anything, he was a bit too aggressive. Yet he was in death valley, and it wasn't working.

We talked. We walked. We prayed. We cried some and then laughed. Then we parted. For what? More times than not, for another round of the same.

Sweet words of cover-up. I returned from a gathering of clergy where we were to report on the past year. I knew many of the pastors were hurting terribly, yet when they got behind the microphone, they parroted those sweet words of cover-up. Why?

Embarrassed? Not wanting to make waves? Escapists?

Maybe.

Or perhaps they were afraid of retribution.

Not every situation is going to produce a swelling congregation.

One featured speaker stood behind the massive pulpit, looked down at the wriggling peasant pastors who faced struggling congregations every day, and boldly preached that if he wasn't in a church that was growing by leaps and bounds, he would leave it.

So much for the faithfulness of pastors who offer themselves, their families, their careers, to minister the gospel in one hamlet or another.

Struggling situations. "You would think those at the top actually think we want to remain in struggling situations," said a fellow pastor. "Do they think we haven't tried? How many times have we called, prayed, hoped, and dreamed? How many times have we been let down by those who have promised to help us build the church?"

It was the deformed child speaking again, the one in the family who simply doesn't fit. If we're not calling him evil, we put him in the cellar and try to forget him. Cover his face when visitors call. Hope that he'll quietly disappear.

When will the mind-set change? Not every situation is going to produce a swelling congregation. Even though the superchurches are the ones bragged on at one conference after another, they still are not in the majority. There remain thousands of average-sized churches and even more tiny worshiping centers that barely manage to survive.

What is needed? There are many reasons why struggling churches remain that way—some legitimate, some not. Yet for those pastors planted in settings that simply don't produce numbers and where no mortal is at fault, some things need to be done other than laying on another chastening blow. What kinds of things?

1. Opportunity to be heard. Some would give anything merely to have someone listen. Instead of watching couples falling apart under the strain, our empathy will help lift weary heads.

2. Practical help. Often small-church pastors are offered five-and-dime advice, the quick fix, the hollow formulas for success that hurt rather than help. What they could really use, however, is encouragement and assistance. Maybe even financial aid. Could it be that instead of starting another small church, the powers that be should build up those they already have?

3. Appreciation. Pastors of struggling churches desperately want to know that God needs them where they are. And it helps when the rest of the company appreciates them for being there. I've heard applause for missionaries who return from the field only to tell of years of continual struggle. They are treated as heroes—rightfully so. Yet nearly identical souls laboring here are flipped aside if they tell of hardships that beg for assistance.

Reach out and help. A concerted effort by the more-established congregations within the denominations, as well as a change of mind from the leadership, could preserve many parsonage families that give up the ministry. We could also salvage many depressed laity who have just about had it. And we can fulfill the gospel by giving to some of the least of these, Christ's brethren.

In the end, could it be that we find Jesus will have walked with these, while the status-conscious will have strutted pretty much alone?

J. Grant Swank, Walpole, Mass., is pastor of the local Nazarene Church. This is copyrighted by *Christianity Today* (1984) and used by permission.

Here not there

I know
He's close beside me
Not up there somewhere in the blue
He's right here
So near I touch his garment-hem
And love surrounds the magic
Moment.

—D. Catherine Shank

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The information age

by Katie Funk Wiebe

Each day I check my mail, my guard's up against the stack of unwanted information being shunted my way. My way of coping is to regularly get rid of at least as much stuff as comes in by any means: garbage or donations to salvage organizations.

John Naisbitt in *Megatrends* says our society is moving from the mass production of goods, or the industrial society, to the mass production of information, or the information society. Information is now the driving force of our society.

For decades Christians have been urged to aim for the simple life rather than get enmeshed in the bonds of consumerism, which thrives upon *wants* rather than *needs*. I look at the stacks of paper on my desk and ask, "Should I have this same attitude toward the information society? Is my reluctance to open heart and home to more and more mass-produced information a personal peeve, or one which has validity?"

Here's what happens. Each morning I page through the newspaper, checking headlines to sift out what I don't need to read. I've already discontinued the Sunday paper because it brought too much paper, particularly advertising, into the house.

I sort through my mail, intending to get rid of anything I didn't request, even though it may have come from a charity, a publisher, or someone offering me a chance to win a million dollars.

But that isn't the only kind of information smothering me. The photocopier, great invention and much appreciated, becomes a torture instrument when used by the person who always finds something that all friends and acquaintances from Hillsboro to the Euphrates should read. The worst problem here is that I find myself doing the same thing.

Minutes, memos, newsletters, and catalogs of every organization and group within calling distance can be mine if I want them, giving me access to more information than I can reasonably digest in a lifetime.

To make a major purchase, I first have to wade through stacks of consumer information to make sure the coffee maker or car is the best available. And then after I buy it, I have to check other reams of material on how to install it, how to keep it going, how to keep it from dying, and what to do if it does.

Even gardening, the kind people like me have done with over-the-fence advice for years, now requires that I order pamphlets on soil management, fertilizing, seeds, pruning, mulching—even if I grow only two tomato plants, six marigolds, and a row of irises each summer.

How shall we handle the information era? Or is it even now too late to think about it? Clearly, we can't turn back the clock nor would we want to, for the gospel is communication. Naisbitt argues that in an agricultural society, humans were pitted against nature; in an information society, they were set up against a fabricated nature. In an information society, for the first time in civilization, "the game is people interacting with other people," which increases the flow of telephone calls, memos, messages, letters, checks, and so forth.

Unfortunately, as we move into a literary-intensive society, our education system is turning out some students who find assimilating information difficult or who are functionally illiterate. The information revolution will have no effect on them, even as the consumer revolution didn't affect the penniless.

On the other hand, we need to consider that the quantity of information we acquire constantly is worth little unless we understand its value and how it fits into the whole.

How should the church respond?

If a new kind of poor is the illiterate, both functional and the kind who never had the chance to learn to read, these people must be helped to read even as the other kind of poor must be helped to find ways to make a living. People need to know how to read in an information age.

"Before I learned how to read I was no better than stone. Now I am a person," said a young Egyptian woman as she accepted her certificate of literacy, reports *Intermedia*. If the church believes that faith comes by the Word of God, no person in any country should be left ignorant of the skill of reading. In overseas countries, learning to read has improved farming methods, health and nutrition, and education of children, and brought people into the kingdom of God. The church uses information.

But I am troubled about other aspects of the information age. The church, which has always been concerned with words, can be in danger of becoming so punch-drunk with taking in information that we never go beyond that. Church services, discussion groups, Bible studies, prayer meetings, conferences, conventions, seminars, workshops, are attended for the singular joy of acquiring more and more information about what Christians should believe and do.

We may be developing a generation of Christians who thrive on the fun of consuming information about Christ and the church, and never get beyond that. We become information junkies and forget the apostle James' words to be *doers* of the Word and not *hearers* only. When that happens, the information age has the same problem as consumerism.

Katie Funk Wiebe, Hillsboro, Kans., teaches at Tabor College.

Harold Bauman: controversial, but he lives what he preaches

by Keith A. Miller

When he speaks, his words arrive with clearly discernible conviction, yet with an equally obvious pastoral gentleness. His message is often bold and issue-oriented—sometimes almost prophetic—but tempered with a 37-year-ministry concern for all persons. Authenticity may be his most marked characteristic.

The man is Harold Bauman, a Mennonite Board of Congregational Ministries staff member who carries the responsibility of helping conferences and congregations in congregational leadership and worship. For the past 10 years, Bauman has been assisting the church through MBCM by teaching workshops for congregations and pastors on congregational leadership, gift discernment, conflict management, caring, the Holy Spirit renewal movement, church membership, and other topics.

One senses immediately—and unmistakably—that Harold Bauman expends his creative energies because he believes in and lives what he teaches. The 62-year-old MBCM associate secretary sees himself "as affirming the best in the believers' church understandings of the Scriptures," although that sometimes leads him to propositions which others have described as "risky." In his presence, even when he's asked difficult questions, the visitor feels his genuine calmness of spirit, a rare gift in a fast-paced world.

"I follow my understandings of biblical truth and do not think about the question of risk," he said softly, adding that he believes in checking his understandings with other believers. That means on some occasions he puts his teaching in manuscript form for review by peers before taking it to congregations. Once tested with fellow believers, Bauman articulates his convictions unashamedly.

Women's concerns. One manuscript illustrating a Bauman concern, and which reflects his pastoral approach to a touchy issue, appeared on June 5 last year in *Gospel Herald* (and also in *Builder* the same month). The article on inclusive language for persons and God, titled "Loving Your Neighbor by the Language You Use," brought a flurry of response letters. One reader took time to "applaud the message," while another man said, "We will not say amen to Harold Bauman's teaching!" Neither response was entirely unexpected, but one perceives that, somehow, Harold understands both perspectives.

Inclusive language in worship, how husbands treat their wives, and women in leadership all fall under the larger umbrella of women's concerns, one area in which Harold is greatly involved.

While recognizing that there are "large differences of understanding in biblical interpretation," Bauman said he sees Jesus' coming as the new covenant which was to return us "to the first creation, which was a partnership."

Bauman's mother, Ella Shoup Bauman, was one of the women featured in Elaine Sommers Rich's book *Mennonite Women*. Ella was primarily responsible for starting what is now Rockview Church at Youngstown, Ohio. Harold, who because of his background—not surprisingly—is a strong advocate for women in ministry, said, "When I see the way Jesus related to and involved women and the way Paul involved women in his ministry team, I think we as a church have a long way to go in following their model." For Bauman, following that model is of utmost importance.

The need for plural leadership. Another New Testament church model which the Mennonite Church has neglected to emulate in recent years, and which is one of Bauman's primary concerns, is the pattern of plural congregational leadership.

"In the last two generations, many of our congregations have changed from plural leadership to one pastor with little additional support," he said. "That boggles my mind—it was a change made with little theological reflection or historical perspective."

Bauman admits, though, that it was a change which evolved out of the church's growing pains in the 20th century. The main reason he cites for the narrowing of leadership was the rise in the educational level of most members, which prompted the "normal desire to want leadership with training" and then led many congregations "to simply follow the pattern of the Protestant Church down the highway." A second factor in the leadership change was the growth of persons in management functions, with these organizers then coordinating programs and leaving the "spiritual work" for the single, ordained leader. However, managing the program side is also part of spiritual leadership, Harold asserts.

"The encouraging sign is that many congregations who have been in that pattern for a while are recognizing the need for a plural leadership in the spiritual care of the congregation," he said. "That's where the elders are emerging." In these cases, the elders are not simply assistants to a pastor, but share equally the responsibility for spiritual oversight. And that model, Bauman believes, is the one we find in the New Testament.

Among those congregations with plural leadership is Assembly Mennonite Church in Goshen, Indiana, where Harold and his wife, Elizabeth Hershberger Bauman, are members.

Keith A. Miller, Kokomo, Ind., is associate pastor of Howard-Miami Mennonite Church and a student at Associated Mennonite Biblical Seminaries.



Few congregations have models from which to learn plural leadership, Bauman said, so he seeks to make a contribution in helping them find their way. "As I read the New Testament documents, the leadership of the congregation, which was called *elders*, had the task of being aware of spiritual needs in the congregation, helping set vision, overseeing the ministry of the Word and worship, training members to release their spiritual gifts, and helping the congregation to select leaders and to make decisions about faith and life," he said.

Holy Spirit renewal. "I'm concerned that we give a much larger place to the Holy Spirit," Bauman said, identifying a related part of personal and congregational life which receives much of his attention. "It is the Spirit who leads congregations to be communities of relationships with the abilities to incorporate all kinds of people and help in remaking lives, breaking barriers of ethnicity, education, and economics," he said. "I have the feeling these barriers will not be broken until the Holy Spirit is given a much larger place in congregational life."

For Bauman, "strands" of the Holy Spirit have been present in his life and ministry for decades, partially through the writings of Andrew Murray. The role of the Spirit became greater for him, though, during a series of events a dozen years ago when he was serving as Goshen College's campus pastor.

"When the charismatic movement came into Goshen in the 1960s, parts of it took the forms of classic Pentecostalism, and some of those turned me off," he said. The Catholic charismatic renewal movement, however, was "shaped by the quietness of the Catholic ethos."

But it was still reluctantly that Harold agreed to go with several students to a Catholic charismatic service at nearby Notre Dame University in the spring of 1972—the same year he was completing his doctoral work. After attending a service and then a series of seminars, he was given the opportunity to receive the "baptism of the Holy Spirit."

Bauman smiles as he humbly recalls that he had served as a pastor in a congregation for 11 years, had been ordained a bishop, and had served as moderator of Ohio Conference and later of the Mennonite Church. "I had all of this background, so why should I go to the Catholics yet, I thought. But then I decided that if God really had something for me, I wanted it."

He did, and he says it was through that God-encounter that he "experienced a deepening sense of the presence of the Holy Spirit." Following that baptism, Harold served as coordinator for the first Festival of the Holy Spirit at Goshen College in 1972 and developed a series of teaching presentations for conferences under the title "Honor the Spirit, Worship the Son." In addition, he participated in the formation of Mennonite Renewal Services. "What I was doing was not under a bushel—it was out in the open," he notes. Of course that's what one would expect from someone as transparent as Bauman.

Reservations about renewal. Harold recognizes and freely points out that many persons still have reservations about the Holy Spirit renewal movement.

"We need more teaching on each of the gifts of the Spirit, how they function, and what contribution they make," he said. "I would share the concern that worship be not all focused on the emotions, but I have an equal concern that worship focus not only on the intellect."

Fortunately, as Bauman sees it, some of this refocusing has already taken place in Mennonite worship. "The renewal movement as a whole is not riding a crest of popular opinion," Bauman suggests honestly. "It's more like leaven—working quietly, but still working."

For him, that working—and the unhurriedness of its style—is something of a necessity. It's apparent that the Holy Spirit is not an appendage to Bauman's life and teaching ministry, but rather an integral component, possibly the *integrating* component which unifies his concerns and efforts.

A deeply gratifying thing about the Holy Spirit renewal movement in the Mennonite Church and some movements in other parts of the world, he said, is that they are affirming believers' church understandings about the necessity of discipleship, evangelism, plural leadership, a community of relationships, nonresistance, and the importance of worship as one of the major sources of life in the congregation.

In his role at MBCM, Harold must care about these understandings for the life of Mennonite congregations. One senses, however, that his concerns are genuinely rooted in his own grasp of New Testament church life. The man speaks with true, pastoral conviction.

If Harold didn't believe what he teaches, he wouldn't be living it. But he is.

And that, indeed, is the mark of an authentic person.

When not to practice hospitality

by Bill Shumaker

Recently, while reading the Second Letter of John, I was puzzled by what at that point seemed to be a very harsh statement: "If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting" (verse 10). It also seemed to be in strong contrast or even contradictory to the first part of the letter where John had been emphasizing the need to love as Christ had commanded.

It just does not seem to be very loving to refuse to invite someone into your home or not to greet them, and it certainly does not seem to be in tune with Jesus' teaching to love our enemies or to turn the other cheek when we are slapped. In Matthew 25 Jesus even teaches us that those not welcoming the stranger shall go away into everlasting punishment.

However, in John's situation, these opponents are not strangers, but members of a church which was caught up in unorthodox teaching. What does Jesus say about such people?

If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you. . . . If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.—Matthew 18:15-17

This passage presents a problem because, upon the basis of first impressions, it seems that if opponents are refusing to listen to the church, we should avoid them, just as John is instructing the "elect lady and her children" to do. On the other hand, one is reminded how Jesus treated the tax collectors: he was notoriously famous for eating and associating with tax collectors.

Angry reaction? My first reaction to the Second John passage is to dismiss it as simply an angry reaction of John to some brash antagonists who pose a threat to him. But I am reminded that Second John is part of the Bible which has withstood the test of hundreds of years and dare not be dismissed too lightly.

What kind of opponents was John facing that would cause him to instruct the "elect lady and her children" to act with such unhospitable action? And even more important, are there situations for us today in which Second John would be giving us similar instructions?

The opponents that John is warning the woman and her children of had beliefs and practices that were an early form of Gnosticism. From background reading and from "windows" in First John, we learn that these opponents had departed from the good and approved conduct of other church members. They were teaching that Christ had not come in the flesh. And they practiced hate rather than love (1 John 2:3-11). That would explain the emphasis on love in the first half of the Second Letter of John. But it would seem that Jesus' teaching would call on us to "heap coals of fire on their heads," as the writer of Romans puts it, by being all the more hospitable and accepting. Second John, however, seems to suggest that there is a time to refuse communication with the wayward.

The Reverend Jim Jones. In trying to think of a situation today which John would be speaking to, my mind went back several years to the story of Guyana. On November 18, 1978, more than 900 persons perished in the cyanide holocaust carried out by the Reverend Jim Jones. We might also remember that nearly 300 were children, 16 years of age and younger.

What is really significant about that story is that just prior to the holocaust in Guyana, Jones was carrying on a ministry in Redwood Valley, California, that on the surface was very Christlike. His preaching touched the hearts, awakened dreams for an end to oppression, and offered a simple lifestyle. His followers showered him with savings and valuable material possesions.

The People's Temple headed by Jones once made a recording with the title, "He's Able: People's Temple Choir," which starts with a lovely, lively song, "Welcome," sung by youngsters between two and seven years old. "He keeps me singing a happy song; he keeps me singing it all day long." But what was not known at that time is that Jones held the children captive for 18 hours until he was able to force them by threat and punishment to make the recording.

A *Washington Post* editorial once called the People's Temple Christian Church the "tourists-of-the-year" because of their excellent manners and the way they would clean up places they had visited. But again, few people knew what went on once those children were back in the buses, traveling.

This story calls to our attention the importance of looking below the surface when it comes to religious leaders that are relatively unknown. If Jones was able to dupe the *Washington Post* and a number of nationally known political leaders, imagine the effect he and his disciples could have on children. Imagine his disciples coming into our home or the school where our children are attending. Or imagine the audience he could gather Sunday mornings on television. Think of the money someone like that can pull in from radio or television broadcasts.

When I think of the tragedy and the effect the ministry of the People's Temple can have on our lives, I appreciate the Holy Spirit's guidance of the church in including in the Bible the Second Letter of John. This does not mean that no efforts should be made to extend love to Jones and his disciples. But to love them does not mean allowing them to spread their propaganda in the minds of those less intellectually sophisticated or imma-

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ture in the Christian faith. And it does not mean allowing them to come into our homes or wherever to solicit our souls, money, and children.

An important teaching. John's letter has an important teaching for us in this regard, and this is especially true in our age of radio and television. Not every broadcast is good just because it is labeled "religious." And not all causes deserve our time, money, and loyalty just because they are called "Christian."

We sometimes find "missionaries" from various religious groups or denominations at our door, attempting to win adherents to their churches. I would in no way compare them to the tragic "ministry" of the People's Temple, but I am inclined to believe that John's instruction may be applicable.

Several years ago, two of these misisonaries came to our door. I listened for a while, and then because of an appointment coming up, I suggested that they come back at a later date and have a meal with us, when we could talk together and share our faith. They turned down the offer, not especially eager for equal time.

I believe that other denominations and even other religious truths are worth my ear, but I also believe that faith is something to share both ways. If someone wants me to listen to all his or her views but will not allow me to share my faith, it is time to listen to the instruction of Second John: "Do not receive him into the house or give him any greeting."

Having thought through this instruction from Second John from this deeper vantage point, it no longer seems so harsh, and actually becomes an important teaching. However, we must also remember to tread carefully the line of justifiable avoidance, and not let it be an excuse to enter into an unjustifiable hostile avoidance.

It is far too easy to turn people away because of our anger toward them and justify our actions on the grounds of doing God's will. In matters such as this, we need to be attentive to the Holy Spirit, which includes the guidance of brothers and sisters in the church.

The professional soldier

by Letha Froese

The flight number had been changed for my trip from Chicago to Pittsburgh. After dashing down the wrong concourse and back, I was finally settled in seat 1-A in the first-class section. Because of my late boarding, all the "cheap" seats were filled. As I settled back, attempting to relax, a nice-looking, neat younger man took the seat beside me with a friendly greeting.

Conversation came easy and we laughed as he told me he did not have a first-class ticket either, but that we had about the best seats on the plane. After he had told me he had come in to Chicago from Ogallala, Nebraska, I asked him what he did for a living. (I thought he must be a rancher in western Nebraska).

At first he said he was self-employed. "Well, actually I'm a professional soldier," he added. "I guess I'm a little more than that," and he handed me his card with his name on it. It said, "professional soldier, airborne mercenary, jungle expert, weapons specialist, guerrilla warfare specialist, and insurgency/counterinsurgency operations." I know he watched my expression as I read it. I am not sure what he expected my reaction to be, but I only asked, "Is this for real?" to which he replied, "It certainly is!"

And then we talked. By my asking only an occasional question he told me that as a child he had loved to be alone in the wooded hills of western Pennsylvania where he grew up not far from Pittsburgh; that he was "ornery" as a teenager, and that he had joined the army (lying about his age) and gone to Vietnam when he was only 17. He told me that now he is not a part of the army, that he does not work for the U.S. government, but that he does train people for guerrilla warfare and teaches jungle and desert survival. He had trained guerrillas in Central America. When I foolishly asked in which country, he said he could not tell me.

"There is nothing," he told me, "more beautiful than the night sky as one jumps from a plane 40,000 feet up (with oxygen) and free-falling to an altitude of 2,000 feet, then floating down in a parachute behind the enemy lines. You are up there with the beauty of the stars, and only you and God."

I asked him what his parents thought about what he is doing. He replied that his father is a hairdresser and cannot understand him at all. His mother "does what you would probably do—worries and prays a lot."

We overheard the stewardesses talking about lunches, and one said, "I have to have two for these turkeys in the front." Actually they were talking about the pilots. We looked at each other and I said, "Are they talking about us?" and my seatmate said, "I never really thought I was a turkey."

I couldn't resist my reply. "You aren't exactly a dove either!" It caught him by surprise and he paused just a moment, and then he said, "I guess you are right," and we both laughed.

I am glad he sat beside me on the way to Pittsburgh. If he was truly what he said he was, and I rather believe he was, I felt that I had learned a valuable lesson. Here was someone who called himself a guerrilla, a weapons specialist, and an insurgent, but actually he seemed a kind and caring sort of person. He felt he had a calling to do the sort of thing he was doing. He was not uncouth, dirty, or rough (although I had the feeling he could be). He was sincere, and I felt that he must be the kind of person the apostle Paul was before God turned him around.

Anyway, when I look at his card I pinned on my bulletin board, I breathe a prayer for "Charles," wherever he is!

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When a fellow Christian offends you

by John Shearer

Could a person live happily without gossip? "That takes all the spice out of conversation," someone objects. "What will I talk about?" I admit I've worried about that too. An old bishop once said that one should not speak if it is possible to remain silent.

But Christianity is a faith with words. This is an article about speaking—about speaking the truth in love, not in gossip. It is my conviction that there is a time to hold it in and a time to speak. The time to speak is face to face with the offending fellow Christian.

The Great Commission calls us to announce the good news of God's forgiveness to all the world. But it also calls us to *practice* the good news of God's forgiveness *inside* the church.

Forgiveness is expected to be a daily occurrence. Even as often as "seven times in a day" with one person, says Jesus in Luke 17:4. John H. Yoder, in a sermon on church discipline from Matthew 18, remarked, "The church is to have the reputation of being a people who keep working at their weaknesses." And, I might add, without this, there is no community of good news to invite non-Christians to.

In Matthew 18, the chapter on forgiveness and continuing evangelism inside the church, we have the phrase from verse 15:

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.

Between thee and him alone. This is the first and most clearly spelled out directive in this chapter on "in-house evangelism." It's referring to the relationship with a church member who has offended you or whom you witnessed stumbling or sinning in whatever way. Jesus tells us to go directly (or as soon as possible) to the brother "between thee and him alone." It is a very crucial but difficult discipline.

We often spread gossip instead of talking about the offense or misunderstanding to others. This is a very unforgiving and damaging response. For it only harms the brother's or sister's name and does not help them change. Nor does it allow the gossiper to verify what bothered him. And above all, the chance for mutual enlightenment is frustrated or even destroyed.

At baptism, we promise to help God lead the world back to the basic life position of constructive relatedness as described in Ephesians 2. Like early Anabaptists, some Mennonites make this promise very specific by vowing to disciple (continue evangelizing) each other according to the "rule of Christ" (Matt. 18:15-20). They call it "giving and receiving counsel" or "mutual admonition" which are carried out in a non-gossiping manner.

Not accustomed to this. But most Mennonites (and virtually all Protestants and Catholics) are not accustomed to baptizing in this way. And my impression is that many Mennonites have lost touch with the seriousness which our Anabaptist mothers and fathers practiced this art of working out forgiveness and understanding. Wherever this is not emphasized, the saving power of God is seriously short-circuited..

As a member-in-learning of one of our house churches grasped the truth and cost of our baptismal promise, he exclaimed, "That's really unnatural!" I agreed, as I realized how much non-gossiped messages to the sister or brother are like loving the enemy. That's very unnatural too.

Another member-in-learning reacted, "I'm not sure that's the right interpretation of Matthew 18:15! It's good mental health to freely share your frustrations and angers with others!"

She named the problem well: "Letting it all hang out" and "getting it out of your system" are behaviors used so often that they have almost completely eroded respectful and prayerful holding-in, which is often necessary until an appointment can be made to talk things over. This calls for special vigilance—a special communion with God lest we end up "taking it out" on the dog, our child, spouse, or friend.

Getting it out of the system. There may be times and places where "getting it out of the system" can happen, like with a counselor or with God, who especially welcomes such openness in prayer. But I'm left wondering if much of our "sharing" isn't to be viewed as Jesus viewed divorce: "given because of the hardness of our hearts."

In the midst of all the profound good coming out of Freudian psychology, one staggering problem emerges: Little encouragement to "hold it in" for a while; to suffer a little in prayerful waiting until we can either see our own shortcomings or until we can find a time to begin talking things over. There's almost always a log (Matt. 7:1-5) in our eyes. Prayerfully buttoning the lip for a while helps us see it.

When I've been too angry or too upset to see my personal log, the Lord has trained me to go to the brother or sister to say something like, "I realize I undoubtedly have this problem too, but right now I can't see it because of my anger toward you. And I know as I talk about what bothers me in you, I will rediscover the same in me."

Both Freudian and Jungian psychology have helped us rediscover the truth about logs in our eyes. They called it "projection."

Hold things in. But it apparently was quite unnatural to hold things in long before Sigmund Freud, or Matthew and Jesus would not have so carefully qualified 18:15: "Go to the brother," as Jesus says, but go in secret "just between the two of you." No one else is to know

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about it. By asking for secrecy, Jesus is underlining the call to deep care and respect which is so necessary in facilitating forgiveness from the heart.

Each year, members of our congregation carefully renewed the commitment to disciple each other with non-gossiped messages. This commitment helped, but our natural habits took over far too often. Like the elder brother, we said "yes," but didn't obey. It is appallingly easy to gossip. Before I realize it, I am doing it.

But how joyous I am when I don't gossip! How appreciated I am when someone discovers I "held it in" for their sake! So important was this first part of "the rule of Christ" to the Anabaptists that children were not baptized until they were mature enough to carry it out.

Gossip not only stabs the sister when she learns about it, but the saving truth of discipline in secure secrecy has been thrown off course. People can and do change when confronted out of a prayerful holding-in. And we the confronters are always affected and thus also changed.

Effects of gossip. I sometimes refer to this secret evangelism as "continuing education meetings" designed by our Lord to deepen our joy and self-knowledge in service for and with him. It is not always a pleasant business. But after a dozen years of pastoral experience, I know the effects of gossip are far more unpleasant.

Two women lived in an icy formal church relationship for more than 10 years. An offense was not talked out enough for healing to blossom. But finally it was dealt with to both their joy and grief.

A gifted Sunday school teacher left a congregation, destroyed on hearing that trusted friends had been gossiping about her weaknesses for a long time. Truth, outside the womb of the trusting one-to-one encounter, often is aborted. The Sunday school teacher needed her friends to help her grow. Some of the best teacher training happens in such encounters.

One couple made plans to leave our church because "I [their pastor] was not preaching the gospel." By the grace of God, I heard about their complaint. We began to build bridges, meeting each other's meanings and terms. They moved into much appreciated leadership in our church. And I became a better preacher for them. Had they left without our conversations, they may have never discovered their gifts. And I would have missed that chance to grow. Above all, we would have missed each other's love.

More needs to be written. I have dealt with Jesus' call to respectful private confrontations when seeking to forgive someone's offense or sin. Much more needs to be written about such things as when this "holding-in" is shared, or not shared, with spouses or close friends; about communication skills in the actual confrontation itself; about "failures" or excommunications; about calling in a "witness-coach"; about going to the congregation; and about those who need other forms of healing besides the rule of Christ due to mental disorder.

Maybe we've moved a little closer to redeeming the word "gossip." (Its root is the Old English *godsibb*, meaning "God-relative.") Perhaps we God-relatives will practice more prayerful "holding-in" and go strictly to the sister or brother. Our lips may be buttoned more. And when confrontation is practiced, both persons might look a little more carefully for their own logs, knowing that freeing truth is found only in relationship with God and fellow humans.

And when all is said and done—which could be after minutes or after months or even years—both parties end up learning new dimensions of the gospel or relearning old ones.

A response: 'old man' vs. 'new man'

To put it in New Testament language, the "old man" in me says this is a hard calling. I feel uncomfortable talking with people who arouse my anger or disagreement. I'd rather just avoid them—how about if all us right-thinking people get together and eject the dangerous liberals and impossible conservatives so we can really get on with being a church? Don't worry, we won't be too mean or obvious about it. We'll just ignore them, refuse to hear, deny them a voice, make it clear that they don't really count.

The "new man" in me knows that John Shearer is calling me to the way of salvation. Matthew 5:23 reinforces this by establishing that reconciliation must come before worship. Personal experience confirms this as well; a major characteristic of the many conflicted churches I've worked with in recent years is that without exception they have refused to take seriously the Matthew 18 process. Oh, there may have been a few stiff, token efforts to "set the brother straight." But sincere, open, caring efforts to sit down with others and genuinely listen? Rarely. Committed effort to learn and practice the skills helpful to making such encounter successful? Never.

From the teaching of Scripture and from personal experience, I am confident that if every church member would commit themselves to live out what John calls for in this article, our churches would witness a revival which would make past "great awakenings" look like feeble stirring in the dark.—**Ron Kraybill,** *Mennonite Conciliation Service*

A response: gossip injures everyone

I affirm with John that gossip injures, not only the persons involved, but also the health of the congregation. Unless there is face-to-face communication in love, acceptance, and forgiveness, there will be little or no growth or spiritual vitality individually or congregationally.

I also affirm with John that Jesus' pattern of face-to-face conversation is the way to wholeness. We need to add that differences are normal and that we seldom receive training in listening skills to deal with differences. The basic model in society is an adversary model. From this model we have borrowed all too often!

I prefer to reserve the word "evangelism" for those ways persons are invited into the family of grace. Growth in grace comes through many other ways including teaching, worship, study, admonition, and service. The historical words are "growth in sanctification." But this does not change John's main contributions. —**Harold Bauman,** *Mennonite Board of Congregational Ministries*

Seeing God through a mother's eyes

by Sheryl Dyck

I am often amazed at the interesting and wonderful ways that God reveals himself to us through ordinary experience. I had always been taught that we learn something about the nature of God's love for us as we experience the love of our parents. But I never realized how much I was going to learn about God's love for me through my being a parent.

Being the oldest of seven children, I knew pretty much what it was like to have children around. I knew they could be a lot of fun sometimes and a nuisance at other times. I remembered the frustration of cleaning up after a busy two-year-old, and sharing the joy of discovery as new words were learned and skills were acquired.

When I became a parent, I was unprepared for and surprised by the difference in my feelings as a mother from what they had been as a sister. Even before my infant daughters could respond to me, I felt a great love growing in my heart for them. I would find myself spending long periods of time just looking at them, watching them, because everything about them was special to me.

God's love is something like the best of my love for my little girls, but it is better than my love for them.

I am thrilled with every little bit of growth and each new accomplishment. Even though my older daughter fell many times when learning to walk, just her trying delighted me. I am hurt by their pain. I remember the first time that I had to give only clear liquids as the treatment for diarrhea; I cried with her when she cried for more food.

Wonderful feeling of love. This new, deep, wonderful feeling of love that I experienced as a mother is the same kind of love that God has for us. When we have chosen to become believers we are God's children in the same way that our children are our children. He loves us in the same complete, overwhelming, total way that we love our children. Even more so, because he is God. When describing the love of God, Isaiah likens it to a mother's love for her child:

> *Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you! See, I have engraved you on the palms of my hands; your walls are ever before me.—Isaiah 49:15-16*

Imagine the impossible Isaiah is saying—that a mother could ever forget her child. Even more impossible is it that God could ever forget us, his children.

Jesus describes God's love as being very tender, like that of a parent. In Matthew 7:9-11, he tells us that just as we as parents want what is best for our children, so too, our Father in heaven wants what is best for us, his children. Earlier, in Matthew 5:45, Jesus tells us that God loves all of us, and blesses all of us, not just those who are "good enough."

Luke 12 tells us that God's love is so tender, so complete, that he knows the numbers of hairs on our heads; that he cares for the needs of nature around us, the raven of the air and the lilies of the field, even more so does he care for us and our needs.

God's love for his weak children is reflected in a mother's love for her weak baby. God loves to just gaze at us, because he loves us just as we are. He loves us because we are children, not because we are good or smart or beautiful. He loves us not because we are perfect adults, never making mistakes, but because we are infants learning to walk and needing extra care.

Sometimes it is hard for us to remember that that's what God's love is like, and we find ourselves busy trying to earn God's love, trying to somehow be good enough to deserve it.

Nature of God's love. But we are reminded in Romans 5:8 that the nature of God's love for us is that he died for us while we were still sinners.

He loves us as we are, accepts us as we are, and saves us as we are. If I, an imperfect human being, could love my daughter even before she could do much of anything, before she could return my love in any kind of tangible way, then surely God can also love me like that.

God's love is something like the best of my love for my little girls, but it is better than my love for them. My love is not perfect. No matter what my good intentions are, my love for them is somewhat conditional. I love them more when they are obedient and make me proud than when they are disobedient or embarrass me.

I overreact or misunderstand situations and respond inappropriately to them. My own needs and feelings get in the way of my love for them and I punish unfairly. My love is imperfect, while God's is perfect. But I am grateful that in the best of my love as a parent for my children, I am able to catch a glimpse of the depth and immensity of God's love for me.

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Catching the moment

by Patricia Lehman McFarlane

"We try to catch the moment at our house," the young mother of five explained carefully. "If my five-year-old calls me to 'Come look at the nice sunset,' I drop what I'm doing and go see it with her."

I've often recalled Jane's words in the years since I first heard them. Indeed, catching the moment has been a challenge to me ever since that day.

It is not always easy to catch the moment. Like swiftly flying softballs, the many special moments worth catching speed by us all too quickly, seldom allowing us time to even *decide* to catch them. The pink corners in the evening sunset fade quickly. A child's block castle tips in a moment. The holy hush in a communion service disappears with the rustle of a lone bulletin. These brief moments of breathless joy rush away and we are left with the dishes to wash, papers to grade, or oil to be changed. The mundane quickly displaces the extraordinary. Perhaps that is reason enough for us to consciously strive to enjoy those delightful moments that come our way in the midst of ordinary tasks.

Like swiftly flying softballs, the many special moments worth catching speed by us all too quickly, seldom allowing us time to even *decide* to catch them.

Gifts from God. I like to think of these moments as gifts from a divine Father. As with all gifts, we can accept and enjoy them or reject them. Few of us will manage to catch all of the small moments of joy God sends our way. But an awareness of the quiet gifts God drops into our ordinary routine can only help us to catch more of them.

One recent evening we stepped out the door into our postage stamp-sized city lawn and heard the call of wild geese. "Look, a whole family of birds," my three-year-old pointed. "All their cousins and everybody."

We watched a bit breathlessly as they flew beyond us, conversing loudly together. Reluctantly we opened the car door, slowly got in, and headed downtown. I no longer remember what we did there, but the memory of that moment watching the birds brings me rest in moments of confusion, a sense of peace when my day has been hopelessly chaotic.

Perhaps the effect of the memory of these special moments is reason in itself to recommend catching them as they fly by. For these moments increase in worth to us in direct proportion to the busyness of our everyday lives.

Much of the Bible's finest poetry no doubt originated when the poet reflected in solitude upon some of the special moments he had caught. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained" (Ps. 8:3) likely came to birth after breathless moments standing in awe looking at a spectacularly beautiful sky.

Catching sunrises. We have a friend who is always bubbling with joy, I think because he has learned to catch the special moments God sends his way. "Have you seen the sunrises lately?" he enthusiastically inquired one day last fall. A late riser myself, I could only answer *no*, but not without a twinge of regret as I watched the sparkle in his eyes. Perhaps I should be catching sunrises too.

Jesus himself caught the moment in unexpected ways. A boy with five small loaves and two fishes provided the opportunity to feed a hungry multitude. Many of Jesus' words resulted from small special moments of observation. "Behold the lilies of the field. . . ."

One of the joys of life is creating moments for others to catch. A quick phone call to a friend—"Have a good day"—or the chocolate cake dropped off at the home of a sick church member may create an unexpected moment of relaxation for that individual or family.

These special moments which we catch or create for others to catch enrich the fabric of our lives. They delight us in moments of solitude and many times remind us of our link to the Creator of all moments.

"Mommy, I need you," a little voice calls me. "Come see the birthday cake I made for Teddy with my play dough." I need to go. Let me catch this moment. You go catch one too.

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From those over 80: recalling the birth of *Gospel Herald*

"Do you remember the birth of *Gospel Herald* on April 4, 1908?" That was a question asked by current editor Daniel Hertzler "to those over 80" in the December issue of *Mennonite Church News and Notes.* The responses will all be published in *Gospel Herald.* This is part 3.

Nellie Showalter Horst, Wellman, Iowa

Yes, I remember the time when *Herald of Truth* and *Gospel Witness* became *Gospel Herald.* I was 10 years old and lived near Mt. Clinton, Va. I was an avid reader and reading material was not abundant at our home, so I read *Gospel Herald.* I remember the letters from various congregations and many poems.

H. Harold Hartzler, Glendale, Ariz.

I am almost exactly the age of the *Gospel Herald,* born Apr. 7, 1908, in Fort Wayne, Ind., where my father, John M. Hartzler, was the minister at the Fort Wayne Mennonite Mission. My father had been ordained for the new Mennonite Church at Surrey, N. Dak. Due to the fact that B. B. King became ill and hence unable to continue the work in Fort Wayne, my parents moved to Fort Wayne early in 1908. After a year there, my parents then moved to Surrey, N. Dak., where they stayed a little more than a year.

From my earliest youth I have known of the *Gospel Herald,* and I now have in my possession a complete set of the *Gospel Herald* beginning in 1933, the year of my marriage. I recall that a number of articles in the *Herald* told of the need of a minister at Long Green, Md. My father did move there to minister to that small Mennonite Church toward the end of 1909. I also recall how my mother, Anna Mary (King) Hartzler, was interested in looking up articles in the *Herald* either written by my father or about him. This was at the time I taught at Goshen College.

The *Gospel Herald* has kept me in touch with our branch of the Mennonite Church through the years. I have personally known the editors, starting with Daniel Kauffman. I am very thankful that we have such a magazine.

I have seen many changes in the Mennonite Church through my life. Some of these I consider to be good, while others have not been so good. The same is true of the *Gospel Herald.* I desire to have more articles on doctrine and less on what I consider trivia, such as funnies. My main concern is that we seem to be losing some of the distinctive doctrines of the Mennonite Church.

Oliver D. Nyce, Souderton, Pa.

I very distinctly remember the *Herald of Truth.* I saw the editor (John F. Funk) and heard him preach. I remember the time when the last issue of the *Herald of Truth* came and the announcement that from now on the name will be *Gospel Herald.* I was 16 years old at the time and lived in Doylestown, Pa. I am 92 years old now. I enjoy the *Gospel Herald* and try to read some of each issue.

Trusie M. Zook, Goshen, Ind.

I wish to express my appreciation of the *Gospel Herald.* I think that my father, John D. Zook of Garden City, Mo., at the time of the birth of the *Herald,* was a subscriber. At least I don't recall being without the church paper in our home. I am now a subscriber through the Goshen College Church. The editorials are usually my first interest. But all of the articles I find interesting and helpful.

Elvin V. Snyder, Elkhart, Ind.

Here you are! I held you in my hand once before when I was eight years old. Coming home from school in Breslau, Ont., I stopped at the post office to pick up the mail, and there was this different-looking paper. I had noticed *Gospel Witness* and *Herald of Truth* before, and I wondered why so many.

Being only eight years old, I didn't read it too carefully, but I did notice the format, the editorial on the front page, the doctrinal section, the family section, "field notes" from many different states and provinces, a "question drawer," and a young people's section with articles by A. Metzler and H. Groh (an Ontario name!).

As I page through a library copy of it again, I am now surprised by an article by N. E. Byers with the title, "Normal Life of Woman." But you can read, right?

So there was this little boy trying to read the church paper in Ontario. On the old farm. All those old names: Daniel Kauffman, John F. Funk, D. H. Bender, A. D. Wenger, J. E. Hartzler, Abram Metzler, etc. He looks around to see if Grandma or Grandpa are waiting to read the paper. His mother was in bed dying of breast cancer. She died about a month later.

I want to give testimony to the wealth of material and practical teaching through a lifetime of reading our church paper. Sometimes quaint and naive, but always sincere and searching—and growing! Paul Erb then gave it a definitely more literary turn of mind.

I cannot imagine 79 percent of Mennonites belonging to a church and not reading their church paper. (See *Not by Might,* p. 17 for this figure.) What are they afraid of? A smitch of dribble in the letters in "Readers Say"? Or do they fear the authentic, contemporary Bible standards?

Edna Eigsti Stoltzfus, Manson, Iowa

I was born in Manson, Iowa, on Jan. 29, 1900, and lived there all my life, with the exception of seven years when I was in Indiana. The *Gospel Herald* came to our home as long as I can remember. I think I can remember when it was called the *Herald of Truth.* But maybe I only remember my parents talking about that. As a child, I remember being interested in the church news and obituaries and marriages. My father showed us articles about Elkhart Institute and later Goshen College.

From about 1905 to 1910, we had Sunday evening services only every two weeks—after that every Sunday evening. During those meetings a subject was chosen, such as "Love," "Peace," "Temperance," etc. The leader had to plan his own program by giving out scriptural references on the subject. Several in the audience would read the verses and make comments. At every evening service a member was chosen to give a "select reading," another to write an essay, and another to give a talk—all on the subject of the evening. The "select reading" was always an article from the *Gospel Herald.* Most of the thoughts for the essay and the talk came from the same source. This pattern for

Sunday evening worship was followed until Young People's Meeting program booklets were available, which we then used. I don't recall the date.

I have been a reader of the *Gospel Herald* all my life. Often I agree with the articles, but with some I do not. I especially have enjoyed the editorials the last many years.

Mary J. Holsopple, Versailles, Mo.

I am 82 and, being born in the Mt. Zion community, I can remember a few things. I was five years old when *Gospel Herald* was born. As Editor Daniel Kauffman had married my first cousin, our families were very close.

I cannot verify this by any written record, but as I was told, Daniel Kauffman edited *Gospel Herald* from his home in this community. But as time went on, he felt it advisable to move to Scottdale, Pa. I cannot give the date, but remember that this move deprived me of a playmate—his son Homer. We were always glad when he alone or with his family could visit us.

As for the *Gospel Herald*, I cannot recall any time in my life I did not have access to it. This is not to say that I always read it, but I was always interested in seeing it. Having known the editor, it was similar in importance to a letter from home when I was at Hesston, 1920-24 and 1929, at La Junta, 1925-28, and in India, 1929-36. Since that time editors and format changed, but my interest continued with editors I knew and did not know, and now I read the entire publication. No matter if I have read the same news in another publication, I read it again to refresh my memory or see if it was presented in the same light.

I do not feel qualified to make any critical remarks about the *Gospel Herald*, but am often well pleased about the articles. I am always anxious to read the editorial page and also "Readers Say." Some articles are beyond me, but perhaps serve as mind stretchers.

BOOK REVIEWS

A refreshing story of faith and science

Confronting the Big C: A Family Faces Cancer *by Henry D. Weaver. Herald Press, 1984, 80 pp., $5.95.*

This book stands out among books which report a healing from cancer. I strongly recommend it for pastors, church workers, doctors, and families of a person ill with cancer.

Six persons report their reactions and feelings as the sickness progressed and then as the healing came. Henry, his wife, Mary, and their four adult children all write with honesty, strong emotion, and gratitude. Each person's sufferings were unique, and each person's way of confronting and conquering his or her fears was different too. One can tell Weavers are a family, because certain themes pervade all these reports. The whole spectrum of human emotions is in their report.

Prayer is seen as one of the ways a totally pervasive God works for good. Its mystery is listed right alongside of medicine, physicians' skills, sophisticated tests, Henry's determination to get well, caring friends, persistent humor, and scientific research. Henry is a teacher of chemistry, and repeatedly he tries to "explain" how bodies become sick and get well. But prayer's mysterious power is just part of his childlike faith, which he does not try to explain scientifically.

Another uniqueness is the book's call to the person ill with cancer to "confront it." None of the family gave up hope. They *confronted* cancer as something which can be cured or curtailed, much like most persons do diabetes. Henry announced when he would walk again. He told his oncologist physician it was her job to figure out how he could achieve the 30 more years of life for which he prayed. All set out to conquer the cancer, and yet they gave God the thanks for his gift of healing.

Among many other interesting aspects of this fascinating book is the fact that Henry used positive mental images, and the pastor who prayed for him held positive mental images in his mind as he prayed. His family seemed to catch their courage and optimism from Henry's indomitable will to get well. The note of "lament," so much used by Job in his sickness, is almost absent from this book.

The faith of Henry, his family, and his many friends was deepened by his remarkable healing. But Henry reverently stops short of a formula that will work for everyone ill with cancer. He humbly admits that others, with equally good prayer support, medical care, and personal courage died from their cancer.

The book is a refreshing story of faith and science being used of God to heal. —**Paul M. Miller,** *Associated Mennonite Biblical Seminaries, Elkhart, Ind.*

A call for a new Christian reformation

The Wealth of Christians *by Redmond Mullin. Orbis, 1984, 256 pp., $9.95.*

The sharp differences in standards of living between the people of the Christian first world and the poor of the third world have been a source of deep concern. Many useful books have delineated the problem; some are more scholarly than others. This book is clearly one which makes its own unique contribution and at the same time represents a distillation of the most salient features of a large number of other studies on this subject. I am surprised, however, that the author makes no reference to Ronald Sider's influential book *Rich Christians in an Age of Hunger*—more than 140,000 copies of which have now been sold.

Mullin's background is unusual. He is now a businessman rather than a scholar or moral philosopher. He studied as a Jesuit and took an honors degree at Oxford in philosophy and medieval literature. He has worked with one of the big advertising firms (J. Walter Thompson) and has been a director of the Charities Aid Foundation. Currently he operates his own consulting firm.

His book has much to say about poverty, wealth, Christian philanthropy, financing, and fund raising. But it is not just a "how to do it" manual. Instead Mullin explores in depth Greek, Roman, Jewish, and Christian traditions relative to wealth. He finds that their doctrines of stewardship are not only full of contradictions but have contributed to the failure of present-day Christians to make the radical commitment to change which ultimate Christian faithfulness requires.

"There can be no doubt that Christians must work for a radical transformation of our economic and political systems, even to overturn and replace them," Mullin says. "A new Christian reformation can overturn and replace the evil economic order and morals of both capitalist and socialist societies." This should be our response to "a time when the anti-Christian forces of attitudes deriving from Christian stewardship has resolved itself into a vicious, capitalist dogma, while Christian radicalism has resolved itself into equally vicious, socialist dogma."—**Carl Kreider,** *Goshen College, Goshen, Ind.*

CHURCH NEWS

Church status in Cuba has improved, Mennonite visitors say

Two Mennonite visitors to Cuba noted that the status of the churches in that communist country has improved in recent years.

Herman Bontrager, Mennonite Central Committee secretary for South America and the Carribbean, and Aaron King, a former Franconia Conference missionary in that country, traveled in Cuba in connection with a church conference they attended there.

The two inspected an old Methodist church in Cardenas which MCC is helping to repair by contributing $10,000 to the total cost of $25,000.

Since Cuba aligned itself with the communist bloc in the early 1960s, churches have not been able to purchase materials for the maintenance of their buildings. The Cuban government says it has been giving priority to health and educational facilities and housing. However, recently the government has authorized local churches to buy building materials.

"For the person acquainted with Latin America, initial perceptions are that Cuba is a typical Latin American society," said Bontrager. "However, it does not take long to note some major differences with the typical, poverty-stricken Latin-American country."

Among the differences Bontrager noticed were a lack of malnutrition, accessible health care, universal education, government-subsidized housing, and the absence of unemployment. Food and clothing are available to everyone on a rationed basis at low prices and additional products are available at higher prices.

Bontrager reported that President Fidel Castro is highly respected by most Cubans. He noted, "The longer the revolution is underway in Cuba, the more self-confidence Cubans feel in their ability to offer something important to other oppressed areas of the world.

Bontrager said U.S. civil rights leader Jesse Jackson's visit to Cuba last year was hailed by local church leaders as a "breakthrough" in improving the churches' visibility and credibility. Castro unexpectedly accompanied Jackson to a church service—his first public church visit since the 1959 revolution.

King traveled to Sagua la Grande to visit friends that he knew during his earlier time in Cuba. A 76-year-old woman told him she and her family had been praying "for all these years" that they would be able to meet again.

King also visited Los Pinos Nuevos Seminary in Placetas, where a brand-new car he had brought with him from the U.S. in 1954 was still being used. "It runs great," King said. "It has over 400,000 miles on it and has been overhauled once."

Church leaders reported a lack of Christian literature. Last year the Cuban Ecumenical Council imported 12,000 Bibles and books donated by the Bible Society. In response to interest in Mennonite literature, MCC is providing Anabaptist history and peace theology books to several churches in Cuba this year.

MCC also plans to sponsor two North American youths for work in a month-long Cuban Baptist work camp this summer. The work camp provides an opportunity for Christian and communist youth to work together.

Bontrager said the current state of tension and lack of normal relations between Cuba and the U.S. poses a moral crisis for North American Christians. This position also serves to deepen long-held Latin American resentments against the U.S.



Herman Bontrager of MCC visits with Juana Garcia, a Brethren in Christ leader in Cuba.

The church conference that King and Bontrager attended took an in-depth look at the missionary movement and the Cuban church. Some speakers stressed that paternalism and colonialism characterized the Protestant missionary movement. The exodus of missionaries, along with many Cuban church leaders during the early 1960s, was interpreted by many Cubans that the Protestant Church was merely a political pawn of the U.S.

The church structures and North American theology imported by the Protestant missions left the Cuban church ill-equipped to participate in the massive social transformation brought about by the revolutionary government, the speakers noted. The North American flavor of the churches also led to suspicion of the churches in Cuba. Today Cuban churches are diligently seeking to make their faith and practice relevant to the current situation in Cuba.

Bontrager said that the restrictions faced by the churches in Cuba "have helped them in the search for unity in the Christian faith." The conference, representing a wide range of theological traditions, confirmed that a measure of unity has been achieved.

Ames 85 to include everything from preaching to pig roast

How many times do Mennonites get to take in a pig roast, seminars, Bible studies, drama, a farmer's day, delegate sessions, concerts, and great preaching—all in a week? If the answer is not very often, the biennial Mennonite Church General Assembly and churchwide convention at Ames, Iowa, Aug. 9-14, may be just the thing.

The theme for Ames 85 is "To Know Christ Is to Serve." Bible study leaders are preparing a study of Philippians which will help to focus this theme.

Ames 85 will bustle with activities for everyone from the oldest senior to the youngest infant. Hundreds of volunteers and staff people, both in Iowa and across the church, are working hard at the many details which go into convention planning. Planners met in January to select the more than 100 seminars which will stimulate thinking and provoke discussion.

Ames 85 promises to be a significant faith happening—a time for Mennonites to fellowship, worship, and learn together, finding out what it means to know Christ and to serve.

Registration forms will be sent to congregations by mid-March.



Graham Cyster: South African Christian

South African shakes foundations of Philadelphia church

Diamond Street Mennonite Church in Philadelphia may never be the same again. A foreigner with a strange accent is mostly to blame. It all started inside the church during some unseasonably warm December evenings in the heart of one of the poorest and yet richest neighborhoods in all of Philadelphia.

The church stands at 17th and Diamond streets, or so it did until it was "moved" (by the Spirit) during revival meetings, Dec. 5-9.

Graham Cyster, a tall, dark, and handsome man from South Africa was the speaker that caused the foundations to shake. "The church must stop telling people that Jesus loves them and start showing them," he said. "Our focus must change and it must start from within."

Cyster told the interracial congregation about his childhood, when he first learned about the apartheid system that oppresses black and "colored" people in South Africa. Cyster, who is colored, also told how he went without in a country with plenty. He described misery and suffering in South Africa that North Americans cannot relate to.

And then Cyster gave the congregation a way to solve the problem. "We need to know who we are," he said. "We Christians sometimes forget that we are made in God's image. We need to know how to love one another." And then he said, "We need to stop putting our salvation in the king-government by trusting in the military and enjoying security in the economy."

Cyster called on the congregation to remember that "Jesus came to show us who God is in the flesh." He said that because of this, Christians must learn how to forgive those who treat them wrongly and to love everyone regardless of the circumstances—race, color, nationality—that people make into issues. "If God almighty can love me but white folks can't," he said, "then white folks have a problem."—*Asa L. Grimes, Jr.*

Bids accepted for construction of EMC campus center

Bids totaling about $3 million have been accepted for construction of the new campus center at Eastern Mennonite College and Seminary. Work is set to begin as soon as weather permits.

Low base bids were submitted on Jan. 29 by Nielsen Construction Co. of Harrisonburg, Va., and Brunk Mechanical Corp. of Newport News, Va. The bids were accepted on Jan. 31 by the building committee of the EMC&S Board of Trustees within guidelines set earlier by the full board.

The bids accepted cover construction only; furnishings, professional fees, and maintenance endowment will raise the total project cost to approximately $4 million. According to Carl Harman, chairman of the Board of Trustees building committee, about $450,000 remains to be raised to complete the project.

EMC&S president Richard Detweiler said he is "well-pleased with the bidding process" and appreciates "the interest shown by area contractors." EMC&S received a total of nine bids—four from general contractors and five for mechanical and electrical work.

The new campus center, which will be built on the site of the old administration building destroyed by fire in January 1984, is expected to be completed by late spring of 1986.

College/seminary chorus plans spring tour

The Alleluia Singers, a 23-member chorus of Eastern Mennonite College and Seminary students, will give sacred music programs in churches, schools, and retirement communities in Maryland and Pennsylvania, Mar. 8-17.

The group, directed by Roy Roth, will sing a variety of choral literature, hymn arrangements, and a musical by Ronn Huff entitled "Exaltation."

The itinerary follows:

Mar. 8, Glade Mennonite Church, Accident, Md.; Mar. 9, Masontown (Pa.) Brethren Church; Mar. 10, Stahl Mennonite Church, Johnstown, Pa., and Maple Grove Mennonite Church, Belleville, Pa.; Mar. 11, Belleville Mennonite School and Valley View Haven in Belleville; Mar. 11, Lost Creek Mennonite Church, Oakland Mills, Pa.; Mar. 12, Oley (Pa.) Mennonite Church.

Also Mar. 13, Rockhill Mennonite Church, Telford, Pa.; Mar. 14, Christopher Dock Mennonite High School, Lansdale, Pa., and Dock Woods Community in Lansdale; Mar. 14, Weaverland Mennonite Church, East Earl, Pa.; Mar. 15, Mennonite Home, Lancaster, Pa., and Lancaster Mennonite High School; Mar. 15, Erisman Mennonite Church, Mt. Joy, Pa.

Also Mar. 16, Landis Homes Retirement Community West, Lititz, Pa., and Landis Homes Retirement Community North; Mar. 16, Shady Pine Mennonite Church, Willow Hill, Pa.; Mar. 17, Salem Ridge Mennonite Church, Greencastle, Pa., and Menno-Haven, Chambersburg, Pa.; and Mar. 17, Greenmont Church of the Brethren, Singers Glen, Pa.

Special grant boosts Goshen's efforts to increase enrollment

A $47,000 grant to help increase enrollment has been awarded to Goshen College by the Council for the Advancement of Private Higher Education. Goshen was one of 28 liberal arts colleges and universities in the U.S. and the only Indiana school to receive a grant.

"We feel honored that leaders in American higher education have recognized that Goshen is no longer an 'invisible college' but deserves national ranking among private liberal arts schools," said President Victor Stoltzfus.

"This is like a seal of approval on our institution," said project director Shirley Showalter, who submitted a grant proposal emphasizing Goshen's distinctive strengths as a Mennonite school which is rich in idealism, morality, and a sense of community.

Showalter said Goshen College insists on posing questions about values and ethics that secular institutions avoid. "American society needs options like Goshen College," she said. "Liberal arts colleges with denominational ties have an important role to play; when they lose strength, the society loses strength."

The college's immediate goal is to increase full-time enrollment from 937 in the fall of 1984 to 987 in the fall of 1986 while maintaining the quality of students admitted.

Goshen College's strategic plan to increase enrollment will be partially based on market studies designed with the help of consultants to reach alumni, supporting congregations, parents, and current and potential students. Listening to constituents is necessary, Showalter said, because "we don't know adequately what people are saying or thinking about us."

Over 400 Mennonites join 18,000 students at Urbana 84

Over 400 Mennonites attended Urbana 84, Inter-Varsity Christian Fellowship's 14th student missions conference that attracted over 18,000 people to the Urbana campus of the University of Illinois, Dec. 27-31.

At least six different Mennonite mission agencies and seminaries were represented in the display area. Probably one of the most intriguing issues for most delegates who visited the Mennonite displays was the historic Mennonite peace position.

In keeping with past Urbana conventions, a planning committee scheduled an all-Mennonite meeting at First Mennonite Church of Champaign-Urbana to encourage interaction between the various Mennonite groups. Nearly 90 attended.

Most Mennonites had similar reasons for attending Urbana 84. Joanne Nolt, a member of Lancaster Conference, said she desired "an eye-opener about missions." Keith Hostetler, an Ohio Conference member at Ohio State University, learned about Urbana through his campus chapter of Inter-Varsity Christian Fellowship. "I thought it would be a good place to get a wider view of missions," he said. Steve Zehr, a Goshen College student, sought to balance his perspective on missions. "I've seen a heavy emphasis on the social aspects of the gospel, and I wanted to see more attention given to the salvation aspect," he said.

Several representatives of Mennonite Board of Missions attended the convention. Student and Young Adult Services staff person Jim Derstine noted the "significant interest in the Mennonite view of things," particularly the large attendance at seminars on intentional community and holistic opportunities for ministry. The good Mennonite turnout at Urbana was also a sign, Derstine said, "that Mennonite college students are interested in world mission."

Recruitment director Tom Bishop found "extremely exciting" a setting like Urbana "where people were standing two and three deep to learn of opportunities for mission involvement."

Steve Fath, MBM missionary in Bolivia, noted that many of those present "for the first time were confronted with the Great Commission as a call to serving the Lord wherever he may choose to lead."

Fath also expressed some concerns about Urbana 84, concerns similarly echoed by the other MBM representatives. "Urbana does a good job presenting the proclamational aspect of the gospel," he said. "But what I missed was the importance of the local church as the sending body. And most of the speakers focused on traditional understandings of going and proclaiming the message with minimal time given to address the larger issues of poverty, injustice, lifestyle, and contexturalization."

Nancy Martin, a member of MBM's Overseas Ministries Committee, attended Urbana 84 with her husband, son, and daughter. She said Urbana was "a spiritually positive experience for the family," but believes the biggest challenge for the Christian church is "to take the degree of interest in mission shown at Urbana and channel it so eventually obedience will follow the commitments made."

Variety of Mennonites in Phoenix area increase cooperation

Every Tuesday morning eight or nine Mennonite pastors of the Phoenix area join the freeway drivers and find their way to a Mennonite church in the valley where they can share in planning, praying, and personal support.

The churches are scattered about the Greater Phoenix area, ranging from Koinonia in the Southwest Tempe area to Surprise in the northwest suburb, about 40 miles apart. Trinity is about 10 miles from downtown in the northwest part of the city, with Sunnyslope on the northeast side and First Mennonite in between, not far from Palm Glen.

So when Mennonite Brethren pastor Ron Friesen arrives and greets the two Mennonite Church six-footers from Sunnyslope, namely David Mann and Stan Weaver, at the General Conference church, a Mennonite "miracle" is happening. Also passing the donuts and coffee are Peter Wiebe from Trinity (MC) and Don Yoder and Cal King from Koinonia (GC-MC dual affiliate).

Whether the church be "B" or "C" or "G" or dual doesn't matter; the discussions are on Mennonite concerns.

Mennonites in the valley are finding each other and working jointly to plan programs and make a united witness. Combined membership in the Phoenix-area congregations is just over 1,000. A number of activities this winter illustrate the close cooperation:

• On Jan. 17 a Mennonite Mutual Aid meeting took place at Sunnyslope. A "Medical Expense Sharing Plan" was organized, with Apr. 1 the target date to become operational.

• The film *And When They Shall Ask* was shown at Sunnyslope, Trinity, and Koinonia, Feb. 9-11, with producer David Dueck in attendance.

• Neil Janzen, executive secretary of Mennonite Economic Development Associates, will speak at Glencroft Towers (itself part of an inter-Mennonite retirement community) on his organization's work in underdeveloped areas of the world.

• The pastors plan a Bible institute each winter. This year, Willard Swartley of Associated Mennonite Biblical Seminaries conducted classes at Glencroft and at the Trinity church, Feb. 17-24.

• In January, 60 men took part in a retreat in the mountains north of Phoenix on "Spiritual Formation," an inter-Mennonite event for spiritual growth.

• Pastors have worked with the manager of the largest religious bookstore in the area to develop a "Mennonite Shelf" in the store.

• The "Oasis" is the local Mennonite Central Committee thrift and gift store, served by members of all area Mennonite churches.

So when pastors meet every Tuesday to drink coffee, eat donuts, and wait for the Holy Spirit's direction, it is amazing to all what happens. Now a new Mennonite church is being planned, with monthly meetings slated for discernment and prayer. Forty Mennonites gathered recently to seek God's direction.—*Peter Wiebe, Mennonite Weekly Review*



YES team heads for West Germany. *A Youth Evangelism Service (YES) team sponsored by Eastern Mennonite Board of Missions departed on Feb. 7 for three months of service in West Germany following three months of training at the Youth With A Mission center in Scotland. The team will work with the Youth Commission of the United German Mennonite Congregations. Members raise their own funds for the experience and receive no allowance. Team members are (left to right): Christine Esch, Ephrata, Pa.; Daniel Gehman, Lebanon, Pa.; Lisa Shank, Goshen, Ind.; and Eric Kronawetter, Lebanon, Pa.*

COMMENTARY:

Small signs of hope flicker in a dark world

It seems oftentimes that the shadows are deepening and an irreversible tide of darkness is progressively enveloping humankind. Hundreds of thousands of Ethiopians are dying of starvation with many more threatened in Sudan, Chad, and Niger. The United States, meanwhile, is spending three-quarters of a *billion* dollars *every day* for our military expansion. And the daily toll in casualties and refugees mount in Nicaragua and El Salvador as the Reagan administration circumvents the existing option of a negotiated resolution and pursues instead a military solution.

In the face of such overpowering darkness, any efforts that we might make to influence more human, life-supporting policies seem so insignificant, so frail. Though our Christian hope is not centered in government, the witness of the church is a beacon that knows no limits. Indeed it is "through the church [that] the wisdom of God in all its varied forms [is] made known to the rulers and authorities" (Eph. 3:10, NEB).

As the 99th Congress and a second term of the Reagan presidency begins, it seems appropriate to identify some of the *signs of hope* reflected in recent initiatives, however inadequate. Persons of conscience in government can still be touched. If we fail to fuel the flickering lights, we will later find ourselves cursing the darkness.

Budget priorities. Representative William Gray III (D-Pa.), representing the Germantown area of Philadelphia, is the new chair of the House Budget Committee. Gray, an ordained black Baptist minister, is, as Mennonites in Germantown have attested, an intelligent leader with a deep commitment to what is just and moral, as he approaches the issues of budget priorities affecting the less fortunate in our society. The administration's 1986 budget is expected to call for $34 billion cuts in domestic and poverty-related programs.

Conservatives challenge South Africa. Thirty-five conservative Republicans in the House of Representatives signed a letter to the government of South Africa concerning apartheid (racial segregation and oppression). The letter stated, "We feared that our silence could indicate an acquiescence in apartheid. We feel strongly that progress needs to be made toward guaranteeing civil rights in South Africa and we would approve changes in U.S. policy, such as curtailment of new investment and diplomatic and economic sanctions, if there isn't." Conservative interest has been stirred and liberal interest freshened. Signs of an altered political chemistry are there. Representative Robert Walker (R-Pa.) from Lancaster, Pa., took the lead with this letter.

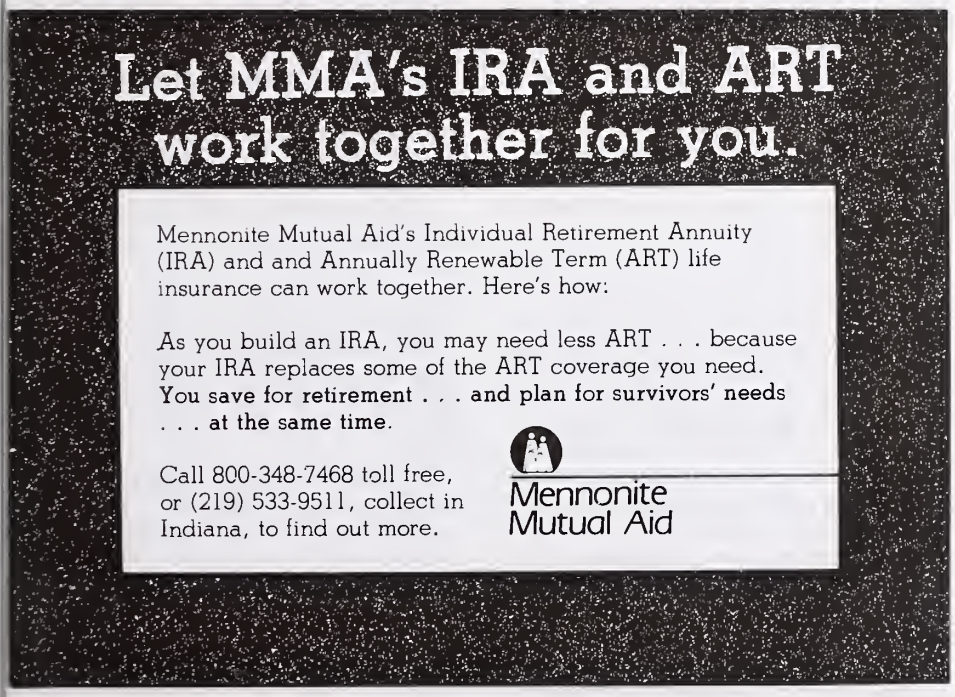
MX missiles and military spending. Senator Barry Goldwater (R-Ariz.) career Air Force officer, father of Western conservatism, and now chairman of the Armed Services Committee, rattled the coffee cups of Pentagon officers one December morning when the *Washington Post* reported his assertion that the White House should freeze military spending at last year's level and cancel plans for production of the MX nuclear missile system. Goldwater said, "I think we have enough, more than enough, and I don't see any big sense in going ahead building." The White House, caught off guard, was shocked. A vote on the MX is expected in March.

A Soviet signal. Second-in-command Soviet official Mikhail Gorbachev, in a meeting with the American chairman of the U.S.-USSR Trade and Economic Council in December, said Moscow was ready for reciprocal cuts with the U.S. in spending for nuclear arms.

The war against Nicaragua. Senator Durenburger (R-Minn.), the new chair of the Senate Intelligence Committee (with oversight of the CIA), has stated that he will oppose any further military aid to the counterrevolutionaries seeking to overthrow the government of Nicaragua.

Arms negotiations opportunity. Might it be, that a president who would seem least likely to move to real arms reductions, would in fact do so? Aides to the president are indicating that he is placing at the top of his second-term agenda nuclear arms reduction negotiations. His more moderate advisers believe that the president "really wants to go down in history as a peace president." The Administration finds itself caught between two promises: (a) its pledge to include space-based weapons ("Star Wars" defense) as negotiable in the U.S.-USSR arms talks and (b) the president's personal goal to develop this major new nuclear weapons system. The success of the arms negotiations may be determined by U.S. flexibility on this issue.

Democracy for Guatemala? President Carter's actions in 1977 and subsequent actions of Congress to withhold arms sales to Guatemala on grounds of gross human rights violations appear, after seven years, to be showing some results. Guatemala's military dictatorship is taking steps to return to civilian democratic rule. The election last July of an interim constituent assembly, now writing a new constitution, was one important step. It was Guatemala's first fraud-free election since the 1954 overthrow of freely-elected Jacobo Arbenz by the U.S.'s CIA. Since then Guatemala's military has left tens of thousands dead across the countryside. Last October Congress said *no* to an administration request for $10 million in arms for Guatemala. Steps toward return to civilian rule are a flickering light worthy of support.—*Delton Franz, Washington Office, Mennonite Central Committee U.S. Peace Section*



READERS SAY

Silas Kamp, Lake Placid, Fla.

Congratulations to Peter J. Dyck for having the courage to speak out and to the *Gospel Herald* for having the courage to print "How Christian Is Your Driving?" (Jan. 15). I am sure our Lord says Amen.

Why are we as nonresistant Christians so vocal about our interpretation of bearing arms and our stand on peace and yet we are so silent and oftentimes ignore and resist our government when they pass laws that have been proven to save lives? In Jesus' parable of the Good Samaritan, we usually like to classify ourselves with the Good Samaritan, but if we ignore and resist safety regulations that have been proven to reduce accidents that maim and cripple and kill people, could it be possible that we would be classified along with the robbers?

Verlin and Alma Kuhns, La Junta, Colo.

Thank you for printing "How Christian Is Your Driving?" by Peter J. Dyck (Jan. 15). Your editorial in the same issue summed it up very well.

It seems ironical that the government speaks out against the dangers of alcohol and the church is passively trying to decide on the issue, when in fact, the church should be the leader in the crusade against it.

The evils and dangers of alcohol consumption are alarming. Unfortunately it is subtly creeping into our churches. We need pastors, youth leaders, parents, and grandparents to have a conviction against this evil and who are willing to exemplify and teach against the use of alcohol in any form.

We recently read that in one of our large cities there are 20,000 alcoholics between the ages of 12 to 14. How sad when many of these habits are learned in the home.

Sanford G. Shetler, Hollsopple, Pa.

Since considerable publicity has been given in several issues of the *Gospel Herald* to the present Allegheny Conference study on the ordination of women, as a member of that conference I feel impelled to make several observations on the way this and other studies I have reviewed are being conducted. (Nov. 6, 1984, p. 780; Jan. 29, 1985, pp. 68-72).

First of all, one must question the integrity of these studies, noting their total lack of objectivity, both in terms of the imbalance in the number and kind of sources used, and the way they are slanted in the direction of a given viewpoint. Anyone who has ever done research on the graduate level at a university, will cringe at the unscholarly procedures used in the present studies.

For example, one of the books recommended in our Allegheny study lists 26 sources supporting the "liberationist" view, while citing only 4 supporting the "hierarchical" view (known historically as the biblical view). Many good sources have been completely omitted. John Warwick Montgomery in his book, *The Suicide of Christian Theology*, refers to slanting of sources as "bibliographical bigotry."

In speaking to a leader of the Christian Reformed Church, whose denomination has been making a similar study, stretching out over eight years with five different committees working on it, he referred to these studies as being "as phony as a three-dollar bill."

A second observation has to do with the new pluralism that is developing. Due to a lack of a unified denominational polity on the ordination of women, each conference—and it seems now, each congregation—is left to develop its own polity. That, of course, is exactly what has been taking place on various doctrines and practices across the church for already more than a decade. This new congregationalism makes conferences virtually unnecessary. The Jerusalem Conference (Acts 15) did not use the "divided" approach in resolving its issues. The conference did not say, "Let every church do as it chooses, and let the rest of the churches respect whatever the others do." Instead, they appointed leaders who "delivered the decisions reached by the apostles and elders ... for the people to obey." The result of this action was that "the churches were strengthened in the faith and grew daily in numbers" (Acts 16:4-5 NIV).

What, for example, would a conference say if a given congregation suddenly decided to drop communion which is taught so explicitly in the last half of 1 Corinthians 11, calling this a cultural appendage? There is not much they could say noting how conferences have failed to take notice of congregations which have dropped the first half of 1 Corinthians 11, which deals just as explicitly with the symbols of the headship order. Or what would they say if a number of congregations decided not to support the conference budget, which is not a biblical command?

What is overlooked in this new congregational approach on women's ordination is that once a woman is ordained in a given church she automatically becomes a member of the conference ministerial body and is used in conference programs with no deference being shown to those churches which oppose ordination.

It is quite interesting, too, to note how that the very people who have objected to what they call "proof-texting," are now using this very method to build their case for the ordination of women. They base their views on a few scattered texts in the Old and New Testaments, as for example, Romans 16:7 where "Junia" (KJV) by erroneous exegesis, is called a woman apostle. (Modern versions use the masculine form Junias). And Galatians 3:28, the darling text of the liberationists, is used to establish equality of *role*, whereas that verse only teaches equality of *position*, "in Christ." Also, to suggest that Paul did not really know the meaning of "ordination" is an affront on Paul's theology, which was inspired by the Holy Spirit, and it ignores the historical use of that term as supported by church leaders and expositors of the various denominations.

Lastly, to suggest, as some are doing, that our present culture is to be the key to interpretation is simply acceding to both the pressures of a godless society and to a relativism that does not regard the Bible as "culture-transcending," that is applying to all people for all time. If "culture" is to be the key to interpretation, then who could possibly guess what the Scripture will mean in Timbuktu or in America, say in the year 2020 or 2050?

When the time comes for conference to vote on the matter, unfortunately only a fraction of the delegates are involved, with a number of congregations abstaining. It would not be difficult to tell how the vote would fall if "consensus" were to include "the multitudes," that is, *all* the members of *all* the churches. But instead, only a relatively small number of delegates "present" (no quorum being required) make the decision, which means that if only one more than half of the assembled group votes "Yes," this new polity of serious dimensions is established. Such a procedure would not even stand up in a court of law.

Marlene Kropf, Elkhart, Ind.

May I commend the editor on the courageous conclusion of the editorial, "Would Paul Have Ordained Lydia Had He Known About Ordination?" (Jan. 29).

To allow congregations who desire to ordain women as leaders to do so is a healthy step at this juncture in our church's life. As I see it, the question ultimately becomes: Will we trust the blessed Spirit to teach us and lead us at the congregational level?

Yet such confidence in the Spirit's ability to lead very human congrega-

tions is difficult for me as well as for many others. I'm reminded of a trip I made by air when I was a very unseasoned traveler. When we hit severely turbulent weather, I clutched the armrest and stiffly tried to remain upright even as the plane lurched to the right and then the left. Then a voice within spoke: "Let go!" Having come to recognize the loving wisdom of that voice, I obeyed.

When the next lurch came, I leaned with the plane and beheld below—out the window—a marvelous vista of mountains and valleys. With the next roll, I even began to enjoy the ride. Had I disobeyed, I should have missed great beauty and comfort.

Might we also trust the voice in our congregations?

Ralph Yoder, Adair, Okla.

I appreciate Brother Phillip King's article in the Jan. 29 issue of the *Gospel Herald.*

I want to add that man and woman were not created equal (Gen. 2:18; Gen. 3:16; 1 Pet. 3:7). The apostle Paul confirms God's order of creation (1 Cor. 11:3). Four thousand years of culture didn't change God's order. Wouldn't we have a simple God if he changed with the culture? "I am God, I change not" (Mal. 3:6). "Jesus Christ is the same yesterday and today and for ever" (Heb. 13:8).

I think that women are more efficient at some things than men are and vice versa. Both have their God-given roles.

Beth Gerig, Iowa City, Iowa

The question of ordaining women seems too easy to me, but then I'm not a scholar and I do not get tangled up in what one word, one verse, or one passage means. I see the whole Bible. My Bible and my God are calling me to give all that I am to God's work. That calling has not led me to seminary yet, not because I have not been encouraged by family and friends but because I am not a fighter. That way just looked too hard. But I am deeply grateful for the Mennonite women of yesterday and today who have had the calling and the courage to use their leadership gifts in the church even when it meant harsh criticism. God will use the willing servant whether female or male. It is my prayer that Mennonite women will be able to use their leadership gifts in the Mennonite church. Will ordaining Mennonite women hinder God's work here on earth?

Jon Nafziger, Denver, Colo.

What a shame that "Women as Pastors: What Does the Bible Say?" became once again "Women as Pastors: What Do the Men Say?" Let women speak for themselves—they do it better than any men I know. And I pray that the male leadership of our churches realize that God ordains, men don't. God gives the gifts and the leadership. May we open our eyes and ears.

Gary L. Nichols, Dorchester, Nebr.

I have been reading the *Gospel Herald* for over three years. I appreciate many articles, but my heart is disturbed by many articles that are nothing more than assumptions and blatant outbursts of unbelief concerning God's Word.

The Word of God is a very concise and exact "book," and must be interpreted as a whole by rightly dividing the Scriptures. This is only done by being responsive to the direction of the Holy Spirit, and having a holy reverence with godly fear as we study the Scriptures.

In writing these articles, how much time is spent on our knees in prayer? What is our motive? Is it to glorify God, or prove our point? Can we see ourselves clearly before God Almighty in the statements, suppositions, reasonings, and our own interpretations of what God said?

As for the three topics on "Women as Pastors: What Does the Bible Say?" (Jan. 29) the problems or issues are much deeper than must "Is it lawful for a woman to be a pastor?" Has the ministry become such a desired "position" that everyone wants it? And if we don't get this position we feel we are inferior and rejected, what a pity! Look who are in the pulpits leading the church today: homosexuals, divorced and remarried, those motivated by filthy lucre and covetousness, unbelievers of the inerrancy of God's Word, and even those who deny the blood of Jesus Christ. There are many that believe in arranging activities and meetings called "leadership" of the church. See what I mean? The problems are much deeper than we want to believe.

Brothers and sisters, we need to realize that we are not talking about position, power, class, inferiority, or superiority, but we are talking responsibility, servanthood, and obedience in leading the godly of Christ fully prepared into battle against the wiles of the devil.

I agree with Phillip King and appreciate his use of the Word without all the assumptions. As for the symbol of the cross, in Loren Johns' article, I would like to see the cross shown as for what it is and that is his great love for us in the price he paid to redeem us from death. Kurt Horst in his article shows how culture affects how we witness to others, but the cultural issue today is not "the role of women," but the apathy and unbelief of men in the church. Men who have not taken leadership in the home. Men who have not loved their own wives as themselves. Men who are lovers of self and money more than God. All this is what causes a breakdown in our culture, destroying order, authority, families, and homes. So really what is left but everyone for themselves?

The Holy Spirit was sent by the Father to give us the mind of Christ so we may know and do the Father's will. Let us pray for the infilling of the Holy Spirit that we may be one in Christ. Christ first and all else follows.

Donna McKelvey, Ashley, Mich.

Thank you for printing Philip Bedsworth's article "Confessions of a Transplanted Mennonite" (Jan. 29). I'm sure many pastors' families identify with those emotions in a new community: finding new babysitters, best places to shop, new friends, where to go when car or appliances break down.

Having just returned from a ministers' meeting at the seminary in Elkhart, talking with other pastors and spouses, we are aware of many families who, like Phil, are adjusting to new circumstances. Some of these, unlike Phil though, did not choose to leave, but because of a low vote from their congregation needed to look for a new place of service. Added to all the challenges of a new place is the battle of low self-esteem. Only God's all-sufficient grace can carry a pastor and his family through these circumstances.

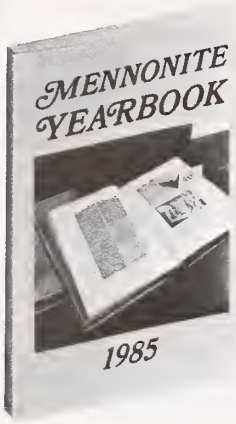
May God abundantly bless those faithful people in each congregation who so lovingly support and uphold their pastors. I believe God's going to have special rewards for them.

Don Hetzler, executive secretary, Associated Church Press, Geneva, Ill.

I think your cover choices for *Gospel Herald* are always appropriate and good. The cover (Jan. 29) with the drawings of the windmills is unusually effective. Really a striking choice. Having lived my early years in North Dakota and later in Kansas, the windmills are, of course, very evocative for me.

Thanks also for the sensitive poem on page 75 ("To One Whose Husband Is Dying") and for the courage of the work on women's ordination.

MENNOSCOPE



The conference section has been revised in the new *Mennonite Yearbook* to include only the conferences that participate in Mennonite Church General Assembly. Other conferences are now listed as "Other Mennonite Church Conferences." Statistical data in the 1985 *Yearbook* reflect this change. Official Mennonite Church membership in the U.S. and Canada is now 99,605 in 1,072 congregations, while membership in "Other Mennonite Church Conferences" is listed separately—19,406 in 360 congregations. The cover of the 1985 *Yearbook* commemorates the 300th anniversary of *Martyrs Mirror*, a book which chronicles the persecution and execution of early Anabaptists. James Horsch is editor of the *Yearbook*. It can be purchased from any Provident Bookstore or ordered from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

Lancaster County, Pa., is the site of the next regular board of directors meeting of Mennonite Board of Congregational Ministries. Local Mennonites are welcome to sit in on the board's meetings at New Holland Mennonite Church on Mar. 1 and at Forest Hills Mennonite Church on Mar. 2. Also scheduled is a Saturday morning breakfast for area pastors at Leola Family Restaurant on Mar. 2. Reservations can be made by contacting Howard Witmer (898-2411), Melville Nafziger (442-4750), or Janice Sensenig (394-6130).

The third floor of Goshen College's former High Park residence hall will be converted into office and classroom space for three academic departments, thanks to a $100,000 gift from Sauder Woodworking Co. of Archbold, Ohio. The three departments are psychology; computer science; and sociology, social work, and anthropology. The college hopes to begin the renovation this spring and complete it by fall. The basement and first floor of the former residence hall have already been renovated for use by the bookstore and the computer center.

Arnold Snyder will join the faculty of Conrad Grebel College on July 1 as an assistant professor of history and peace/conflict studies. He is currently director of Witness for Peace in Nicaragua. The son of Canadian Mennonite missionaries, Snyder is a 1974 graduate of the University of Waterloo in Ontario. He holds M.A. and Ph.D. degrees from McMaster University in Hamilton, Ont. His doctoral dissertation on *Life and Thought of Michael Sattler* was published by Herald Press. Snyder was a professor at Bluffton College 1979-84.

John Miller of Tulsa, Okla., is preaching and teaching in the Mennonite churches of Central America and Mexico for four months while on a sabbatical leave from his teaching position at Oral Roberts University. He is also the pastor of a new Mennonite congregation in Tulsa—the Fellowship of the New Creation.

Membership in and benefits paid by Mennonite Mutual Aid both increased in 1984. Nearly 1,700 more people enrolled in MMA's medical plans, bringing the total membership to nearly 51,000. This increase partly accounts for the large amount of claims in 1984: over $22 million—an increase of $2 million over the previous year.

Mennonite Mutual Aid medical plan members in Pennsylvania are being asked to submit medical expenses from motor vehicle accidents to their auto insurance company before submitting them to MMA. This procedure is the result of a new law enacted by the Pennsylvania state legislature. Ed Herr, MMA's claims manager, said the new law will help prevent the possibility of members receiving benefits from both auto and medical insurance for the same expenses.

Groundbreaking services for the new meetinghouse of Waynesboro (Va.) Mennonite Church will be held on Mar. 3. Located along Hopeman Parkway, the omni-dome building will seat 250 and will have rooms for 150 Sunday school pupils. The three-year-old congregation's current average attendance is 178. It is affiliated with Virginia Conference, and its pastor is Roy Kiser.

George Brunk II led two weeks of special meetings in Phoenix, Ariz., Jan. 13-27, at Grace Mennonite Church—an unaffiliated congregation. The first week was a Bible conference, and the



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second was a series of evangelistic messages. "The meetings were very well attended, and great blessings resulted," said Pastor Ray Smee.

History was made at Houston (Tex.) Mennonite Church on Jan. 13 when winter weather forced the cancellation of Sunday activities for the first time ever. The first annual covenant service was postponed a week and the annual business meeting was held two weeks later instead.

Two Chicago area Mennonite congregations will be on national television via "super-station" WGN of Chicago this spring and summer. Lombard Mennonite Church and First Mennonite Church will provide three and two half-hour worship services, respectively, for *Heritage of Faith*, a weekly Sunday morning program sponsored by the Church Federation of Greater Chicago. Lombard's programs will be Mar. 17, 24, and 31. First Mennonite's will be Aug. 25 and Sept. 1.

A Herald Press book appeared in a poll of the top ten religious books of 1984. Willard Swartley's *Slavery, Sabbath, War, and Women* ranked tenth in a poll of 153 writers, theologians, and Christian leaders conducted by *Eternity* magazine. Herald Press, a division of Mennonite Publishing House, is already going into its fourth printing of Swartley's book.

A new booklet calling Christians to be good stewards of the world's natural resources is available from Mennonite Central Committee U.S. Called *To Care for God's Creation*, the 12-page booklet can be obtained free from the Development Education Office at MCC U.S., 21 S. 12th St., Akron, PA 17501.

Art McPhee or Don Yoder will lead four Evangelism and Church Development Seminars in March and April for Mennonite Board of Missions. One of them is a Dynamics of Church Growth Seminar, Mar. 1-2, at Martins Mennonite Church, Orrville, Ohio. The others are Friendship Evangelism Seminars: Apr. 19-20 at Springs (Pa.) Mennonite Church; Apr. 26-27 at Hively Avenue Mennonite Church, Elkhart, Ind.; and Apr. 26-27 at Blooming Glen (Pa.) Mennonite Church. Information on these seminars or on scheduling new ones is available from Melba Martin at MBM, Box 370, Elkhart, IN 46515.

Rosedale Bible Institute's eighth annual Music Weekend and Music-Worship Seminar will be held Mar. 1-3. "Musical Values" is the theme, and Richard Dinwiddie is the guest speaker and resource person. He is a church musician and choral director from Chicago. More information is available from Lloyd Kauffman at RBI, 2270 Rosedale Rd., Irwin, OH 43029.

Mennonite journalist Eugene Kraybill will speak on "Change Within the Plain Churches and Other Religious Groups in Lancaster County, Pennsylvania" on Mar. 4 at Lancaster Mennonite Historical Society's first quarterly lecture of 1985. The lecture will be at Forest Hills Mennonite Church. Kraybill, a reporter for *Lancaster Intelligencer Journal*, will base his lecture on the extensive research he did last summer for a series of articles in that newspaper on the subject.

A 10-week Pennsylvania German Dialect Seminar is again being sponsored by Lancaster Mennonite Historical Society. It will be held one evening a week from Mar. 14 to May 16. The instructor is Noah Good, longtime German language teacher at Lancaster Mennonite High School and creator of "Henner," the main character in a series of dialect stories in the society's quarterly magazine. More information is available from Lancaster Mennonite Historical Society, 2215 Millstream Rd., Lancaster, PA 17602.

The annual spring workshop of Mennonite Disabilities Committee will be held on Mar. 9 at First Mennonite Church of Nappanee, Ind. This year's theme is "Healing," and the featured speaker is Laban Peachey of Mennonite Mutual Aid. Mennonite Disabilities Committee serves families and congregations with disabled members in northern Indiana. More information about the workshop is available from Administrator Dan Steiner, MDC, 1712 W. Clinton, Goshen, IN 46526.

Anabaptist Mennonite House Churches will hold their annual retreat, Mar. 15-17, at Laurelville Mennonite Church Center. It is being planned by members of the Kitchener-Waterloo House Churches in Ontario under the theme, "Life Rituals." Some 2,500 members in 71 house churches, also known as church communities or intentional communities, relate formally or informally with a variety of Anabaptist-Mennonite bodies. More information on the retreat is available from LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666.

A reunion of Civilian Public Service workers at Camp #18 in Dennison, Iowa, will be held July 26-28 at Coe College in Cedar Rapids, Iowa. The more than 600 Dennison CPSers are asked to get their names on the reunion mailing list by contacting Dale Nebel, Wayland, IA 52654, or Russell Yoder, 832 Third Pl., Kalona, IA 52247.

Atlantic Coast Conference recently appointed official historians for the conference. They are Lemar and Lois Ann Mast of Elverson, Pa. They have coauthored a history of their own congregation—Conestoga Mennonite Church—and edit and publish *Mennonite Family History*, a quarterly periodical. Masts hope to encourage congregational historians, promote a sense of history in the conference, and help congregations plan historical observances.

Lloyd Horst was installed as pastor of Faith Mennonite Church, Oxford, N.J., recently. He served previously as pastor of Slate Hill Mennonite Church, Shiremanstown, Pa. The Faith congregation is affiliated with Atlantic Coast Conference.

James Evans was ordained as pastor of Spring City (Pa.) Fellowship recently. The congregation is part of the Hopewell District of Atlantic Coast Conference. Merle Stoltzfus is the overseer.

Church-related job openings:

•*Director of business affairs* at Eastern Mennonite College and Seminary, beginning on July 1. An MBA degree, CPA certificate, and business administration experience are highly preferred. Contact President Richard Detweiler, EMC&S, Harrisonburg, VA 22801.

•*Year-round staff couple* at Beaver Camp, a Mennonite facility near Lowville, N.Y. Responsibilities include maintenance, housekeeping, and meal preparation (during the off-season). Salary, room, board, and medical insurance provided. Before Apr. 1, contact Executive Director Junior Kauffman, Beaver Camp, Star Route, Lowville, NY 13367.

•*Host and hostess couple* at International Guest House, a ministry in Washington, D.C., sponsored by Allegheny Conference and staffed by Voluntary Service workers. The one-year assignment begins on Sept. 1. Contact Board Chairperson Annabelle Kratz, 13495 Brighton Dam Rd., Clarksville, MD 21029.

Three new staff persons are needed in April at Diakonia, an emergency shelter and Voluntary Service unit in Ocean City, Md., operated by Allegheny Conference:

•*Construction worker* to be a part of the VS unit and donate income to the ministry.

•*Nurse or secretary* to be a part of the VS unit and donate income to the ministry.

•*House person* to relate to guests and do housekeeping.

Contact Executive Director Kenton Beachy, Diakonia, R. 1, Box 351, Ocean City, MD 21842.

Summer Voluntary Service opportunities are being offered by Mennonite Board of Missions. They are in recreation, camp, and community work settings in Mississippi, Ohio, Colorado, and Oregon. Also offered are two communication internships at MBM headquarters. Application should be made by Apr. 1 to Gwen Preheim-Bartel, MBM, Box 370, Elkhart, IN 46515.

Special meetings: *Ivan Yoder*, Belleville, Pa., at Groffdale, Pa., Mar. 31—Apr. 7.

New members by baptism and confession of faith: *Springdale, Waynesboro, Va.:* David Dulaney, Brent Houff, Lois Ann Lambert, Randolph Lang, Catharine Lang, James Meader, Judy Meader, Michele Podgorski, Philip Southers, and Carmela Southers. *Grace, Berlin, Ohio:* Larry Hershberger, Kathy Jo Yoder, Marilyn Yoder, and Randy Yoder. *First Mennonite of Champaign-Urbana, Urbana, Ill.:* Lynne and Greg Sancken. *Trinity, Morton, Ill.:* Ralph and Dee Brandt, Lucy Burns, Aaron Eichorst, Stan and Jan Good, and Leslie Householter by confession of faith. *Northridge Christian Fellowship, East Springfield, Ohio:* Craig and Janet Boblitt, Pam Brown, Harry and Nancy Bollinger, Robert Ford, Jerry and Melanie Hammond, Grace Hull, Dave and Jenny Marshall, Kristi Morgan, Mary Porter, Wendy Satterthwaite, Sam and Beverly Shaffer, Paul and Doris Weaver and Joe Williams.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Ausmus, Terry and Pam (Otto), Edina, Mo., first child, Karie Jo, Dec. 27.

Gaddam, Ephraim and Shanta, Chicago, Ill., first child, Edwin Moses, Jan. 25.

Gerig, John S. and Jolene (Landis), Danville, Pa., first child, Johanna Elisabeth, Jan. 29.

Headings, Bill and Margie (Blue), Goshen, Ind., first child, Jennifer Leigh, Jan. 31.

Hostetler, Vern and Janet (Neuenschwander), Kidron, Ohio, second daughter, Anya Renee, Jan. 21.

Kauffman, Daniel Dwight and Deborah J. (Reimer), Kalispell, Mont., second child, first son, Joshua Daniel, Jan. 5.

Kaufmann, Phillip and Pam (Gerber), Tiskilwa, Ill., first child, Bradley Neal, Nov. 8.

Longenecker, Terry and Rhonda (Jantzi), Browning, Mont., third child, second son, Brent Michael, Nov. 6.

Mast, Dennis and Karen (Huber), Nappanee, Ind., first child, Michelle Renee, Jan. 11.

Mast, J. Lemar and Lois Ann (Zook), Elverson, Pa., second daughter, Elizabeth Zook, Feb. 1.

Miller, Chip and Kathy (Nice), Harrisonburg, Va., first child, Joshua Michael, Jan. 27.

Mondor, Norman and Evelyn (Bender), Kitchener, Ont., second and third sons, Andrew Norman

and Allen Peter, Jan. 16.

Mumau, Don and Paula (Marhn), Goshen, Ind., first child, Kylea Marie, Jan. 24.

Peachey, Sheldon and Barb (King), Belleville, Pa., third child, second son, Marcus Allen, Jan. 24.

Roth, Gail and Karla (Boshart), Goshen, Ind., third child, second daughter, Ashley Elizabeth, Jan. 17.

Slabaugh, Lamar and Mary (Linder), Nappanee, Ind., first child, Jessica Lynne, Jan. 22.

Stutzman, Randy and Marlys (Oesch), Goshen, Ind., second child, first daughter, Jenna Renee, Jan. 22.

Sweigard, Jim and Barb (Cole), Ithaca, N.Y., third child, second daughter, Rachel Marie, Jan. 24.

Troyer, Keith and Cheryl (Beachy), Sarasota, Fla., first child, Philip Joseph, Jan. 29.

Yutzy, Mark and Susan (Wenger), Wayland, Iowa, third child, second daughter, Brittany Leigh, Jan. 29.

Zimmerman, Joe and Kathy (Bartel), Harper, Kan., first child, Daniel Jay, Jan. 22.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Adams-Ganger. Dwight Adams, Rochester, Minn., and Rachel Ganger, Rochester, Minn., Yellow Creek cong., by Bob Detweiler, Nov. 24.

Hartman-Davis. Doyle Hartman, Columbus, Ohio, Neil Avenue cong., and Christine Davis, Brethren Church, by Don Nofziger and Edwin Hartman, father of the groom, Jan. 5.

Kratz-Gabel. Donald Kratz, Telford, Pa., Souderton cong., and Deanna Gabel, Telford, Pa., Brethren Church, by Roger Wambold, Sept. 15.

Leinbach-Mullett. Rich Leinbach, Goshen, Ind., Yellow Creek cong., and Karen Mullett, Goshen, Ind., Gospel Echos Church, by Bob Detweiler, Dec. 1.

Miller-Lewis. Kevin L. Miller, Sarasota, Fla., Sunnyside cong. (Kalona, Iowa), and Joyce A. Lewis, Church of God, Sarasota, Fla., by Jesse Yoder, Dec. 24.

OBITUARIES

Barkey, Dola, daughter of Jerry and Lydia (Stutzman) Mast, was born at Arthur, Ill., Jan. 12, 1897; died at Wakarusa, Ind., Jan. 29, 1985; aged 88 y. On June 16, 1917, she was married to Elmer Barkey, who survives. Also surviving are 3 daughters (Mildred—Mrs. Charles Eby, Opal—Mrs. Ralph Gunden, and Fern—Mrs. Ansel Henderson), 13 grandchildren, 23 great-grandchildren, and 3 great-great-grandchildren. She was a member of Olive Mennonite Church, where funeral services were held on Jan. 31, in charge of Phil Helmuth and Elmer Roth; interment in Olive Cemetery.

Bontrager, Otis J., son of Eli A. and Katie (Johns) Bontrager, was born at Lagrange, Ind., June 13, 1894; died of an apparent heart attack at his home in Fairview, Mich., Jan. 30, 1985; aged 90 y. On Apr. 27, 1918, he was married to Nora Miller, who died on May 26, 1984. Surviving are 3 sons (Delbert, Willard, and Warren), 2 daughters (Anna—Mrs. Lloyd Strang and Miriam—Mrs. Mahlon Gascho), 23 grandchildren, 19 great-grandchildren, one sister (Mabel Pletcher), and 6 brothers (Ottis [twin], Erie, Floyd, Charles, Truman, and Ernest). He was preceded in death by 2 grandchildren, 3 brothers, and 2 sisters. On Feb. 28, 1932, he was ordained to the office of deacon and served the Fairview Mennonite Church. Funeral services were held at the Fairview Mennonite Church on Feb. 2, in charge of Ellsworth Handrich and Marvin Troyer; interment in Fairview Cemetery.

Dodd, Debra Marie, daughter of George W. and Leda M. Dodd, was born in Columbia, Mo., Apr. 29, 1963; died following an automobile accident on Sept. 5, 1984; aged 21 y. Surviving are her parents, 2 brothers (Rex and Max), and grandparents (Mr. and Mrs. Claude Dodd and Mr. and Mrs. Noble Lindsey). She was a member of Mt. Pisgah Mennonite Church, where funeral services were held on Sept. 9, in charge of Dan Kauffman and Tim Horst; interment in Pleasant Prairie Cemetery.

Goetz, Virgil R., son of William and Elsie (Tyson) Goetz, was born in St. Joseph Co., Ind., Dec. 22, 1920; died of complications following open heart surgery at Memorial Hospital, South Bend, Ind., Jan. 16, 1985; aged 64 y. On Nov. 1, 1946, he was married to Bertha Burkholder, who survives. Also surviving are 2 sons (Ron and Dale), one daughter (Joanne Sharick), 2 granddaughters, her mother, and 2 sisters (Thelma—Mrs. Walter Mishler and Phyllis—Mrs. Stanley Kehr). He was a member of Yellow Creek Mennonite Church, where funeral services were held on Jan. 19, in charge of Bob Detweiler; interment in Yellow Creek Mennonite Cemetery.

Hostetler, Martha, daughter of Frederick and Mary (Brechbuhl) Zoss, was born near Roanoke, Ill., Oct. 12, 1900; died during surgery at St. Francis Medical Center, Peoria, Ill., Dec. 2, 1984; aged 84 y. On Jan. 4, 1923, she was married to Ed Hostetler, who died on Jan. 7, 1979. Surviving are 5 daughters (Erma—Mrs. John A. Ulrich, Lola, Judith, Edith—Mrs. Marvin Ketcham, and Luella—Mrs. Ivan Glick), 4 grandchildren, 2 foster grandchildren, and 5 great-great-grandchildren. She was preceded in death by 11 brothers and 3 sisters. She was a member of Linn Mennonite Church, where funeral services were held on Dec. 5, in charge of Steve Ulrich and Noah Helmuth; interment in Roanoke Mennonite Cemetery.

Leitner, Flavia Ward, was born on Mar. 14, 1892; died on Jan. 24, 1985; aged 92 y. She was married to Samuel Leitner, who preceded her in death. Surviving are 2 sons (Byron and Noah), one daughter (Elizabeth Myers), 14 grandchildren, and 21 great-grandchildren. She was preceded in death by one son (Wilbur). She was a member of Crown Hill Mennonite Church, Rittman, Ohio. Funeral services were held at Foglesong Funeral Home, in charge of J. Keith Hanlon; interment in Evergreen Cemetery, Letart, W.Va.

Magal, Ivan V., was born in the Ukraine on July 3, 1922; died of cardiac arrest at Suburban Hospital, Bethesda, Md., Dec. 28, 1984; aged 62 y. On June 8, 1949, he was married to Leah Kennel, who survives. Also surviving are one son (Charles P.), 3 daughters (Phyllis A., Emily R., and Patricia M.), and one brother (Vasil). He was ordained to the ministry in 1943 and in 1960 began a weekly Russian-language radio program "Voice of a Friend." He was a member of Hyattsville Mennonite Church. Memorial services were held at the Washington Community Fellowship on Jan. 5, in charge of Paul Peachey, J. Lawrence Burkholder, Bob Shreiner, Sally White, and Myron Augsburger.

Miller, Andrew J., son of John D. and Lovina (Burkholder) Miller, was born in Ohio, Mar. 29, 1895; died at Escanaba, Mich., Jan. 27, 1985; aged 89 y. On Jan. 15, 1922, he was married to Mary Yoder, who died on Sept. 20, 1967. Surviving are 2 daughters (Louella—Mrs. George Maniaci and Esther—Mrs. Paul Stauffer), one son (Earl), 10 grandchildren, 5 great-grandchildren, and 3 sisters (Anna—Mrs. John M. Miller, Mary—Mrs. Delbert Stutzman, and Lovina M. Miller). On Nov. 5, 1933, he was ordained deacon and served the Olive Mennonite Church. He was a member of Soo Hill Mennonite Church. Funeral services were held at Olive Mennonite Church on Jan. 30, in charge of J. C. Wenger and Phil Helmuth; interment in Olive Cemetery.

Raysor, Miriam, daughter of Jonathan and Ellen Smith, was born at Spring Mount, Pa., Aug. 19, 1923; died at Sacred Heart Hospital on Jan. 25, 1985; aged 61 y. She was married to Tom Raysor, who died on Jan. 10, 1980. Surviving are her parents, 4 daughters (Carol Pollarine, Kathy Dise, Nancy Kelly, and Sandy Raysor), 10 grandchildren, and 2 brothers (Donald and James). She was a member of Spring Mount Mennonite Church, where funeral services were held on Jan. 30, in charge of Dan Benner and Nelson Reinford; interment in the Salford Mennonite Cemetery.

Slagell, Alice, daughter of Peter and Katie (Ackerman) Schantz, was born in Fulda, Minn., Dec. 23, 1898; died of cancer at Thomas, Okla., Jan. 28, 1985; aged 86 y. On Nov. 14, 1920, she was married to John Slagell, who died in 1981. Surviving are 2 daughters (Mildred and Doris), 4 sons (Walter, Harold, Chester, and Maurice), one brother (Joe), and 3 sisters (Amelia and Annie Schantz and Mary Harris). She was a member of Pleasant View Mennonite Church, where funeral services were held on Jan. 30, in charge of Leland Oswald and Warren Slagell; interment in Pleasant View Cemetery.

Weaver, Aaron H., was born in East Lampeter Twp., Pa., May 16, 1901; died at Landis Homes, Lititz, Pa., Jan. 16, 1985; aged 84 y. On Nov. 23, 1921, he was married to Mary E. Rummel, who survives. Also surviving are 3 daughters (Miriam—Mrs. Clyde Dubble, Anna Mary—Mrs. John Thompson, and Ruth—Mrs. J. Donald Miller), one son (Harold), 11 grandchildren, and 7 great-grandchildren. He was preceded in death by one son (Jason). He was a member of Mechanics Grove Mennonite Church, where funeral services were held on Jan. 19, in charge of Ellis Kreider, Charles Good, and Isaac Hostetter; interment in adjoining cemetery.

CALENDAR

Afro-American Mennonite Association Board of Directors, Feb. 28-Mar. 2
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Mar. 1-2
Allegheny Conference spring session, Mar. 2
Conversations on Faith II, "The Church's Relationship to the Political Order," Laurelville, Pa., Mar. 7-9
Council on Faith, Life, and Strategy, Mar. 9-10
Western Ontario and Ontario, Quebec joint conference, Mar. 15-17
Spring Spiritual Emphasis Week, EMC, Harrisonburg, Va., Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, EMC, Harrisonburg, Va., Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
Symposium on Developmental Disabilities, Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 13
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
67th Annual EMC commencement, Harrisonburg, Va., Apr. 28, 11:00 a.m.
36th Annual EMS commencement, May 18, 7:00 p.m.
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design by Ann Graber; p. 150 by Aaron King.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Tutu will call for economic sanctions if apartheid continues

In a lengthy and colorful ceremony, Nobel Peace Prize winner Desmond Tutu was enthroned on Feb. 3 as the first black bishop of the Anglican diocese of Johannesburg, South Africa. Tutu told a racially mixed congregation of 1,500 that packed the Cathedral of St. Mary the Virgin that he would risk legal action against himself by calling for economic sanctions against South Africa if apartheid is "not being actively dismantled" in 18 to 24 months. It was the first time the 53-year-old bishop had directly threatened to support the pullout of foreign investments from South Africa. Public advocacy of such divestiture is illegal in South Africa and carries a penalty of imprisonment.

Pope condemns violence; asks guerrillas to lay down arms

Thousands of Peruvian peasants in an area plagued by guerrilla warfare cheered Pope John Paul II when he declared, "The cruel logic of violence leads nowhere." The pontiff's Feb. 3 plea to members of the Shining Path guerrilla movement to lay down their arms was one of the most dramatic moments of his 12-day trip to South America and the Caribbean. It came during a 40-minute stop at the airport in Ayacucho, the provincial capital that has been a focal point of the four-year-old guerrilla war. Denouncing the use of violence as a means of social change, John Paul said, "Violence is not a medium of construction. It offends God, those who suffer, and those who practice it."

Colson's belief and ministry growing stronger 10 years later

Ten years ago, Charles "Chuck" Colson, former Watergate conspirator, walked out of prison following his widely-publicized—and suspected—announcement that he had become a "born-again" Christian. Today, the former Nixon White House aide is not only still a born-again Christian, but has established himself as an important and influential leader in organized religion, especially in the nation's large evangelical Christian community. Colson's lay ministry to prisoners, which he began in 1976 on a small scale, has blossomed into an international organization with three subgroups, a staff of 170, and 20,000 volunteers in the United States. His ministry has also placed him at the head of campaigns around the country for radical prison reforms. Within the religious world, Mr. Colson has emerged, ironically, as something of a voice of conscience. During the recent election year, he frequently cautioned conservative evangelical groups against "politicizing" religion. He has warned religious leaders against succumbing to the "temptations of power," chided television evangelists for preaching a "gospel of selfishness," and joined mainline religious leaders in denouncing capital punishment. Colson participated in a groundbreaking ceremony on Jan. 31 in Reston, Va., for a new international headquarters for Prison Fellowship Ministries. The ceremony also marked the tenth anniversary of Colson's Jan. 31, 1975, release from a federal prison, where he served eight months for a Watergate-related crime.

Two Baptist leaders in USSR are KGB agents, ex-prisoner says

Two top officials of the government-recognized Baptist body in the Soviet Union are KGB (secret police) agents, an exiled leader of an unregistered Baptist group said recently in New York. The charges were made by Georgi Vins, who was one of five Soviet prisoners exiled to the United States in 1979, in exchange for two spies. Based in Elkhart, Ind., he operates an information and support group for the families of imprisoned Christians in the Soviet Union. Vins asserted that the International Department of the government-recognized All Union Council of Evangelical Christian Baptists "is a branch of the KGB." He said its director, Anatoly Stoyan, "is a KGB colonel" and "has nothing in common with God or with religion." Vins said that members of the registered churches in Moscow "were quite upset" when Alexei Bychkov was appointed general secretary of the All Union Council in 1971. He said Bychkov had been an engineer in a government office in Moscow for nearly 20 years, and that "before 1970, nobody knew him."

Variety of religious faiths marks 12th March For Life

A new infusion of people from many different religious faiths and denominations swelled the ranks of the annual March For Life in Washington on Jan. 22, helping make it one of the largest antiabortion protests in the nation's history. Visible throughout the march were signs that underscored the diverse nature of the crowd, some reading "Presbyterians Pro-Life," "United Methodists For Life," "Lutherans For Life," "Jews Against the 2nd Holocaust," and "Mennonites Love Babies, Not Bombs." In all, the protesters numbered over 71,000, according to an official police estimate, double the size of last year's protest, and the largest in the 12-year history of the march. For perhaps the first time, the demonstration projected a religiously diverse image that contrasted with the early days of the march when Catholic school children were bused in from nearby states to beef up a then-predominantly Catholic event. The march is held each year to protest the Jan. 22, 1973, Supreme Court decision legalizing abortion. Nellie Gray, leader of the March For Life, said that during the past few years, evangelical Christians have become "a major part of the march."

Dungeons & Dragons game dangerous public citizen groups say

The adolescent role-playing game, Dungeons & Dragons, has been a major factor in causing at least nine suicides and murders, according to two public citizen groups. Bothered About D & D, founded by Pat Pulling, the mother of one of the victims, and National Coalition on Television Violence have called for required warnings on all D & D game books and for counteradvertising to inform the public about the deadly effects. "The large majority of the information in D & D manuals is violence-oriented," Pulling said. "Much of it comes from demonology, including witchcraft, the occult, and evil monsters. The game details multiple curses of insanity, including suicidal and homicidal mania."

Huge Bible-placement campaign launched in South America

What is being described as the largest Scripture placement project in history has been launched in two South American countries with the cooperation of church and state leaders. Public schools will serve as key distribution outlets for the 25 million New Testaments that are being sent to Brazil in the next five years. When word of the Brazilian project reached Ecuador, officials there started a campaign to provide 2.5 million New Testaments over a two-year period. The distribution agency is World Home Bible League, based in South Holland, Ill. It responded to an appeal from Nilson Fanini, pastor of the 5,000-member First Baptist Church of Niteroi, Brazil, and one of Latin America's best-known radio preachers. Bible study is a part of the regular public school curriculum in many Latin American countries. In Brazil, religion classes are required for all secondary school students. They may choose to attend Jewish, Catholic, or evangelical Protestant classes.

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The endless and futile search for security

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses."

—Isaiah 30:15b-16a

Recently the world passed the 40th anniversary of the Yalta agreement when Churchill, Stalin, and Roosevelt met to arrange a division of Europe to follow the pending defeat of Germany. The forty years since then have been preoccupied with an uneasy search for security by the two powers which emerged from World War II: the Soviet Union and the United States. Both countries have engaged in clumsy influence peddling in an effort to extend their spheres of security.

For the Soviet Union, a particular concern has been Eastern Europe. "Moscow's obsession with security primarily meant taking measures to prevent an invasion from the West ever happening again," writes Robert A. D. Ford in *Maclean's Magazine*. "The search for security meant the transformation of all the countries under their control" (Feb. 11, 1985). The U.S. obsession has shown itself in the attempt to "contain" communism wherever it might seem to raise its head.

The hapless citizens of our two countries have been dragged into this pursuit of security by the statesmen and undercover agents of these two contrasting political systems. In the nuclear age, the fate of the earth teeters on the decisions of bumbling politicians and spies seeking to outguess each other. Their actions have illustrated repeatedly the words of Barbara W. Tuchman in *The March of Folly:* "Mankind, it seems, makes a poorer performance of government than almost any other human activity."

In her earlier book, *A Distant Mirror*, Tuchman likens the 20th century to the 14th, the century of the Black Death which destroyed perhaps one third of the people "between India and Iceland." Writes Tuchman, "After the experiences of the terrible 20th century, we have greater fellow feeling for a distraught age whose rules were breaking down under the pressure of adverse and violent events" (p. xiv). In both centuries, resources and the very lives of common people were sacrificed to serve the greedy ambitions of those in power.

That the 14th-century plague came from natural causes which were not understood and a 20th-century nuclear holocaust would come from scientific causes which are too well understood makes little difference. Neither the U.S. nor the USSR has discovered how to defeat the monster of violence, so they prostitute their resources in futile efforts to dominate the world. Not only do they behave toward each other in insulting ways, but each has sought to manipulate the governments and the economics of smaller countries. For both, in various cases, it has been an exercise in futility. And it has been a cause of suffering by many in the manipulated countries.

This unhappy history has been described by Jonathan Kwitny in the book *Endless Enemies: The Making of an Unfriendly World* (Congdon & Weed, 1984). In more than 400 pages, Kwitny, a reporter for the *Wall Street Journal*, tells of the suppression of liberties brought on in countries of three continents by the efforts of leaders in these two countries to impose their wills on others.

As a believer in open markets he shows case after case where the greedy efforts of American bankers and the CIA have destroyed democracy and free enterprise. And he describes how the U.S. government has been able to manipulate the U.S. news agencies to put out false or distorted messages. His first example is Lyndon Johnson and the Gulf of Tonkin story. "The press," he says, "was lied to, and so misinformed the public" (p. 359).

In 1976 Donald B. Kraybill published *Our Star-Spangled Faith*, a description of how U.S. politicians have been able to use vague statements about religion to whip up loyalty from Christian people. "In traditional societies," writes Kraybill, "loyalty centers in the family and local community, but modern industrialization tears apart such local centers of affection. . . . The crumbling of local centers of allegiance, such as family and community, increase the nation's attraction as a new object of loyalty" (p. 209).

For those who have no faith and no family, what other source of identity is there? But Christians who value faith and family and who have the imagination to think about their fellowship with Christians throughout the world need not be deceived by the lies of their own governments.

Yet such holy imagination is not attained by all. Mennonites have received it as part of our heritage. Sometimes we too find it hard to believe that "of the Soviet Union's 265 million people, only 10 percent, at most, are communists. Believers total 32 percent" *(Messenger*, Feb. 1985). How can we accept this statement from an obscure publication of a small denomination when the smiling man who comes into our living rooms via the tube calls this other country an "evil empire"?

It is a tragedy that in the years since World War II two great countries have wasted their resources and compromised their values in a desperate search for security that still eludes them. Kwitny describes a number of places where the U.S. has been more successful in finding friends when it stayed out of the way instead of rushing in and propping up corrupt politicians. Or, as the prophet said, "In quietness and in confidence shall be your strength."—*Daniel Hertzler*

GOSPEL HERALD

March 5, 1985

Reflections on WITNESS controversy

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by Merle Good



From a stall in a restroom, an Amish boy witnesses a murder in the movie Witness.

On June 26, 1984, *Gospel Herald* published an article by Mennonite sociologist John A. Hostetler entitled "Marketing the Amish Soul." This article climaxed months of news stories in Pennsylvania papers in which Hostetler criticized the making of the major motion picture *Witness*.

Newspapers in Lancaster, where *Witness* was filmed, picked up on the *Gospel Herald* article and published extensive front-page stories, highlighting Hostetler's charges. Peter Weir, the film's director, angrily denied the charges and made some of his own about Hostetler. The Associated Press and other news agencies beamed the story throughout the country and around the world. A controversy was born.

My wife, Phyllis, and I came under a lot of pressure from both the local and the national press to join this controversy. Sometimes we got a call from a reporter late at night, insisting that we take sides. We chose to remain silent because the situation troubled us a great deal. I shared only one brief on-the-record comment with a *Los Angeles Times* reporter, observing that if Weir as director prevailed, we could have a masterpiece, but if the studio executives had the last word on the film's content, we could all be embarrassed.

The questions have continued to come, not just from the press but also

from many persons throughout our community and from across the church. Hostetler has renewed his charges in the newspapers since the film was released in February. Many persons are confused, especially because the film is being so well received by both the general public and the critics.

I have decided to share my thoughts in this way at this time, knowing quite well the risks involved. I wish to create no misunderstanding or controversy; my hope instead is to share my reflections on the broader issues in a way which will be constructive and responsible.

I wish deeply that my comments not be seen as being personal. Because Brother John has made such a significant contribution in interpreting Amish society, anyone who shares another viewpoint could potentially be judged to be unfair to him. I wish no such unfairness.

I need to confess that I am not a totally disinterested party. A number of years ago we made a film entitled *Hazel's People.* Some Mennonites questioned whether we should have done this, whether we were marketing our faith. Through that experience, which basically turned out to be a positive one, we learned the difficulties of telling stories about a religious people. (We also lost a lot of money!)

Furthermore, I have written several articles and books on Amish life and practice. Phyllis and I have been involved in interpreting our peoples, including the Amish, to many thousands of interested persons for many years. We are called upon by the national media regularly to answer questions about the Amish and Mennonites; sometimes we try, sometimes we pass. We never wish to presume to speak officially for any of our peoples, but especially not for the Amish.

I respect the Amish as some of the most outstanding Christians in our world today. I'm aware that a great many Mennonites do not share that view. In fact, I've noted that many Mennonites seem to feel somewhat superior to the Amish.

Another way I'm involved in this event is that I've expressed concern about the growing commerical exploitation of the Amish, not only in Lancaster County but also increasingly in Indiana and Ohio. I've learned that it is hard to raise one's voice against exploitation without, in fact, becoming part of the exploitation. While I hope sincerely not to be counted among the exploiters, with our various educational and artistic projects, I believe I must never cease to question my own motives for my involvement in this ministry. I've always said I'd do something else if I wanted to make a lot of money. Nevertheless, one cannot explain another person's values without being in danger of misrepresenting or exploiting that person.

Merle Good, Lancaster, Pa., is a writer, filmmaker, and publisher. He and his wife, Phyllis, have two daughters.

If one is concerned about the exploitation of the Amish people, it is very difficult to know when and how to speak up.

And lastly, I've learned that my responsibilities as an interpreter of information and my responsibilities as a storyteller are somewhat different.

Having therefore warned the reader to weigh my comments carefully, let us proceed with caution.

Twelve points. 1. My first observation is that the controversy has been a professional mismatch. Hostetler approached the situation as a sociologist; Weir is a storyteller. Hostetler presents in his books a *description* of the way of life of a little known religious people. Weir tells a *story* of the possibility of peace in a violent world, etched in a clash of cultures.

It's important to understand the difference between a sociologist's task and a storyteller's task. A sociologist searches for the *typical* behavior; a storyteller often looks for the *exception.* Often by studying the *edge,* a storyteller shows us more about the *center.* Even when the main character in a story appears to be typical, people find that character more interesting as they discover that that character is, in fact, unique!

Could the character Rachel Lapp in *Witness* have existed in real life? Absolutely. Is she typical? No.

2. Some have seen the controversy as a conflict between books and films. Hostetler is primarily a man of words; Weir is primarily a man of images. One news story summed it up in its headline: "The Professor Versus the Director."

I confess that I continue to regard Peter Weir as a young Shakespeare of modern cinema. This is why I found it so hard to lambaste the project; of all the directors in the world one could choose to capture the soul of the Amish people on film, I knew Weir has few peers. There has been so much trash in recent years, so many cheap tourist spots, rip-off publications, and unsympathetic plays and presentations about the Amish.

I regret that he did not avoid the "R" rating, and some minor details about Amish practice are not quite accurate. But in a truly remarkable way, Weir succeeds in giving his audience insight into the fabric and the spirit of the world of the Amish.

3. Hostetler says the Amish have the right to not be included in stories, but should any human experience be off limits to storytellers? Should the Vatican decree that no novel, drama, or film may include a monk or a nun? Should the Eskimos lobby the government to prevent any painter, composer, or storyteller from trying to capture what it means to be a human being in the Eskimo setting? Should Mennonites have protested when James Michener included a Mennonite character in his novel *Centennial?*

4. If one is concerned about the exploitation of the Amish people, it is very difficult to know when and how to speak up. (Our staff knows this all too well; journalists from the *New York Times* and the three networks to European film crews and three Japanese television productions have called at the People's Place in recent years, not to mention dozens of smaller newspapers, magazines, and television reporters. All of them full of questions and misconceptions!)

GOSPEL HERALD

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Managing Editor: **Steve Shenk**

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For whom, how, and when does one answer questions? How does one raise concerns? I personally have taken the approach of giving selective press interviews and writing essays for the Op-Ed pages of the *New York Times* and the *Philadelphia Inquirer*, as in the Amish polio situation. I have spoken out in the public media in the past, and probably will continue to do so in the future when doing so appears to bring greater understanding and clarity.

So I respect John Hostetler's dilemma and affirm him in the raising of concerns from time to time as he feels led. It can take a lot of courage.

5. The fervor and tone of Hostetler's remarks, however, have startled many observers. Unfortunately, a number of his charges have been overstated. Some have been untrue. This has made it very difficult for many persons who basically supported his central concern but who were troubled by his misstatements.

I have felt very torn. I have never been comfortable, personally or theologically, in waging highly publicized protests in these matters. So the approach has baffled me. Did the overstatements prevent a more meaningful discussion? (I, for one, urged Brother John, when I met privately with him last summer, toward more accuracy and more moderation; I was deeply disappointed when this did not happen.)

6. Hostetler accused Weir of being "commercial." He implied Weir would do anything for money. Weir accused Hostetler of lying and hypocrisy both. (All this in front-page stories!) Weir observed that Hostetler has made a lot of money from his books on the Amish, yet has the "arrogance" to point fingers at others and call them "commercial." This seems a ticklish matter. Others have noted in letters to the editor and elsewhere that Hostetler owes much of his livelihood—his degrees, his job, his writing—to the Amish. This doesn't mean he can't speak out—but if he were to admit his own financial involvement, others might accept his concerns better.

For me the financial irony is this: Weir couldn't have made his film so brilliantly without Hostetler's fine book, *Amish Society*, and Hostetler consequently will make thousands of dollars from a burst of book sales stimulated by Weir's film and fed by the controversy!

7. The invasion of privacy issue is a very difficult one. In the end, does a sociologist or anthropologist cause less disruption to a close-knit group than someone who includes them in a story? Does Hostetler really believe that sociology is a higher calling than the arts?

To be sure, when a film crew invades a community—any community—with their show-business brashness, any number of unfortunate things can happen. The Paramount Pictures people were less than diplomatic in the early going. We declined involvement in the project. (One casting woman told me she wanted me to line up 150 extras for the large scenes, "preferably Amish but, if you can't manage that, conservative Mennonites"! After a chuckle, I tried to help her understand how silly her request was.)

The controversy itself may end up having more of an adverse effect on the Amish people than Weir's film will have.

It was my observation, however, in all fairness, that when Weir arrived on the scene, he put a firm discipline on the crew and tried to prevent the invasion of Amish privacy. Unfortunately, Hostetler made some charges of invasion of privacy in the newspapers which he couldn't back up ("I read it in the newspaper," he called from a meeting in Alaska to explain when Weir angrily demanded the evidence on one serious accusation). This accounts for the near silence Hostetler received from religious and community leaders of stature who, too, had concerns.

"The voyeuristic camera eye making the intimate and the sacred into public property is a violation of their most cherished liberty, the right to be left alone," Hostetler charged in a recent press account. It's a good point, an important one.

Weir pointed out that his crew did not film any actual Amish persons, only actors playing Amish; John Ruth's film *The Amish: A People of Preservation*, on which Hostetler worked as a consultant and partner, was filmed over a two-year period from a curtained van, surreptitiously zooming in on actual Amish persons (a fact never admitted by Hostetler during this entire controversy). Ruth's film was sold "commercially" to CBS-TV's *60 Minutes* program. (This film was lying on Weir's desk when Phyllis and I met with him.)

Both Ruth's film and Weir's film are classics. I believe both deserved to be done. Both are "commercial." One is a documentary, the other a story.

8. Is Hostetler the official spokesman for the Amish people? This seems a matter of some question. The press assumes so; some Amish leaders disagree rather strongly (off the record). This element played a major factor in the controversy. Hostetler was presumed, rightly or wrongly, to be speaking at the request of Amish leaders who preferred to remain silent.

9. Will *Witness* have a major effect on the Amish community? In his *Gospel Herald* article, Hostetler made a very drastic assertion: "This movie will signal a milestone in the erosion of the social fabric of the Amish community."

I strongly disagree. One does not have to defend the making of this film or any film to point out that if Amish society rose and fell on something so insignificant as a movie which none of them will see (except some young people), then the Amish would have disappeared from the earth generations ago.

(I'm further puzzled by Hostetler's praising the Broadway show of some years back, *Plain and Fancy*, as a fine piece in contrast to *Witness*. "*Plain and Fancy* was a great piece of entertainment," Hostetler enthused in a recent press account. That play and others of a similar character have always grieved me personally by their portrayal of the Amish community as a place to *leave* rather than as a place to live.)

10. One of the reasons I've chosen to write this article is that the controversy itself may end up having more of an adverse effect on the Amish people than Weir's film will have. The controversy has confused people across the country about who the Amish are. The Amish have emerged with a quarrelsome image, a Puritan sort of book-banning reputation out of a modern Dark Ages.

What did the average American learn from this controversy? Did this highly publicized protest, laced with misstatements and overstatements, really do more harm than good for the Amish people? Would a more moderate approach have been helpful? (Another example of Hostetler's questionable assertions is his continual insistence in interviews, even after he saw the film, that Weir's film portrays the Amish as a violent people. This is simply untrue.)

11. Did the frenzy of the controversy encourage Amish leaders to deal with the government in a way which may undercut other dealings they have with government officials? Are Amish leaders beginning to have second thoughts?

Recently, the details of an agreement reached between the Amish Steering Committee and Pennsylvania state officials were leaked to the press. The agreement essentially says that state officials will not in the future actively promote ideas for films with Amish themes. But it is clear that these of-

ficials will in fact cooperate with any new project, after having properly advised the filmmakers that the Amish do not approve of movies made about them. Ironically, the very same Commerce Department will continue to spend huge amounts of money to promote travel to "the Amish farmlands."

Does this agreement represent a new trend for Amish relationships to government? Is this film event (if the controversy hadn't been created) really on the same level of issues as compulsory school attendance and compulsory participation in the Social Security system? Will Amish leaders be approaching the government about every potential misrepresentation of themselves in the future?

Doesn't this switch the emphasis from conscience matters to public relations matters? Some Amish leaders are beginning to wonder. One reporter asked me if this represents the emergence of something like an "Amish Defense League," similar to lobby groups of other ethnic groups. It is a good question. Is this what the Amish really want?

12. What is at stake here for Mennonites is more than our opinion of the movie *Witness.* What is really in the balance is: (1) how Mennonites understand the Amish, and (b) how Mennonites relate to the Amish.

Fascination with the Amish. In a word, the truth is that the same characteristic of Amish Christians which leads to much misconception about them is also what holds them together. People ask, "Why don't they explain themselves? Why must the general public depend on others to interpret the Amish?"

It's true, the more a group seems disinterested in impressing the larger society, the greater the desire of the larger society, and its journalists, to know yet more about the group. This creates a bizarre circus of sorts as persons become increasingly insistent on knowing more about these people!

If the heart of what really matters to a people is within the people, at their center, then what the larger society thinks, how *Time* magazine evaluates them, really doesn't matter much. If, however, the Amish become involved extensively in explaining themselves, in trying to impress the larger culture in a public relations sort of way, these people will lose the very kernel of their faith-life.

After 17 years of interpreting the Amish to many thousands of persons, I have reached the conclusion that the lively interest in the Amish is essentially a spiritual quest. "Could I be so in charge of my life? Could I be so committed that, in the name of my faith community, I could reshape technology, or refocus education, or give myself so deeply to others?" Weir's film, too, has tones of a spiritual quest.

The Amish people are not perfect. But I do believe that they are some of the most consistent of Christians and represent some of the most contented and fulfilled persons living in our world today.

The Mennonite response. How should Mennonites respond to these events? Should Mennonites go to see *Witness?* Only if they go to movies regularly. I would not recommend that anyone break a conviction against movie attendance to see this or any film (there's little enough conviction remaining these days!).

Furthermore, are there ways in which we Mennonites can sensitize ourselves to the Amish? I'll suggest a few:

- Cease feeling superior by comparing their worst practices with our best ideals.
- Be willing to see that the witness of their lives does touch millions in a meaningful way.
- Be careful in any history, any story, and any interpretation we give to others that we represent the strengths of those we're interpreting. (Was Amish founder Jacob Amman really just a fringe fanatic with a rotten personality?)
- Cultivate friendships with Amish neighbors and friends, remembering that their faith commitments may be violated by activities or attitudes which we may consider normal.
- Help to clarify misunderstandings about the Amish when it seems appropriate in a manner that dignifies all concerned.
- Thank God for this part of our faith family which is growing much faster than our own denomination.

Bearing 'Witness': a review of the movie

by P. Gregory Springer

Witness, the first major motion picture to depict Amish in detail, almost succumbs to an old, old movie convention. Peace-professing characters are expected to reach for weapons when life-threatening danger arises. In most movies, the gun is drawn.

By anyone's standards, *Witness* is a commercial Hollywood product. Sensual passion between an Amish widow and a foul-mouthed policeman—including a seminude scene—are presented, for understandable if not appropriate reasons. The violence shown is no less graphic than in a thousand other movies. A throat is slashed, a man suffocates in a grain silo, and there is a climactic shoot-out on the Amish farm.

Movie star Harrison Ford, who plays John Book, the policeman sheltered by the Amish in *Witness*, is a highly paid actor. He is best known for his roles in the *Star Wars* films and as the adventurer in the *Indiana Jones* movies. Both series are extremely popular, and highly violent.

However, Ford himself keeps a low profile. He rarely grants interviews. A television moderator compared him to

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the Amish themselves, "private and quiet."

"My work is the most interesting thing about me," Ford said in his promotion work for *Witness*. When asked what it was like working with the Amish, he said, simply, "We didn't work with Amish. We relied on them for a central moral tone, and they served us well."

Does that "moral tone" translate to modern cinema audiences?

Calm presence. In *Witness*, a policeman's revolver is planted conveniently in the plot. But at the sound of alarm, the Amish community assembles—some dropping pitchforks and other potential weapons—and by their calm presence, the villain is disarmed.

Is it useful to have images of nonresistance on the movie screen, barely visible among the usual flood of bullets and blood? A larger question comes to the fore with *Witness*. Does anyone have the right to portray the Amish in photographic images, a medium they reject as worldly vanity? Is *Witness* any less accurate—or any more offensive—a portrayal than a "nonfiction" documentary travelogue would be?

Watching the film, one cannot help being drawn in by the attractive detail of Amish life. More than once, some image relating to my own Anabaptist heritage was conjured up: a child's marble-roller, antique kitchen farmhouse plumbing, or mammoth breakfasts before milking.

The Mennonites are referred to in the film as "the people down the road, with cars and telephones."

Beginning with a German-language Amish funeral, *Witness* proceeds to painstakingly contrast contemporary modern life with the chosen style of the Amish. An eight-year-old Amish boy witnesses the brutal drug-related murder in a Philadelphia train station, and a policeman first uses him to identify the murderer and then must protect him from their vengeance.

"We want nothing to do with your laws," the Amish widow Rachel Lapp (actress Kelly McGillis) tells John Book as he recovers from a wound and lies hidden in her home. "A lot of people I meet are like that," Book replies. The audience laughs.

When Rachel, her son Samuel, and Book buy hotdogs in the city, their pause for prayer is used as one of the bigger jokes in the movie's early moments. Ironically, the audience is made to identify with the Amish (rather than laugh at them) as the film progresses. When Samuel innocently picks up and plays with the policeman's gun, the reaction is an audible, collective gasp.

The Amish are shown to have a good sense of humor, even capable of accepting jokes with mild sexual connotations, a fact which surprises audiences and humanizes the Amish.

The filmmakers chose to include Campbell's soup cans in the Amish kitchen next to home-canned goods, after observing that Amish do shop in neighborhood stores. Paramount criticized this as a "mistake," according to film producer Edward Feldman, for adhering to details of fact, rather than exaggeration.

Witness painstakingly contrasts contemporary modern life with the chosen style of the Amish.

Disguised in plain garb, Book travels via horse and buggy into town with his hospitable protectors. A city tour bus appears, filled with gawking photographers eager to meet "AY-mish" people. Book, unchanged inside despite his appearance, threatens to rough up a woman who tries to take his picture, and he does break the nose of a young rowdie who toyingly harasses other Amish. When Book erupts violently, the audience I watched with cheered, although the Amish on the screen display only dismay.

There is a stark contrast between attitudes and styles usually represented in the movies—represented by Book—and how the Amish appear and behave. That difference is clearly an inspiration for this commercial entertainment. When the pace and peacefulness of the Amish farm have been beautifully established, Book writhes deliriously in his sleep, cursing with uncensored R-rated language, and again the audience responds favorably. Such language, nearly without shock value in the movies today, gets new power to surprise and excite when placed in this alien situation.

Hollywood is trend-conscious. *Witness* comes at the end of a popular cycle of movies about country life and farming, which included *Places in the Heart*, *Country*, and *The River*. Producer Feldman told *New York Times* that one of the reasons he wanted to make the movie was because Harrison Ford "would look funny in an outfit like that." And he does.

The Amish people seem to rise up out of a sea of grain in the opening credit sequences, set against scenes of great pastoral beauty. A barn is raised for newlyweds, and the work is completed almost without dialogue. The women quilt and spread the table. Water is poured and shared. The images are idyllic, peaceful, picturesque, appealing even to those who recognize such a "lifestyle" is not an option to them.

Amish not betrayed. Despite the use of the Amish image for entertainment, ultimately *Witness* does not betray Amish beliefs of nonresistance. The grandfather Eli Lapp (Jan Rubes) preaches against the "gun of the hand" to the skeptical Amish child, noting that such weapons are created only for the taking of human life. He mentions past wars, and of Amish suffering for their refusal to fight.

"I would kill only the bad men," the boy says.

"Are you able to look into their hearts?" the grandfather asks.

"No," the boy replies, "but I can see what they do."

But remember, he is told, there is never only one way to do things. The point is not only crucial, but proven peaceably in the Amish response to violence at the film's end.

Irony in title. The original title for *Witness* was to be *Called Home*. "I think that is a phrase in the Amish service for the dead," producer Feldman said. "But Paramount changed it to *Witness*."

Hollywood did not recognize the double-meaning in its chosen title. And there is additional irony in the fact that the Amish are living witnesses for peace through their image—an image that they do not want recorded.

We would not expect filmmakers to make a profit putting sermons on the screen. That being so, we should probably not object when Anabaptist beliefs are given a fair portrayal, and the Amish themselves shown with human weaknesses.

Most important to note is the radical departure for working faith (particularly pacifist faith) to be depicted in honorable terms, even when that belief stands as the sole flower in a profane weed patch of Hollywood cinema.

How about a game of 'Significant Pursuit'?

by Kermon Thomasson

I have a confession: I have never played a game of "Trivial Pursuit."

Some people who know me well profess astonishment that I have not been drawn into this current table-game craze. They thought I would have been one of the first to rush out and buy the game. They pictured me in my element, nimbly handling the most obscure details of history, art and literature, entertainment, and science.

Okay, so I do have something of a reputation for being a dispenser of trivial information. On a recent day a colleague consulted me in a dispute he was having over Nathan Hale. "He was the Revolutionary War patriot who said, as he was about to be hanged as a spy, 'I only regret that I have but one life to lose for my country.' No, the story 'The Man Without a Country' was written by Edward Everett Hale," I said without looking up from my work. "When did Russia take over the Balkans?" another colleague asked me in the hall that same day. "At the beginning of World War II," I answered confidently, sidling back into my office to check the encyclopedia for the exact date.

How much of your life is a trivial pursuit? If you're tired of that game, try your hand at "Significant Pursuit."

The point my friends overlook is that I neither appreciate trivia for its own sake nor collect it intentionally. It just accumulates as I go along. I use a fine seine as I probe the deep reservoirs of knowledge that interest me, and I just don't bother to throw back the small fish that get picked up with the larger ones I'm after. (Granted, I dip into shallower waters sometimes, as well.) I do enjoy being able to come up with an answer when a random trivia question is thrown at me. But dealing with a whole body of trivia with no significance attached to it—making a game out of trivia—doesn't interest me. It . . . well, it trivializes trivia.

Why so popular? I wonder why "Trivial Pursuit" has become such a popular game. Is it just the publicity it gets, the exposure in the media? Is it like Cabbage Patch dolls: I've got to have one because everyone else is getting one? Is it an easy way for lazy people to feel like they are intellectual heavyweights?

Or is it a symptom of some malady rampant in Western society, aggravated by our affluency, greed, and insensitivity? Maybe we are so well insulated against the harsh realities of life the majority of the earth's people must deal with that we have to attach significance to trivia to amuse our jaded minds. Could it be that "Trivial Pursuit" reflects the quality of our lives?

What if we tried a game of "Significant Pursuit" instead of pursuing the trivial?

But someone else has asked that question already, someone who said, "I tell you, do not be anxious about your life. . . . But seek first his kingdom and his righteousness, and all these things shall be yours as well."

Jesus was high on significance. "Why," he asked, "do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" In fact he made a nuisance of himself, overturning the tables and spilling the game boards where the Pharisees were happily playing "Trivial Pursuit."

"Hypocrites!" he cried. "You tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith. . . . You blind guides, straining out a gnat and swallowing a camel!"

Jesus was sitting in the living room playing "Significant Pursuit" with Mary, when Martha, "anxious and troubled about many things," came storming in from the kitchen and created a scene.

In fact, Jesus' whole ministry was one of "Significant Pursuit." Over and over he told people to stop being concerned with little things, to stop pursuing trivia, and to seek first that which was really significant. As when the lawyer asked him what was the great commandment in the law. Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

Tired of the game? How much of your life is a trivial pursuit? If you're tired of that game, try your hand at "Significant Pursuit." For starters, read through the Gospels again, noting the sayings of Jesus.

Jesus spoke to a people whose lives had been blighted by trivial things. The powerful had no pity. The poor were being oppressed. Religious leaders dwelt on the letter of the law, but not its spirit. Is our world today much different? And is the gospel any less relevant today than it was 2,000 years ago?

Down through the long centuries, Jesus' question still echoes, "Anybody for a game of 'Significant Pursuit'?"

Kermon Thomasson, Elgin, Ill., is editor of *Messenger*—the official monthly publication of the Church of the Brethren. This was his January editorial.

A morning prayer

by John K. Stoner

The Psalms are filled with prayers. I find many of them helpful in my devotional life. The following verses have become special to me as a morning prayer.

Let the morning bring me word of your
unfailing love,
for I have put my trust in you.
Show me the way I should go,
for to you I lift up my soul.
Rescue me from my enemies, O Lord,
for I hide myself in you.
—Psalm 143:8-9 (NIV)

My soul finds strength and my mind is focused by meditation on this prayer in the morning.

The one who creates the night and day, who brings the dawn 365 times a year, this one I trust.

Recently I walked in early morning through the park near home. I was in prayer and meditation. These words from the Psalms were before me. I had written them in my pocket appointment book and I recited them in a low voice as I walked. My face was toward the east, where the brightness of the sun just above the horizon was shining through thin clouds, defeating the grayness of the clouds that prevailed over the rest of the sky.

"Let the morning bring me word of your unfailing love." Can you imagine the psalmist longing for morning through the dark hours of a sleepless night? Perhaps a candle pushing back a little bit of darkness, but nothing like the switch of an electric light to transform the room instantaneously into light. Waiting for morning, for sunrise.

And then, a hint of light, or rather the faintest sign of relaxing darkness. Then, the outline of the window and shadowy image on the wall. And then, clearer sight of familiar surroundings. Now, who could stop it? The dawn is coming! At first imperceptibly, then surely, and then irresistably.

Who can stop the coming of God's love? It comes like the dawn. Who will bring us word of God's love? "Let the morning bring me word of your unfailing love." Every day. Clear sky, cloudy sky, in-between sky. Let the unfailing sunrise bring me word of unfailing love.

"For I have put my trust in you." The one who creates the night and day, who brings the dawn 365 times a year, this one I trust. I am sure of his love.

"Show me the way I should go." The path through the park is clear before me. I walk on it with ease toward the rising sun. But one's way in life is often hard to find. We do not know which way to go. There are so many choices. Or sometimes no choices, it seems. Only walls, only fog, only trees, swamp, and doubt. "Show me the way I should go." Can you give me guidance, O God?

"For to you I lift up my soul." I place my life in your hands. I open my soul to you. I trust you with who I am and with where I should go. Show me the way, O God. I trust you with everything. I have nothing to give you but my soul, and that I freely give to you. Show me the way I should go.

It is good to turn to God in the morning for guidance. Every day has its quota of uncertainties and decisions. The possibilities of going wrong are legion. But we can, if we will, put our lives at God's disposal. If he has us, he will show us.

"Rescue me from my enemies, O Lord." There are powers in this world set against me. There are even, sometimes, people set against me. The psalmist calls them "enemies." Sin is at work in the lives of people, making them enemies, making them oppressors. Others have experienced me as their enemy sometimes. I know it, because I know of sin in my life. Maybe even today someone will experience me as enemy, not because of their sin, or paranoia, but because of mine. I hope they are praying this morning that God will be present in our relationship, to save them from sin's effect in my life.

"For I hide myself in you." You alone, O God, are my security. You are my dwelling place. When I am in you, I am at home, the place of warmth, of safety, of security. So I trust in you to save me from my enemies. Some of them are across the street. Some of them are across the ocean. But I don't call on lawyers or money or bombs to save me from them. I call on you and I leave it to you.

When I pray these three petitions in the morning, and affirm these three commitments of myself to God, I am changed. I feel that I have begun the day walking with God, and I look forward to continuing that walk.

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CHURCH NEWS



Reporting on their recent Latin American administrative visit are MBM Latin America director Lawrence Greaser (left) and President Paul Gingrich and his wife, Ann.

MBM at mid-decade: new strategies called for at home and abroad

"We are in the greatest work there is."—Roy Kiser, chairperson, MBM board of directors

The Mennonite Board of Missions board of directors met at Elkhart, Ind., Feb. 21-23, for its annual review of the year which ended on Jan. 31. They found as always some things to celebrate and some to mourn.

In the category of mourning were these remarks by board member James Metzler: "I am depressed by the overseas reports, especially inflation rates, population explosions, poverty. We need to make sure that people sent into these depressed areas have adequate support. 'Pray for us,' friends of ours wrote. 'Our very best days are frustrating.' "

Like other Mennonite institutions, MBM faces the question of how to best use the limited resources and personnel of a minority group such as the Mennonite Church to make some impact on the overwhelming needs of the world. For example, what specialized ministries at how much cost does the Mennonite Church expect to be directed by this overall mission agency and what shall remain with local conferences and congregations? Seldom are such questions addressed directly by congregational and conference leaders; the signals are subtle and not always easy to interpret.

One signal is financial: how does support hold up? John Sauder, vice-president for administration and resources, reported that last year's contributions total was 3 percent less than the year before, causing a $300,000 deficit. Of this, $235,000 can be made up from last year's reserve, he said. There was no mood to cry "wolf" but the expectation is that there should not be two deficit years in a row.

The sensitivity about what the church wants surfaced again in a discussion involving the Home Ministries Division, which has been asked to lead in developing a 10-year Mennonite Church goal. To this end, the board of directors' Home Ministries Committee worked on a one-sentence slogan as a denominational pledge. But when the slogan was presented to the full board some wondered out loud about whether it was too directive.

Mennonite Church executive secretary Ivan Kauffmann sought to clarify the assignment: "Someone needs to take responsibility in our denomination for evangelism," he said. "This was assigned to MBM but it was not expected that MBM would tell everybody what to do."

Ray Bair, codirector of a denominational stewardship emphasis, put the question like this: "What is the responsibility of denominational servants? To tell congregations what to do? Or perhaps to try to figure out where we are as a people and let the congregations fit in where they choose?"

One thing congregations are choosing is to put more money into local work. A graph distributed at the meeting showed that, measured in 1967 dollars, support for MBM has declined slightly since 1971.

Overseas Ministries discussions focused especially on South America and West Africa. The former was brought into focus by reports on a five-week trip by President Paul Gingrich and his wife, Ann, and Latin America director Lawrence Greaser as well as an interview with recently retired Argentine missionaries Floyd and Alice Sieber. The latter was highlighted by David and Wilma Shank, missionaries on furlough from Ivory Coast.

The celebration and the mourning were interwoven in these reports. Board members heard of 3,500 percent inflation in Bolivia, with strikes, robberies, hopelessness. Yet in almost the next breath, Greaser said, "The prospects for church planting are good."

The directors heard of peace teaching in a Baptist seminary where the director said, "They drink up every word much to the dismay of some of the older Baptist leaders."

The board heard, on the other hand, of the extreme difficulties of Mennonite missionaries sent to provide leadership training for a group of four small congregations in Chile which had indicated that they wanted to become Mennonites when they weren't really sure what "Mennonite" meant. Leaders of these churches today are different from those who made the original agreement, and they complain about the refusal of missionaries to continue to advance funds to them for buildings and other needs. "When you're part of the family, you also share the resources of the family," they say.

For celebration was the report of mature activity by the Mennonite Church in Argentina: "The work of former Mennonite missionaries in Argentina was done well." For discernment and potential mourning was the word that a new era has arrived in developments among the Toba Indians of northern Argentina. Thirty years ago Albert and Lois Buckwalter had the courage to shut down a mission compound and begin a ministry of translation and support to an emerging Toba Church (not labeled Mennonite). But now there are encroachments by other groups "who are pouring money into the Toba communities and in this way buying the loyalty of the leadership but also causing much confusion and infighting."

From West Africa the directors heard from David and Wilma Shank about the ministry of "watering"—a mission program with the Harrist Church, an independent denomination numbering 200-400 thousand, particularly in the Ivory Coast. There is no intention of seeking to plant a Mennonite Church in this country. Neither is it planned to start a Mennonite Church in nearby Benin where the Interconfessional

Protestant Council has asked for help in establishing a Bible training center.

If one wonders whether no one is doing traditional mission service, there is more. After reports on overseas mission associates in China and Nepal, board member Ron Schertz of Peoria, Ill., asked, "What is the role of the Mission Board in appointing teachers to China and Nepal? This does not fit the traditional role of missionaries. Constituents ask about it."

The answer was that some countries are not open to traditional missionaries, but are open to people with specific skills who can go in and share their faith one-to-one. In Nepal, proselytization is illegal, so the only way to get in is through economic development.

Among the many reports to the board was one by personnel director Dale Schumm on the pastoral care of missionaries. "We are concerned about the people who are bringing their gifts for service—to have a good fit. If a person doesn't fit or we don't have an opening, we look for another place." He noted the tension between work and relationships in mission service. Often work is a high priority and there is too little time for relationships. Both are important.

Board member Dorothy Yoder Nyce of Goshen, Ind., who was assigned to comment on the inch-thick docket prepared by the staff as background for the meeting, noted that it contained 101 uses of the word "new."

One new development is in the Church Relations Department. The supporting constituency has been divided into three regions, each with a regional director. Presumably their task in the broad sense will be that of Jesus as a boy in the temple "hearing and asking . . . questions." No doubt you will hear from yours soon. If not, you may wish to ask "why not?"—*Daniel Hertzler*

Record number attend Pastors Workshop at AMBS

A record 250 persons attended the five-day Pastors Workshop which ended on Feb. 1 at Associated Mennonite Biblical Seminaries

Guest speakers Mary Cosby, George Hunter, and Marilyn Miller and four AMBS teachers spoke on the theme "Evangelism in the Congregation."

Cosby is on the ministerial staff of The Church of the Saviour, Washington, D.C.; Hunter is from Asbury Theological Seminary's School of Evangelism and World Mission, Wilmore, Ky.; and Miller is pastor of a Mennonite congregation being started in Boulder, Colo.

Participants had a chance to question each speaker. In addition, eleven presenters, mostly pastors of new and/or fast-growing congregations, led workshops related to the theme.

AMBS professor Erland Waltner, in the opening address, said Mennonites in the U.S. will soon be outnumbered by Mennonites in Africa. "The story of evangelism in the North American Mennonite churches has been one of seeking and struggling, with some modest results and not a few failures," he said. "We are still learners even while we praise God for all that God has done."

Another professor, Willard Swartley, fondly recalled the post-World War II era of missions explosion in the Mennonite Church, when he and his seven siblings left the home congregation for mission work. A one-time Fuller Brush salesman, he wrote and distributed a tract entitled "Your Fuller Brush Man Presents the Fuller Life."

Professor LeRoy Friesen addressed the group on "Human Need and God's Response." His message paralleled that of Swartley, including the conclusion that "the good news has come" as God's response of love to human need.

Professor Paul Miller spoke on "The Theological and Psychological Dialogue on Conversion and Salvation." He noted that modern-day Pharisees may be so caught up in "consumerism, coldness, patriotism, and deifying of other loyalties that they cannot give God's call to conversion with a consistency that the world can hear."

George Hunter gave two addresses, "Communicating the Gospel to Secular Indifferent People" and "Strategic Planning to Become a Local Movement." He said 120 million people in the United States are "secular people" who live, relate to others, and make the most important decisions of their lives without regard to the Christian gospel or church. They are equally divided among those who "nibble at the edges of Christian reality"; those whose church experience is limited to the times of their baptism, wedding, and funeral; and those who are consciously secularists.

Hunter said for the church to be engaged with those who are outside Christian faith and tradition calls for forms of ministry and authentic living that respond to people's life questions without pretense or pat answers.

Marilyn Miller summarized several methods for doing evangelism, noting that she was influenced by "model evangelism"—a grandmother who spent every Sunday afternoon visiting in jail and parents who knew how to share their faith.

Mary Cosby closed the workshop with two addresses, "Holy Spirit and Evangelism" and "Motivating the Congregation for Evangelism."

"The doctrine of the Holy Spirit," she said, "is the expression of that which gives life to the world." To work with the Holy Spirit in evangelism "is to work with the interiorizing of the gospel, becoming the word of God, becoming faith, not just having faith," she said.

In the last address of the week, Cosby said, "Evangelism which ends in friendship is best of all. Then we share a common pilgrimage into the world to share Jesus Christ with those who need him."



Most popular interterm course. *"Anabaptist History and Theology," taught by C. J. Dyck (left), attracted the most students—71—during Associated Mennonite Biblical Seminaries' annual interterm in January. Dyck is professor of Anabaptist and 16th-century studies at AMBS. The next most popular courses were tuaght by visiting instructors: Ron Kraybill's "Conflict, Communication, and Conciliation" and Marilyn Kern's "Psalms." This year's three-week interterm attracted 166 students from throughout North America.*

Indiana couple complete project on crisis pregnancies

Ken and Phyllis Schmidt of Middlebury, Ind., recently completed a one-year volunteer project of exploring and testing the need for services to persons experiencing a crisis in pregnancy. Their experience and recommendations were summarized in a Feb. 7 memo to interested individuals and organizations.

Schmidts' focus was primarily on the needs within Mennonite congregations. The project was a follow-up to a survey done by Mennonite Board of Missions in 1983 which indicated a possible need for some type of inter-Mennonite caring and support services for crisis pregnancies. Ken is MBM's director of Health and Welfare.

Schmidts wanted to find out how great the need actually is, what kind of ministry is most needed, and what Mennonite group or agency might be best suited and most willing to provide the service. An important basis for the effort was to help people experience a caring alternative to abortion.

The effort was named "Heartcry" and began with an information memo in January 1984 to Mennonite agencies, colleges, organizations, and a variety of individuals.

Throughout the year many responses were received by Schmidts. The most common response was from couples wishing to adopt children. Several families volunteered to open their homes to pregnant women who need a place of retreat. Several well qualified people expressed an interest in employment if a service program is developed. Others expressed willingness to assist financially or otherwise if an ongoing ministry develops.

Responses from people experiencing an immediate problem were quite limited. Adoption contacts were provided for a handicapped newborn baby in Canada and discussions were held with two families regarding the experience of a single daughter keeping and raising her baby. Another contact was with a Mennonite woman who was trying to help a co-worker in the decision process regarding an abortion.

Schmidts were impressed with the growing concern and openness among Mennonites to think and talk about the whole area of human sexuality, pregnancy crises, and decisions regarding abortions. Many congregations have dealt with these issues in recent months. The increased number of letters to editors and articles in Mennonite publications the past year is another indication of the interest.

Recommendations resulting from the one-year study are:

- The need for a crisis in pregnancy ministry among Mennonites is not great enough to justify an organized program at this time. However, Mennonite agencies working with family life concerns should provide every pastor with a roster of counselors and service agencies providing good service to crisis in pregnancy situations.
- The subjects of sexuality and abortion in the light of Christian values and compassion should continue to be emphasized in Mennonite congregations, agencies, and publications.
- Mennonites should get involved in establishing centers that provide caring alternatives to abortion in areas where there are none.
- Mennonites wishing to be a witness and influence regarding abortion legislation should write to members of Congress, with copies to Mennonite Central Committee's Washington office.

Twenty-five from Mennonite Church begin MCC terms

Twenty-five people from the Mennonite Church began assignments with Mennonite Central Committee following a Jan. 8-18 orientation at MCC headquarters in Akron, Pa. They joined 30 others. A photo of the Mennonite Church MCCers is not available.

Five of them are serving in Asia: Robert Burns, Rochester, Mich., in Bangladesh, where he is a horticulturist; Raleigh and Pat Rhodes, Harrisonburg, Va., in Thailand, where Raleigh is an agricultural extensionist and Pat is an educational assistant; and Dave and Carolyn Schrock-Shenk, Lancaster, Pa., in the Philippines, where they are peace and justice advocates, SELFHELP Crafts coordinators, and health workers.

Four of them are serving in Africa: Rich and Brenda Hostetler Meyer, Goshen, Ind., in Lesotho, where they are teachers and community workers; and Paul and Suzanne Ford, Parma, Ohio, in Nigeria, where they are country representatives.

Five of them are serving in Latin America: David Powell, Richmond, Va., in Haiti, where he is an animal husbandry and hog repopulation coordinator; Milo and Viola Stahl, Harrisonburg, Va., in Jamaica, where he is a college administrative director and she is a community worker; and John and Crissie Graber, Elkhart, Ind., in Brazil, where they are community development workers.

Seven of them are serving in Canada: Jeff and Tammy Wintermote, Hutchinson, Kans., in Saskatoon, Sask., where they are houseparents in a boys' home; Pauline Steinmann, Kitchener, Ont., in St. John's, Nfld., where she is coordinator of a citizen advocacy program; Vernetta Steinman, Baden, Ont., in New Hamburg, Ont., where she is a SELFHELP Crafts warehouse worker; Catherine Snider, Roseville, Ont., in New Hamburg, Ont., where she is SELFHELP Crafts store manager; Frederick Siefried, York, Pa., in North Spirit Lake, Ont., where he is an economic development adviser with Native Canadians; and Darlene Schumm, Tavistock, Ont., in New Hamburg, Ont., where she is a SELFHELP Crafts warehouse worker.

Four of them are serving in the United States: Carmen Schrock-Hurst, Scottdale, Pa., in Washington, D.C., where she is MCC program coordinator; Jeffrey Books and Donna Detweiler, Akron, Pa., in New Orleans, La., where they are MCC Louisiana program coordinators; and Walter Schoenhals, Archbold, Ohio, in Whitesburg, Ky., where he is a carpenter.



YES team to serve in France. *A Youth Evangelism Service (YES) team sponsored by Lancaster Conference's Eastern Mennonite Board of Missions went to Europe on Feb. 7 for three months of service in France following three months of training in Scotland. The team will work with the Association of Mennonite Churches of France.*

Team members are (left to right): Merle Weber, Denver, Pa.; Gloria Petersheim, Elverson, Pa.; Kathy Summers, Gap, Pa.; and David Harnish, Washington Boro, Pa.

READERS SAY

Kevin Cressman, New Hamburg, Ont.

Regarding Robert Roberg's article in the Jan. 8 issue: I feel that he is not totally informed on the issue of hunting. Regulated hunting serves the purpose of controlling wildlife populations while keeping them from becoming extinct. If there are too many deer, they feed on farmers' crops or starve to death. Groundhogs dig holes in the fields, thus damaging a lot of machinery. Foxes are the number one carrier of rabies. I don't feel I am a sinner because I own several guns. I feel that I along with others who hunt responsibly are providing a useful service and if it continues this way, future generations will be able to enjoy our wildlife.

John and Viola Maust, Fort Hill, Pa.

After reading "The Pleasure of Killing" by Robert Roberg (Jan. 8) we felt we must give the farmers' view.

Just what would happen to the farmers if they weren't allowed to kill any animals? We have raccoon, woodchucks, turkeys, deer, and even a few bears around now. The raccoons and deer come in the gardens right by the house. They are very destructive and increasing in numbers. It is nothing to go spotlighting on a fall evening and see 100 deer in the fields along a two-mile stretch. If there is not a heavy cover of snow during the winter there is not any clover in the spring. Of course, during the summer they take the sweet corn just when you think it's ready for table use. They destroy the grain fields and the corn.

A wildlife ecologist, Aaron Moen, says it's possible for a herd of deer to double its size in one or two years. As herds swell, more and more areas become overcrowded. Naturally, this causes the conventional food supplies to dwindle, and the deer search out alternate feeds, such as agricultural crops.

Deer need a high nutritional diet. A 75-pound fawn requires 1500 calories a day, while a buck needs 4000 calories. A lactating doe burns up 4500 calories a day. To meet these requirements a deer must eat 4 to 10 pounds of field forage in a day. For example, it takes 25 three-inch apple twigs to make up an ounce of forage. So if a deer eats 4 pounds of them, that's 1,600 twigs. And that would cause lots of damage to an apple orchard. Luckily a deer wouldn't limit its eating to just apple twigs. So 30 deer could consume 1500 pounds of corn grain during one winter.

Didn't God create these animals to be eaten? According to Deuteronomy 14:4-6 they were permitted to kill them for food. We know they didn't have guns then, so I wonder how they killed them. In 1 Kings 4:22-23 it tells the amount of provisions it took for Solomon's household for one day. There are many animals included, both domesticated and wild.

Yes, guns will kill, but so will other weapons if not handled properly. How would you dispose of an animal with rabies without using a gun?

Richard L. Nafziger, Archbold, Ohio.

I am writing in regard to the editorial of Jan. 8. The farm problem is a serious and complex problem. It is appropriate for the church to be addressing the problem now, even though we normally have been too proud to do this.

I am a farmer who has found it necessary to make some changes in my operation in hopes of survival. These changes have included sale of some of my assets and getting a good off-farm job. I don't mind the changes if they help my survival. It does bother me to hear and read that some of our fellow Mennonites are surprised that the problem is as bad for some people as it is. Many farmers have been good business people who have been caught because things that looked like good business decisions changed before they could do anything to stop the bad effects.

It hurts me to read statements like Robert Yoder's: "Some farmers are so deeply in debt the best way out is to go through the bankruptcy court." Does he or others imagine the *deep mental pain* that is causing many farmers and their families extra problems? I am sure he or others really don't. People who are that blunt with such statements don't have many financial needs. Can anyone imagine how they would feel if their medical doctor told them, "Sorry we can't do anything for you. We will just have to forget about you." That would be very painful but it is very similar to suggesting the bankruptcy court as the only way out.

I think we all need to be aware of the meaning of sharing. First Timothy 5:7-8 tells us to provide for our familes. The greatest lesson for all of us today is the golden rule (Matt. 7:12). Please read these passages.

Darrell Zook, Garden City, Mo.

I have been considerably encouraged by your reports of Mennonites speaking and working on behalf of unborn children. I am sure many Mennos are active in the work against the violence of abortion. I would encourage anyone interested in this work to begin—courage comes as you labor.

I would hope to encourage our church-wide offices, seminary and college peace and justice departments, and conference peace offices to abandon the course of silence and lead our denomination to a defense of the unborn. I have been disturbed by the recurring observation that it is easier to be salt and light while dealing with issues "that-might-happen" and others miles away than one demanding repentance and a prophetic call to our neighborhoods and medical associations.

The starving, the refugee, the oppressed, the unemployed are not to be removed from any agenda, but let us put the living, growing, defenseless, speechless unborn in our midst—millions of them—indelibly upon our missions list.

Eugene K. Souder, Grottoes, Va.

Your editorial, "A Modest Proposal" (Jan. 15), regarding the alcohol problem was quite to the point. Any way one views alcohol—it is death producing.

Ten years ago two of our best friends were killed when a drunken driver ran head-on into the path of their car, leaving three dead. Thank God two sons survived and they were both baptized this past year.

In the past ten years I have had to preach at least five funerals where alcohol was involved—that's about one in five, entirely too high an average. What do you tell the bereaved? God's will? Hardly, when all those deaths were preventable.

I believe as Christians we need to become more angry at this senseless carnage. We can do this first of all by adopting your modest proposal of saying "No" to alcohol.

Also we can say "No" to the advertising of alcohol. There is a growing momentum against drinking and driving. But in addition there is a growing concern about the influence of advertising on drinking habits. To be concerned about highway deaths and not with the contribution that advertising has on them is to be hiding our heads in the sand.

Why not write a letter to the editor of your local paper expressing your concerns? Or write to the local media and to your government representatives. Or organize a local group to visit the local media.

We need to be life-encouraging people. As our leader said, "I have come that they may have life, and have it to the full."

MENNOSCOPE



Jim Wallis will be the speaker at Goshen College's commencement on Apr. 21. He is editor of *Sojourners* magazine and founder of Sojourners Christian Community in Washington, D.C. Wallis will speak on "Peacekeeping or Peacemaking?" Some 250 graduates will receive degrees at Goshen's 87th annual commencement.



Educator-speaker-writer Katie Funk Wiebe will be the Spring Spiritual Life Week speaker at Eastern Mennonite College, Mar. 18-22. She will speak in college assembly on "Reclaiming Creativity for the Christian," and will lead informal discussions in dormitories on "Reclaiming the Psalms for Today." Funk is the author of three books and a frequent contributor to Mennonite magazines. She has been a member of the English Department faculty at Tabor College—a Mennonite Brethren school in Hillsboro, Kans.—for nearly 20 years.

Marc Hostetler has been named Mennonite Central Committee assistant secretary for Africa. He is responsible for 42 MCCers working in Zaire, Zambia, Zimbabwe, and Angola. He and his wife, Anita, served with MCC in Zaire, 1980-83. Hostetler is taking the place of Africa co-secretary Nancy Heisey, who is on a one-year assignment in Burkina Faso (formerly Upper Volta).

1980 Nobel Peace Prize winner Adolfo Perez Esquivel of Argentina was on hand in January for the opening of the Nicaragua office of Peace and Justice Service (SERPAJ) in the capital city of Managua. He is the Latin American director of this human rights organization, and he met with Mennonite Central Committee representatives and others before deciding to open an office there. The new office will sponsor discussions on nonviolent strategies as well as provide opportunities for theological reflection on nonviolence.

Mennonite Central Committee U.S. chair Anna Juhnke is among 36 national religious leaders who have issued a "Call to End Poverty in the United States," challenging Congress to address this year the deepening problem of domestic poverty. The call will become the basis for lobbying and grass-roots efforts during the current congressional session. It draws attention to the characteristics of poverty in the 1980s and suggests ways to begin solving it.

The 65-member Auxiliary of Mennonite Offices in Elkhart, Ind., donated nearly 1,800 hours of work in 1984. Their tasks were numerous, but a majority of the time was spent on mailings and serving meals. At its sixth annual meeting on Jan. 14, the Auxiliary elected or reelected its officers: Silas Smucker, president; John Friesen, vice-president of awareness; Erma Hartman, vice-president of services; Forrest Kanagy, secretary; and Beatrice Hallman, treasurer.

AIM Partners of Mennonite Board of Missions in 1984 supported four special projects to the tune of $151,100. The projects were reaching radio listeners in North America, helping Brazil Mennonite Church grow, training mission pastors in Puerto Rico and North America, and boosting Voluntary Service. During the year, AIM giving topped the $1 million mark since AIM began in the late 1960s. AIM Partners give at least $100 each quarter to a special mission project. The first project for 1985 is "Evangelism and Church Growth in the 1980s."

The Diamond Street Mennonite Church choir of Philadelphia traveled to Harrisonburg, Va., Jan. 26-28. The interracial choir, which was acclaimed at Mennonite World Conference last summer, presented a community concert, sang in three local churches, and gave chapel services at Eastern Mennonite College and Eastern Mennonite High School.

Mennonite students and young adults in Philadelphia have a Friday Night Club which meets at Takers Cafe in the Germantown section of the city. Young Philadelphia Mennonites also have a Friday Night Film Club which holds private video screenings of full-length movies. Both clubs are coordinated by Marianne Zuercher, the Philadelphia director of Student and Young Adult Services of the Mennonite Church.

The 300th anniversary of Johann Sebastian Bach's birthday was commemorated by Associated Mennonite Biblical Seminaries on Feb. 8 with an all-Bach organ recital in the Chapel of the Sermon on the Mount. Performing on AMBS's 16-rank Schlicker Baroque organ was Henry Fusner, organist and choirmaster at First Presbyterian Church of Nashville, Tenn. Some 200 people filled the chapel to hear the music of Bach, a German composer and church musician who was born on Mar. 21.

"Professionalism and Responsibility in the Technological Society" was the topic of the fifth annual Benjamin Eby Lecture at Conrad Grebel College on Feb. 3. It was presented by Conrad Brunk, a professor at the college who has special interest and expertise in the area of ethics and society, with an emphasis on the professions. The Benjamin Eby Lecture is one way that Conrad Grebel faculty members make available the fruit of their research to students, colleagues, and the community.

From prison to soup kitchen to the streets of Washington, D.C., 14 participants in Eastern Mennonite Seminary's Washington Seminary Studies program in January learned how the church grows in the midst of the city. The experience was led by Washington Community Fellowship pastor Myron Augsburger, Mennonite Christian Leadership Foundation executive director Donald Jacobs, and EMS Center for Evangelism and Church Planting director Lawrence Yoder.

Pastors are asked to beware of a con-artist posing as a Mennonite traveler in distress. Going by the name "Ken Coblentz," he has gotten money from pastors in several states in the last several months. The most recent case was in February in eastern Pennsylvania.

Six Herald Press books from Mennonite Publishing House have been recommended by an organization of military chaplains. They are listed in the current *Protestant Armed Forces Resource Guide for Christian Growth and Nurture.* The books are Klopfenstein's *Tell Me About Death, Mommy,* Drescher's *Seven Things Children Need,* De Santo's *Love and Sex Are Not Enough,* Augsburger's *Caring Enough to Confront,* Bontrager's *Divorce and the Faithful Church,* and Amstutz's *Marriage in Today's Church.*

The annual meeting and missions rally of Lancaster Conference will be held Mar. 22-24 at Lancaster Mennonite High School. In addition to delegate sessions and special reporting by the conference's Eastern Mennonite Board of Missions, the events will include Bible study, youth rally, and Family Festival of Missions. The guest speakers are Steven Dintaman and John Drescher of Eastern Mennonite Seminary and June Alliman Yoder of Associated Mennonite Biblical Seminaries.

The seventh annual Genealogy Conference of Lancaster Mennonite Historical Society will be held on Mar. 30 at Lancaster Mennonite High School. The all-day event will include 20 special-interest workshops, private consultations, lectures, and an evening banquet. The keynote speaker is Richard MacMaster, author of several books on Mennonite history and director of Shenandoah Valley Historical Institute in Harrisonburg, Va. Participants must preregister for the conference by Mar. 15. More information is available from David Smucker at Lancaster Mennonite Historical Society, 2215 Millstream Rd., Lancaster, PA 17602.

The Lancaster (Pa.) area chapter of Mennonite Economic Development Associates will kick off its 1985 series of meetings with a special dinner-banquet event on Mar. 30 at Farm and Home Center in Lancaster. Participants will view and then discuss *And When They Shall Ask,* the recently produced film about the Russian Mennonites. Reservations should be made before Mar. 22 by calling the MEDA office in Ephrata.

A "Sharing Clinic for Discipleship" will be held in Quakertown, Pa., on Mar. 19 at Rocky Ridge Mennonite Church. Sponsored by the congregation and Churches Alive of California, the all-day event will introduce a home Bible study program as a means for spiritual growth and leadership development. More information is available from Rocky Ridge Mennonite Church, 114 Rocky Ridge Rd., Quakertown, PA 18951.

Mennonite camping personnel and board members will meet at Camp Hebron, Apr. 1-3, for the eastern regional convention of Mennonite Camping Association. Scheduled seminars include one on "The Single Person and the Resident Camp Staff" and one for board members. More information is available from Camp Hebron, R. 3, Box 646, Halifax, PA 17032.

A reunion of Civilian Public Service workers in Terry, Mont., is scheduled for Aug. 17-18 at Bethel College in North Newton, Kans. The Terry, Mont., CPSers are asked to send their

name and address to David Schrag, R. 1, Box 169A, Moundridge, KS 67107.

A "literary scrapbook" tracing the evolution of Mennonite social thought, cultural history, and institutions from 1864 to 1922 is being published by Lancaster Mennonite Historical Society. Compiled by Steven Denlinger, a student at Harvard University, the book consists of topically arranged annotations of materials from Mennonite periodicals of the era. Orders for the limited number of books are being accepted only on a prepublication basis until Mar. 15, with publication slated for late spring. Payment of $12 plus $2 for postage and handling may be sent to Lancaster Mennonite Historical Society, 2215 Millstream Rd., Lancaster, PA 17602.

"The Church in the Video Age," a 17-minute video tape based on information from VIDEO-COM 84, is now available for use. Held at Goshen College last May, VIDEO-COM 84 attracted over 100 leaders from various Mennonite and Brethren groups to consider how video might play a more integral role in the life and ministry of the church. The video tape can be ordered from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

An expanded and updated brochure about the Mennonite Church is now available for use in outreach by congregations. The first edition proved quite popular, with nearly 50,000 copies in eight printings since April 1983. When ordering the brochures, congregations can request that their name and information about them be imprinted on the brochure. More information is available from Mennonite Board of Missions, 1251 Virginia Ave., Harrisonburg, VA 22801.

Marlin Sharp was ordained as minister at Norma (N.J.) Mennonite Church on Dec. 9. Luke Stoltzfus, bishop of Lancaster Conference's Delaware Valley District, officiated, and Erie Renno of Belleville, Pa., preached.



Longtime missions administrator Wilbert Shenk was ordained on Jan. 6 in recognition of his nearly 20 years of service at Mennonite Board of Missions. He is currently vice-president for overseas ministries. "This is to confirm the unique ministry that Wilbert is already exercising," said James Metzler of the MBM board of directors. "It also makes it easier for him to minister in situations where sister churches overseas expect a visiting administrator to be ordained." The ordination service was conducted at Belmont Mennonite Church in Elkhart, Ind., where Shenk is a member.

David Kniss was installed as pastor of Ephrata (Pa.) Mennonite Church on Dec. 9. Bishop Paul Dagen represented Lancaster Conference. Kniss served previously as a pastor in Florida and as home missions secretary of Southeast Convention.

Church-related job openings:
•*Family nurse practitioner* at Diamond Street Wholistic Health Center, which is operated by Diamond Street Mennonite Church in a low-income black neighborhood in Philadelphia. Position starts on Aug. 1. Apply by June 15 to Administrator Nadine Smith, Diamond Street Wholistic Health Center, 1632 Diamond St., Philadelphia, PA 19121.
•*Director of field education* at Associated Mennonite Biblical Seminaries, starting on July 1. Duties include equipping pastors for the supervision of students. Desired qualifications are graduate theological education, supervisory credentials, and ministry experience. Contact Dean Jacob Elias, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

Voluntary Service workers are needed by Glencroft, an inter-Mennonite retirement community in Glendale, Ariz., for the following positions:
•*Social service worker,* with background in social work or counseling or sociology.
•*Activities director,* with degree in registered occupational therapy.
•*Nursing assistant* for care center.
•*Editor and circulation manager* for in-house weekly newsletter. Contact Volunteer Coordinator Lloyd Fisher at Glencroft Retirement Community, 8611 N. 67th Ave., Glendale, AZ 85302.

A principal/administrator and a teacher are needed by Chicago Mennonite Learning Center, a small multicultural school started in 1981. The former position starts on July 1 and the latter on Sept. 1. Contact Board of Directors Chairperson Gary Martin, 4737 N. Sacramento, Chicago, IL 60625.

Special meetings: *David Thomas,* Lancaster, Pa., at Media, Oxford, Pa., Mar. 24-28.

New members by baptism and confession of faith: *St. Jacobs, Ont.:* Murray Bisch, Cliff Bowman, Rita Buehler, Randy Canning, Lisa Metzger, Tony Metzger, Rose Sittler, Myrna Bisch, and Diane Cressman. *Julesburg, Colo.:* Becky Hawthorne Gerber, Kya Mozinski and Norman Barden by baptism and Terry Gerber and Earl and Helen (Oswald) Gerber by confession of faith.

Change of address: *Daniel Kauffman* from Leonard, Mo., to R. 2, Box 139A, Haven, KS 67543.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Breneman, Donald and Pamela (Kaufman), Strasburg, Pa., third child, second daughter, Alyssa Beth, Dec. 5.

Brydge, Steve and Rebecca (Esch), Newport News, Va., first child, Justin Michael, Feb. 1.

Ehret, Gail and Nancy (Kaufman), Okemis, Mich., second son, Anthony Daniel, Dec. 22.

Garber, LeRoy and Gwen (Miller), Low Point, Ill., fourth child, second son, Aaron Christian, Jan. 20.

Green, Glen and Joyce (Orndorff), Harrisonburg, Va., second daughter, Deborah Joy, Jan. 1.

Houser, Dwight and Anna (Charles), Lampeter, Pa., second child, first daughter, Bonnie Marie, Jan. 5.

Huber, Larry and Linda (Yoder), Stuarts Draft, Va., third child, second son, Dallas Andrew, Jan. 18.

Jones, Todd and Crystal (Miller), Shipshewana, Ind., second daughter, Cassidy Michell, Feb. 3.

Kilheffer, J. Edwin and Debra (Harnish), Conestoga, Pa., second son, Dayne Michael, Feb. 6.

Kolb, Fred and Judy (Miller), Boalsburg, Pa., second son, Nathan Todd, Jan. 5.

Moser, Merlin and Charlene (Zehr), Croghan, N.Y., third child, second son, Justin Jacob, Jan. 24.

Rempel, Marvin and Susan (Hallman), Kitchener, Ont., first child, Kevin Martin, Feb. 1.

Rhodes, James and LeAnna (Showalter), Dayton, Va., sixth child, fourth daughter, Rebekah Luree, Jan. 30.

Roggie, Calvin and Donna (Hershberger), Akron, Pa., second daughter, Laura Elizabeth, Feb. 7.

Rosenberger, Jeffrey and Jane (Frederick), Souderton, Pa., third child, second son, Michael Jeffrey, Feb. 1.

Roth, Marvin and Heide (Dibbern), Cairo, Nebr., first child, Joshua Ryan, Jan. 17.

Stoltzfus, Jim and Janelle (Stutzman), Shelton, Nebr., first child, James Nathan, Feb. 1.

Yoder, Roger and Jolene (Haven), second son, Jared Robert, Dec. 31.

OBITUARIES

Bender, Ethel L., daughter of John Y. and Rebecca (Swartzentruber) Yoder, was born in Iowa Co., Iowa, Jan. 15, 1895; died at Pleasantview Home, Kalona, Iowa, Jan. 25, 1985; aged 90 y. On Aug. 30, 1916, she was married to Irving Bender, who died in 1974. Surviving are one daughter (Wilma—Mrs. Aldine Gingerich), 2 sons (Delmar and Wallace), 14 grandchildren, and 43 great-grandchildren. She was a member of Kalona Mennonite Church. Funeral services were held at Wellman Mennonite Church on Jan. 28, in charge of Elton Nussbaum and Merv Birkey; interment in West Union Mennonite Church Cemetery.

Birky, Emory, son of Jacob

Pontius Joel Kauffmann



and Emma (Martin) Birky, was born in Beemer, Nebr., June 10, 1901; died of complications following surgery at Valparaiso, Ind., Feb. 6, 1985; aged 83 y. On Oct. 22, 1931, he was married to Elsie Gingerich, who survives. Also surviving are 5 sons (Eugene, Merritt, Melvin, Curtis, and Tim), one daughter (Shirley—Mrs. Walt Wenger), 17 grandchildren, 3 great-grandchildren, 3 brothers (Jonas, Emmanuel, and Jake), and 2 sisters (Mary Good and Emma Good). He was a member of Hopewell Mennonite Church, where funeral services were held on Feb. 9, in charge of John F. Murray and James Armstrong; interment in Hopewell Cemetery.

Charleston, Edna B., daughter of Benjamine and Verneena (Fairchild) Yocum, was born in Gladbrook, Iowa, Aug. 3, 1912; died at Morrison Skilled Nursing Center, Morrison, Ill., Jan. 23, 1985; aged 72 y. On Nov. 25, 1937, she was married to Charles Charleston, who died in 1971. Surviving are 7 sons (Charley, Jr., James, William, Ray, Jay, Donald, and David), 3 daughters (Alice—Mrs. Harold Stewart, Ruth—Mrs. Robert Robillord, and Grace Charleston), 19 grandchildren, one brother (Dale Yocum), and 2 sisters (Mrs. Hertha McCracken and Mrs. Leda Cage). She regularly attended the Science Ridge Mennonite Church. Funeral services were held at Melvin-Schilling Funeral Home on Jan. 26, in charge of David Bell; interment in Riverside Cemetery.

Ebersole, Abner L., son of Moses and Lizzie (Longenecker) Ebersole, was born in Mount Joy Twp., Pa.; died at Elizabethtown, Pa., Jan. 5, 1985; aged 67 y. He was married to Anna Mae Lefever, who survives. Also surviving are 2 sons (M. Dean and Jerry L.), one daughter (Brenda S.—Mrs. R. J. Landis), 6 grandchildren, 3 sisters (Edith L.—Mrs. Jonas Groff, Ruth L. Musser, and Susan L. Ebersole), and 3 brothers (Jacob L., Moses L., and John I.). He was a member of Stauffer Mennonite Church where funeral services were held on Jan. 8, in charge of Frank Zeager and Leon H. Oberholtzer; interment in Stauffer's Mennonite Cemetery.

Hostetler, Carol Jean, daughter of Joe and Norma Hostetler, was born at Alice, Tex., Mar. 1, 1964; died in Ohio from injuries received in an automobile accident on Jan. 10, 1985; aged 20 y. Surviving are her parents, 3 brothers, (Keith, Charles, and Kurt), and her grandmother (Mrs. Barbara Hershberger). She was a member of Hesston Mennonite Church, where funeral services were held on Jan. 14, in charge of Jerry Quiring and Dan Johnston, interment in East Lawn Cemetery.

Jones, Wade Gerber, son of Walter Scott and Celesta Mae (Garber) Jones, was born at La Junta, Colo., Aug. 21, 1908; died of cancer at Mercy Hospital, Moundridge, Kan., Dec. 11, 1984; aged 76 y. On Jan. 1, 1936, he was married to Marion Kauffman, who died on Sept. 27, 1984. Surviving are 3 sons (Ward I., Joe E., and Dean E.) and one daughter (Sherry Ann—Mrs. Roger A. White). He was a member of Rocky Ford Mennonite Church, where memorial services were held on Dec. 16, in charge of Jack Scondrett, James Kremeier, and John Winlermute; interment at La Veta, Colo.

Kempf, Barbara Ellen, daughter of Daniel J. and Mary (Roth) Troyer, was born at Shickley, Nebr., Jan. 4, 1896; died at Fairview Manor, Fairmont, Nebr., Feb. 3, 1985; aged 89 y. On Mar. 17, 1918, she was married to Roy H. Kempf, who died on Nov. 12, 1973. Surviving are one son (Wayne Kempf), 3 daughters (Roine—Mrs. Ivan Birky, Bernice—Mrs. Lowell Steider, and Edna—Mrs. Lawrence Lichti), 16 grandchildren, 28 great-grandchildren, and one sister (Martha Kennel). She was preceded in death by 4 brothers and one sister. She was a member of Salem Mennonite Church, where funeral services were held on Feb. 6, in charge of Wilton Detweiler and Lee Schlegel; interment in the Salem Mennonite Cemetery.

Landis, Mattie F., daughter of Abram and Annie (Freed) Kulp, was born at Kulpsville, Pa., Nov. 22, 1888; died at Eastern Mennonite Home, Souderton, Pa., Jan. 31, 1985; aged 96 y. She was married to Allen M. Landis, who died in 1961. Surviving are 2 daughters (Verna McDonald and Miriam—Mrs. Merrill Swartley), 4 sons (Marvin K., Abram K., Ernest K., and Allen K.), 17 grandchildren, and 21 great-grandchildren. She was preceded in death by an infant son (Henry) and 2 grandsons. She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home, Souderton, Pa., Feb. 4, in charge of Russell B. Musselman and Paul J. Glanzer; interment in Souderton Mennonite Church Cemetery.

Lefever, Katie B., daughter of Eli M. and Leah (Dosch) Brackbill, was born at Paradise, Pa., May 12, 1896; died of coronary arteriosclerosis at Lancaster, Pa., Feb. 4, 1985; aged 88 y. She was married to John B. Lefever, who died on Dec. 1, 1969. Surviving are 2 daughters (Betty E.—Mrs. Carl Sauder and Leota L.—Mrs. Theodore Gandy), one son (John B.), 12 grandchildren, 10 great-grandchildren, and one sister (Ella B. Lefever). She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Charles F. Snyder Funeral Home on Feb. 7, in charge of James R. Hess; interment in Mellinger Mennonite Church Cemetery.

Miller, Emma R., daughter of Nicholas and Mary Roth, was born in Tavistock, Ont., July 21, 1908; died on Dec. 14, 1984; age 76 y. On Sept. 22, 1924, she was married to Alvin Miller, who preceded her in death. Surviving are 7 sons (Lester, Willis, Glenn, Claron, Vernon, Donald, and Dennis), 4 daughters (Idella Webb, Isabel Fisher, Doris Rodland, and Marjorie Francois), 29 grandchildren, and 7 great-grandchildren. She was a member of the Alden Mennonite Church, where funeral services were held in charge of Titus Kauffman and Tom Beachy.

Ney, Steven Harold, son of Harold and Gladys (Blessing) Ney, was born in Columbia, Pa., Mar. 4, 1954; died of a brain tumor at his home at Marietta, Pa., Feb. 1, 1985; aged 30 y. On June 20, 1981, he was married to Deborah Gehman, who survives. Also surviving are one son (Chad Steven). He was a member of Mt. Joy Mennonite Church, where funeral services were held on Feb. 4, in charge of Shelley R. Shellenberger and Joseph Sherer; interment in East Donegal Cemetery.

Peachey, Joseph Gideon, son of Gideon and Jemima (Yoder) Peachey, was born at Belleville, Pa., Nov. 1, 1903; died of heart failure at Lewistown (Pa.) Hospital on Feb. 5, 1985; aged 81 y. On Jan. 5, 1930, he was married to Twila Kaufman, who died on Jan. 13, 1970. On Nov. 12, 1972, he was married to Ada Kauffman, who survives. Also surviving are 3 sisters (Sadie Byler, Elsie Peachey, and Bertha Sharp). He was a member of Locust Grove Mennonite Church, where funeral services were held on Feb. 8, in charge of Erie Renno, Max Zook, and Gerald Peachey; interment in Locust Grove Cemetery.

Schmucker, Harmon D., son of Daniel and Catherine (Conrad) Schmucker, was born in Louisville, Ohio, July 20, 1898; died at Mapleview Nursing Home, Louisville, Ohio, Jan. 31, 1985; aged 87 y. On Jan. 21, 1926, he was married to Alta Shank, who survives. Also surviving are 3 sons (Cleo, Roger, and Arden), one daughter (Grace—Mrs. Galen Sommers), 13 grandchildren, one great-grandchild, and one sister (Catherine—Mrs. Orrie Miller). He was preceded in death by 2 sons (Harold and Gordon). He was a member of Beech Mennonite Church, where funeral services were held on Feb. 2, in charge of Paul D. Brunner; interment in Beech Church Cemetery.

Schrock, Mary Jean, daughter of Malvin and Anna (Yoder) Miller, was born in LaGrange Co., Ind., May 19, 1925; died of massive cerebral hemorrhage at South Bend Memorial Hospital on Jan. 26, 1985; aged 59 y. On July 14, 1946, she was married to H. Francis Schrock, who survives. Also surviving are one son (Larry), 2 daughters (Cheryl Ann Neeley and Kathleen Joy—Mrs. Charles Hartzler), 3 grandchildren, her mother, 2 sisters (Ruth—Mrs. Richard Yordy and Eloise Bontrager), and 2 brothers (Daniel and Carroll Miller). She was a member of Waterford Mennonite Church, where funeral services were held on Jan. 29, in charge of Del and Charlotte Glick; interment in Violett Cemetery.

Sommerfeld, Hermon A., was born at Canton, Kan., Oct. 19, 1903; died at Halstead, Kan., Jan. 9, 1985; aged 81 y. On May 5, 1937, he was married to Sarah Riemer, who survives. Also surviving are 2 brothers (Lester and Charles). In 1939 he was ordained deacon and served the Spring Valley Mennonite congregation. He was a member of Spring Valley Mennonite Church, where funeral services were held on Jan. 12, 1985, in charge of Bradley Penner; interment in Spring Valley.

Witmer, Katie L., daughter of Jacob R. and Anna (Hess) Landis, was born in Lancaster Co., Pa., July 14, 1896; died at Mennonite Home, Lancaster, Pa., Feb. 1, 1985; aged 88 y. On Nov. 18, 1920, she was married to Arthur G. Witmer. Surviving are 5 daughters (Ruth L.—Mrs. Richard Garman, Anne E.—Mrs. John Miller, Ethel K.—Mrs. Elwood Swartzendruber, Dorothy M.—Mrs. Oliver Hess, and Lois A.), 2 sons (A. Clyde and J. Donald), 34 grandchildren, and 24 great-grandchildren. She was a member of Willow Street Mennonite Church, where funeral services were held on Feb. 5, in charge of Robert Breneman, Ralph Ginder, and James Garman; interment in adjoining cemetery.

CALENDAR

Conversations on Faith II. "The Church's Relationship to the Political Order," Laurelville, Pa., Mar. 7-9
Council on Faith, Life, and Strategy, Mar. 9-10
Western Ontario and Ontario, Quebec joint conference, Mar. 15-17
Spring Spiritual Emphasis Week, EMC, Harrisonburg, Va., Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, EMC, Harrisonburg, Va., Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
Symposium on Developmental Disabilities, Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 13
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 28.
36th Annual EMS commencement, May 18, 7:00 p.m.
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design by Ann Graber; p. 168 by Daniel Hertzler.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

NCC and Methodist leaders arrested in antiapartheid protests

In an escalation of religious opposition to the government of South Africa, the two top leaders of the National Council of Churches and five Methodist bishops were arrested outside the South African embassy in Washington recently. Bishop Philip Cousin, president of NCC, and Arie Brouwer, the council's general secretary, were among 36 people held for illegally demonstrating within 500 feet of an embassy, to protest the South African system of racial apartheid. They were released on their own recognizance. "We are here today to make it crystal clear that the Christian church is unalterably opposed to apartheid," Brouwer said before the arrests. The action was the highlight of a week of antiapartheid demonstrations outside the embassy, coordinated by church groups and the Washington-based lobby TransAfrica. The lobby initiated the actions outside the embassy last November.

Reagan meets with broadcasters, but Bush takes up the issues

For the third consecutive year, President Reagan addressed an enthusiastic and cheering crowd of 5,000 religious broadcasters in Washington on Feb. 4. But when it came to the issues most important to the evangelical Christian group—school prayer, abortion, and aid to private and religious-run schools—the president made no promises. Instead, he left it to Vice-President Bush, who spoke afterwards, to tell the broadcasters what they wanted to hear on these "social" issues. However, his remarks were interpreted by observers not as a pledge for action over the next four years, but as the start of Bush's race for the support of this important evangelical constituency for the 1988 elections.

Pope announces synod for 20-year review of Vatican II

Pope John Paul II, in a surprise announcement, has called an extraordinary Synod of Bishops to review "in the light of new needs" the sweeping church reforms introduced 20 years ago by the Second Vatican Council. It will begin on Nov. 25. The Second Vatican Council, which began in October 1962 and ended in December 1965, projected the Roman Catholic Church forward into the modern age. In the 16 documents it promulgated, it modernized the liturgy, introduced reforms affecting clergy and the religious orders, broadened the role of the laity, launched new dialogue with other Christian churches, and called for greater contact with the secular world. Announcing the new extraordinary synod, John Paul said it will be attended by the presidents of the world's 101 Catholic Bishops' Conferences, by Roman Catholic patriarchs, and some archbishops of Eastern Catholic churches. Some critics of Pope John Paul's conservative policies against priests in politics, and against divorce, birth control, and a wide range of other issues, reacted to the synod announcement with cautious concern. The Vatican specialist of the Rome daily, *Il Messaggero*, voiced suspicion that the pope hopes "to rewrite a page of history." The pope denies he has that intention. The synod will be a "Confirmation of the Second Vatican Council," he told reporters.

Canadian government encourages military production

The Canadian government recently sponsored a tour by U.S. military officials in order to better inform Canadian companies on how to bid for U.S. defense contracts. The practice is not new. Canadian companies have long built parts for U.S. military equipment while the Canadian Defense Department, in turn, has bought completed weapons from the U.S. But the Minister of Defense seems particularly eager to promote military production, partly because of its job-creating potential. He is also reported to favor Canadian involvement in the U.S. "Star Wars" plans, if those plans proceed.

Two mainline Protestant churches back away from full union

After almost six years of preliminary church-union talks, ecumenists in two mainline Protestant denominations have concluded that their church members aren't ready for "a binding commitment to become one church." A joint committee of the 1.1 million-member Christian Church (Disciples of Christ) and the 1.7 million-member United Church of Christ, citing a widespread lack of enthusiasm for uniting the denominations, has dropped the idea of union negotiations for the foreseeable future and called for a less rigorous "ecumenical partnership" that will aim for "full communion" and opportunities for joint worship, mission, and theological study.

"We found a widespread apathy towards union," the committee said in its final report. Some believed "the cost of corporate union and organizational change would be too high—in money, and in energy diverted from mission." The committee said it also encountered "false stereotypes." Disciples were thought to be "pietistic" and "conservative"; the UCC, "liberal" and "only social-action oriented." Another barrier to union seen by the committee was the "trauma left over from previous unions" in the UCC and "from previous separations" of the Disciples, who have suffered splits twice in their history.

Catholic bishops say Castro 'open to dialogue' with church

A delegation of U.S. Catholic bishops complained recently to Cuban President Fidel Castro about pervasive "discrimination" against Catholics in the communist country. Bishop James Malone, of Youngstown, Ohio, president of the National Conference of Catholic Bishops, led a group of three bishops on a four-day visit to Cuba, where they met for five hours on Jan. 24 with Castro. During the meeting, the communist leader expressed a willingness to meet with Pope John Paul II. The Americans made a "pastoral visit" to Cuba at the invitation of the Cuban Catholic bishops. While there, they received an unexpected invitation by Castro to meet with him. Malone said Castro "seemed open" to the possibility of "an intensive and continuing dialogue" with the Cuban bishops on points of dispute between church and state there. The Castro government has had no official contact with the Catholic hierarchy in the past.

Church opposes Methodist investments in defense contractors

A United Methodist congregation in a Chicago suburb says that the United Methodist Board of Pensions should be required to divest all stocks it holds in corporations that do business with the Pentagon. In a letter to Bishop James Thomas, president of the United Methodist Council of Bishops, officers of the 122-member Wheadon United Methodist Church in Evanston, Ill., said that the pension board's decision not to "invest further in any corporation known to receive more than 15 percent of its income from military contracts" was an inadequate response to church statements opposing nuclear arms. Citing the bishops' own plans to promote churchwide studies of peacemaking in a nuclear age, the letter writers termed United Methodist statements and practices "divergent." The pension board's 1983 annual report revealed, says the letter, "that about 25 percent of the stock portfolio is in 29 corporations which are listed in the top 100 prime contractors of the Pentagon."

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Freedom in the kingdom of God

"The kingdom of God is at hand; repent, and believe in the gospel."—Mark 1:15

Mennonites, as a general rule and in more times and places than not, would say the less government the better. Theologically, I believe we would find ourselves in league with 1 Peter which suggests that we should not need government to keep us straight, but we respect government and other secular institutions "for the Lord's sake" (1 Pet. 2:13).

I think it was C. Henry Smith in *The Story of the Mennonites* who suggested that historically Mennonites have been more comfortable with autocratic governments than with democratic if they could receive adequate exemptions. Because our radical emphasis on Christian obedience has put us at odds with the politics of many of our neighbors, they and we have not done sufficient business with one another on the issue of Christian political theory.

John Howard Yoder has begun to correct this lack of conversation in his *The Politics of Jesus* (Eerdmans, 1972) but it is an ongoing issue which becomes more crucial as the roles and functions of government intensify. One of the issues which needs to be addressed appears in the text above: the nature of the kingdom of God and the nature of repentance.

The privatization of religion, which I think is a legacy of Pietism, has encouraged us to scale down our thinking about repentance and the kingdom of God to a level that is less than worthy of our endless devotion. It is widely assumed, I am quite sure, that Christian repentance means that one is sorry or, as we might say, penitent. In reality the biblical meaning of repent is more like "get cracking." The Old Testament word is "turn" and the New calls for a change of mind.

Now it may be accepted that the kind of mind change involved in repentance as viewed in the Bible might well be personally traumatic. There are occasional examples of this such as Paul, the Philippian jailer, and the group response in Acts 2:37. To make a complete change of one's personal loyalty can be upsetting. But the upset is not the crucial part: it is the change of loyalty, the new orientation, and the new direction.

It is agreed in Scripture that to accept this new orientation, to be "born anew" as John 3 puts it, is to become free. The nature of this freedom is an issue for ongoing discussion. To the Pietist, if I am not stretching the position, persons are saved individually apart from the political system in which they live. The freedom of salvation is interior and individualistic.

John M. Swomley in *The Politics of Liberation* (Brethren Press, 1984) cannot be satisfied with such a private, individualistic definition of Christian freedom. "No one," he says, "can be saved or liberated alone" (p. 12). If any persons in a group with which I identify are unliberated, I too am less than free because I am a part with them.

If one follows this argument to its end, one finds that we as Christians identify with others of our faith throughout the world and ultimately with all mankind because as Acts 17:26 puts it, all are "made from one." But we North Americans are filled with terror at such a thought, for we have been told that our prosperity is gained at the expense of others' penury and most of us feel anyhow that we are only barely keeping ahead.

According to Colossians 2:15, the freedom of the Christian has been obtained by Christ who "disarmed the principalities and powers." But in Colossians 1:24 the apostle must "complete what is lacking in Christ's afflictions" in his own flesh. It is this task which we hesitate to take up. For who of us in a "right" mind would rush out and ask for suffering.

There is a politics of domination, says Swomley, and a politics of liberation. "A politics of liberation . . . is concerned with empowering people rather than controlling them, with meeting their needs rather than exploiting them" (p. 13). The foreign policies of the U.S. and the Soviet Union which I described last week represent the politics of domination. Those who have repented and joined the kingdom of God can only be uncomfortable with such domination. If we consent to the politics of domination as represented by economic and military exploitation, we are more bound than our brothers and sisters in the less developed countries.

Freedom in the kingdom of God has its price. "Suffering is . . . required of anyone who persistently challenges injustice" (p. 101). Or as I wrote two weeks ago, it is not easy to close a politician's mouth. But if for cowardice we keep our own mouths shut, we are captives.—*Daniel Hertzler*

GOSPEL HERALD

March 12, 1985

In a recent interview, a Christian "superstar" comments on the activity, glamor, and fleshiness of evangelical American religion.



A star is burned

by Dan Wooding

David Wilkerson knows all about the sweet smell of success—American style. A bestseller, *The Cross and the Switchblade*, launched the preacher's star. It sold more than 16 million copies and has been translated into 42 languages.

A movie version followed. The publicity made Wilkerson's name and his early ministry, Teen Challenge, household words in evangelical circles.

In November 1983, Wilkerson made one of the most radical moves of his life. He turned his back on his role as a so-called Christian superstar. He no longer made crusade appearances and took a year off from his hectic schedule. The following interview took place in Wilkerson's office in Texas.

What do you see as the main problem in contemporary Christian ministries?

The amazing thing is that people are caught up in *activities* today. I know there are people who will deplore that I have taken a sabbatical and say, "Oh, you're just hiding. You should be out evangelizing." But they don't realize that we're not called primarily for evangelizing. That's been the problem. It's been a ministry of activities. It's all activity, activity—but there's no com-

munion. There's no sitting with Christ in heavenly places. It's all, "God, what can I do for you?" People don't realize God's goal is winning all of *me*, rather than me winning all of the *world for him.*

Could God spare a Christian leader for one year? What about all the souls who would die in that time and go to hell?

God has always spared men in order to train them. He spared Moses for 40 years. And he was preparing the people as well as Moses. What could be wrong about being shut in with God and learning more about him?

When the national evangelist gets up, he gets a standing ovation—and the Holy Spirit slips out the back door.

I believe that every Christian leader should shut down and hide himself . . . get alone with God. If overworked and harassed leaders do not shut down for a time, they run the risk of *God* doing that for them through something drastic, like a nervous breakdown. He'll get you where he wants you.

If you're a Christian leader, you should look at your heart, let him show you what you fail to see. Get away from the applause—and deglamorize yourself. "We must decrease that he may increase." And, if you're really preaching the gospel according to the divine Word of God, you will become less and less prominent—and Christ will become more and more glorified. The Lord does not allow anyone else to shine, to take precedence over him.

I don't want any more to do with the business it has become—the activity, the frenzy. I just want to know God. I want him to glorify himself through me so that people will say, "I saw Christ in him," not "What a great preacher he is!"

But of what earthly use is a Christian leader who withdraws to live a monklike existence?

The cliché that a man shouldn't be too heavenly to be of any earthly good was concocted by someone who didn't understand God at all. There is no such thing as a man who is too heavenly to be of any earthly good.

I think the man who takes his position in the heavenly places by faith and detaches himself from the world gets to understand the purpose of God because he's in the counsel of God. He then comes out saying the things of God, and what he says comes out as the clearest testimony that God has on earth.

I'm not there, but I want to be there—a clear testimony to the power of God's cleansing.

Dan Wooding, Orange, Calif., is chief reporter of Open Door News Service and a former reporter for two large daily newspapers in England. This is reprinted in part with permission from *Contemporary Christian* (1984).

I have heard people say that suffering believers in difficult situations around the world can teach us so much. Do you believe that?

I think we need a baptism of suffering in the American church right now. And in our American culture. I see it coming.

I think a really spiritual, praying person coming to America from a country where God is moving—where there is sacrifice and suffering and God has been honored through it—has got to be appalled by what he sees and hears here.

What do you mean by that?

Quite simply, we have created an American gospel with its all-American Jesus, who is very prosperous, loves sports, and is a winner. It's so far from reality!

Our all-American Jesus is a cultural cop-out. I guess it's come about because we're ashamed of all our wealth and prosperity, so we've had to create a gospel to justify it.

What do you think about American religious broadcasting, especially Christian television?

They should shut it down. Turn off all the cameras. Release all these men from the pressures we have put them under. They should be stripped of their heroic robes, all of their glamor, and be taken outside from all the lights. Then they should go back to the "mountain" and be broken before God. Let God bring them back, as he chooses, in a purified form. It's all become flesh, absolute flesh.

What do you think about the standard of teaching on Christian television?

How can a man take his converts any deeper than he himself goes? How can he bring people to a position detached from the world, if he hasn't come to that place himself?

I think the depth of our theology in America is about two inches. It hasn't even gotten to the toes, let alone the knees. If we're talking about getting people into the wading pool, that's one thing. If it's getting them into the water to swim, that's something else. We've got one big gigantic pool here in America—and everyone's splashing around in two inches of water.

GOSPEL HERALD Volume 78 Number 11

Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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Also, I think "body counting" is one of the greatest abominations in the church today. Leaders are asking, "How many got saved? How many does your church seat? How big is your building? How many TV and radio stations are you on?" I think it's stupid and silly.

The man who should get the plaudits is the one who starts with a quarter-of-a-million people in his church. Then he begins to preach holiness and the fear of God. And then he gets down to the "Gideon few" who are ready to pull down the strongholds of nations.

I don't want any part of that "religious star" system anymore. I've withdrawn from it. I don't care if I ever stand in any pulpit of a denomination again. And the time will come when I preach like this—and they may not want me.

I'll never again allow anyone to applaud one of my meetings. I think it's silly and grieves the Holy Spirit. When the national evangelist gets up, he gets a standing ovation—and the Holy Spirit slips out the back door. It's flesh, all flesh. We've become a generation of flesh worshipers.

I feel we're so far away from understanding the Spirit and discerning the flesh. We have not only developed a crisis Pentecost, but we have also developed a sensuous Pentecost.

Yet that is not saying that the true body is in ruin. The true body is intact. The true body of Christ is coming together, every living stone in its place—with Christ as the chief cornerstone. I believe God is doing away with individualism and bringing out the body, the true body of Christ, where we are one with the other.

What are your views of the charismatic movement?

I believe the charismatic movement has to die, because the Feast of the Tabernacles is coming. A tremendous revival of holiness precedes the coming of the Lord. Remember, the Feast of Pentecost was not the last feast. That's the Feast of the Tabernacles—and we're coming into that now. Holiness is the key message, but you can't preach holiness without the fullness of Christ.

In the charismatic movement there is a spirit of praise, but little of the spirit of "Come, Lord Jesus, come." There's going to be a return to this absolute expectancy of his return—a hunger and a thirst. If you're expecting this, there is a total detachment from materialism. You can't preach health and wealth, and have in your heart the imminent return of Jesus Christ.

When I was a boy in the early days of Pentecostalism, you got saved, got filled with the Holy Spirit, and you began to say, "Come quickly, Lord Jesus." We wanted him! Today, that would be awful. It would take us away from our Cadillacs and Mercedes—and our beautiful ministries.

Do you have any regrets about your retreat?

I thank God every waking hour for helping me to spin out of the centrifugal force of this down-draft that is pulling ministries—and ministers—under.

From those over 80: recalling the birth of *Gospel Herald*

"Do you remember the birth of *Gospel Herald* on April 4, 1908?" That was a question asked by current editor Daniel Hertzler "to those over 80" in the December issue of *Mennonite Church News and Notes.* The responses are all being published in *Gospel Herald.* This is part 4.

Ruth Hess, Mechanicsburg, Pa.

I often did wonder how long my parents got the *Gospel Herald.* Of course by now they both have passed away. In *Gospel Herald* was my parents' and in-laws' deaths, our marriage, and the births of our six children. I suppose their baptisms were mentioned. The passing of our church leaders was important, as well as our friends.

On Monday morning we look forward to receiving the *Gospel Herald.* I love to read the news. Then I look over "Readers Say." I think that is really interesting.

Of course I am getting older day by day. One thing I wish people would write more about is those who have passed away. Maybe one or two sentences of the good that they had done. You know that everyone was good for something. It may be a very small deed, but still worthy to be mentioned. When my mother passed away, we used a four-line poem. But soon after that, no one used those lines anymore. Are mothers less thought of these days? Of course I know space is important.

Mary Wert, New Holland, Pa.

I was a girl about eight years old when the *Gospel Herald* was first published and now I am 84.

I was born in Freeport, Ill., and my parents were from Juniata, Pa. They moved to Freeport when they were married. My father, Simon Graybill, was ordained a minister there in 1903. Brother J. S. Shoemaker was our bishop, and when I was in my late teens, I was asked to write a bit of news in the *Herald* when we had special meetings. News like that was the order in those days from the churches.

I was married to Paul Wert, and we moved to Pennsylvania and lived in Juniata County until 1944, when we moved to Lancaster County. We have always received the *Gospel Herald,* and would not want to be without it, as we have always enjoyed it. One of our sons, Charles Wert, is a minister at the Groffdale Church, and his family also receives the *Herald,* as well as some of our other children. So you see we are *Herald* members.

Thanks for the many good articles that are printed in the *Herald* every week.

Learning the rules of my Mennonite family

by Patricia Sangree

There were two important reasons why my husband and I wanted to join the Mennonites. They had love and discipline. We were delightfully surprised to learn that a person did not need to be *born* a Mennonite, and so we joined with a great deal of zeal.

Wearing the covering came easy to me because I had seen that as biblical truth long before I knew about Mennonites. However, I soon discovered that "the family" would have additional guide lines—some spoken and some left unspoken—waiting for me to uncover gradually.

For example, I remember one of the first picnics I attended, there was a sign-up sheet for bringing certain items. I carefully looked past the cole slaw, potato salad, and apple pie, knowing these were not my specialities. Then my eyes spotted pickles—no problem here, so I bravely signed my name.

What a surprise waited for me after the picnic! The things that had not been used, like the napkins, paper cups, and empty potato salad jars, were all placed on an empty table for people to take home. There on the table stood my unopened jar of Heinz's finest. How did I know I was supposed to bring homemade pickles?

The challenge of gardening. I was soon to discover that rural Mennonite families have gardens and freeze homegrown vegetables, which are deliciously prepared through the winter. Since I came from the city where the only gardening I ever did was a small window box, this new challenge did not come easy.

The first year was a complete disaster. The pheasant dug up all the peas with his beak and ate every one. He had his breakfast when we did; we watched him from our window! Then the starlings broke off the tender shoots of the green beans, the moles delighted in the tomato roots, the rabbits mowed the lettuce every morning just before I would be ready to pick it, the deer had their share of the corn, and so the summer went. The only thing that was not eaten that year was the spinach.

I should mention the greatest test of patience. The strawberries were looking beautiful. We watched them very carefully, and then came picking day. We entertained such thoughts as strawberry pie, strawberry shortcake, and just plain strawberries and cream. Down the row we started. The first strawberry seemed to be missing its lower half, the second one was the same way, the third . . . and so on. There wasn't one whole berry!

Finally, there at the end of the row was a big fat turtle, red berry juice dripping from his mouth. We even detected a faint smile on his face. Well, the Father said he would take care of his creatures, didn't he? We were just surprised that he used our garden to accomplish his purpose! The following years we ceased to be so ambitious.

The only people I invite home for dinner in the summer are those who don't want to go out and "see the garden." Sometimes one will slip through, and then I need to be creative. This means that I must eat my dessert very slowly and be sure to drink my second cup of coffee slowly (my guests usually ask for another glass of *water).* By this time the sun is setting and we walk ever so slowly to the moment of truth: an unweeded garden. I take them past my neighbor's weedless garden first, hoping they won't realize there are two separate patches.

The only people I invite home for dinner in the summer are those who don't want to go out and "see the garden."

Desperate for canned peas. One summer I ate fresh peas and beans and corn, and when winter came I ate fresh frozen peas and beans and corn. Do you know that one day I became desperate for a taste of *canned* peas? I went to the grocery store, I looked to the right and then to the left to be sure that no one I knew was watching, and took a can from the shelf. I hid my package at the bottom of my cart and went to the checker with my heart beating very fast. Surely no one had seen me. At home I unpacked the contents very carefully, took out the can of Jolly Green Giant peas, opened it, heated the peas ever so gently, and ate the whole thing. Oh, those store-bought peas tasted very good.

Some other things I've learned are that jelly bread begins a meal and is not a dessert as I had been previously taught. That it is better to have my plate at the end of a meal as clean as it was when I first sat down. That meadow tea is the Mennonite national drink and volleyball the Mennonite national game.

How the Mennonite family loves its reunions! My personal biological family reunion consists of only 10 members, and we can get together at a moment's notice. My mother is an only child and so am I. Our get-togethers include my parents, our three children with two spouses,

Patricia Sangree, Myerstown, Pa., assists her husband, Paul, in pastoring Schubert Mennonite Church. This was originally written for her congregation's newsletter.

and one grandchild. Some of my Mennonite brothers and sisters have gatherings of 100 or more planned a year in advance.

We have played the Mennonite game of "Who are your relatives?" My husband and I play this game very poorly. "Sangree" doesn't go very far as soon as one learns it is not spelled with a "y." I can stay in the game a little longer since my last name was Thomas, until someone asks, "Which Thomas?" I have learned that if I want to keep the conversation going, I need only to mention the name of our deacon, who was one of 19 children. A lot of mileage can be obtained from that one, and off we go. It's a wonderful diversionary tactic.

Whether I wear my wedding ring or not seems to be one of those unresolved Mennonite family squabbles. I took my ring off when a family member thought it would be a better witness. This again was no problem because I never wore it as a non-Christian. I had only put it on after I became a Christian.

The Mennonite national craft. The latest test, however, came at sewing circle. It seems that quilting is the Mennonite national craft, and it was time for me to learn. I was given a chair beside the district's best quilter. I soon became discouraged when I saw my three stitches to an inch compared to her seven. That afternoon I took my bloody fingers home and cried. Undaunted, I practiced and began to get real good callouses on my fingers.

One day the sewing circle decided to put in a practice quilt and I was allowed to work on it. My first attempt ended with all my stitches being removed. I was assured this time my stitches would stay. All the good quilters stood around encouraging us new ones on. I was very slow. The other women would be yelling "thread!" over and over again and I would still be on my first piece. Finally I yelled "thread!" and put in my pocket. I didn't want to be left out of the action. What joy in my heart when I was complimented on how well I was doing. That day I went home singing.

In conversations the Mennonite family refers to itself as "we" and my husband and I are the "yous" although this differentation is becoming less and less. The highest compliment a family member gave me was when our church group visited another church group for ministry. When the program had been given, one of the women from the church we visited came up to me and whispered, "You can certainly see that several of your people are not original Mennonites." She then looked at me and realized suddenly that I was one of those "not original Mennonites." I believe that I am beginning to resemble "the family."

Now surely I can be part of the family. I have learned its games and its rules. I know about pickles, rings, and other things. I'm even beginning to look like them. But then, deep down inside I heard a little voice quietly whisper, "You haven't learned to play volleyball yet."

How I love my new family!

HEAR, HEAR!

A new form of Mennonite mutual aid

I recall, with a great deal of interest, a conversation which I had as a young boy with my late father, who was a fairly learned Mennonite minister. I should add that the background of this conversation was the fact that Pennsylvania Dutch was widely spoken in those days. I asked my father why the local Lutheran Church was in the Dutch referred to as a *kirche* while the building used by the Metzler Mennonite Church was never called a *kirche* but always called a *gemeinde haus.*

My father took this question as an opening to tell me something important about our Mennonite Church. He explained that the Lutheran Church was one where a minister standing in a high pulpit proclaimed the gospel to a listening congregation. In addition, he used the church building as a place to hold communion, baptize infants, and bury the dead. On the other hand, the term *gemeinde* applied to our meeting place connoted that it was a place where *the brotherhood met.*

The Mennonites, he went on to explain, are a gathered church in which the members not only hear the Word as preached on Sunday but they are a people who *help each other.* I never forgot this lesson.

Over the years, as a trained lawyer, I helped to organize Mennonite Aid, Inc., now the Mennonite Mutual Aid Association. This facility gives help in the case of sickness and hospitalization. Also, I helped set up Mennonite Indemnity, Inc., an organization to enable Mennonite Aid Association (mostly fire-loss coverage groups) to share large claims.

Today I see a need for a mutual aid association to be set up in the field of business and agricultural financing. There is an evident need for Mennonites to help each other in the economic area.

This help might take the following forms:

- Help in getting started, both in setting up a business or in starting a good-sized farming operation.
- Give advice and help when the going gets to be rough.
- Assist in finding needed capital, particularly where refinancing is needed.
- Have available a service to find needed personnel, particularly in management.
- Help applicants—college graduates, for example—find placement in business.
- Help transfer a farm or business from a parent generation to children or grandchildren within the family.
- Help to dispose of a business, and maybe a farm, in the most lucrative way.
- Step in to help when a business or farming operation is failing.
- Carry on an adult educational program in good business practices.

The setting up of such a facility would conceivably involve the following steps:

First, gathering a small group of interested people to explore possibilities. It is my thought that assembling should be done within the framework of the church.

Second, "count the cost," that is to say that this exploring group should carefully examine the finances involved, the likelihood of support, and the possibility of success or failure.

Third, effecting a legal organization in the form of an appropriate corporation.

Fourth, the need of adequate finances and source of procuring finances is critical. It is my judgment that this difficulty can be mastered.

Initially, I am praying about the matter. A church facility will succeed only if the leadership keeps itself within the will of the Lord.—**Samuel S. Wenger,** *Paradise, Pa.*

The healing community: inclusion for all persons

by Don E. Kauffman

As a person who has had a disability from birth, I can identify with the story of Jesus and the man born blind in John 9. I must confess that it is a mystery to me how a loving God of peace and justice can permit an innocent child to be born disabled. As much a mystery to me is how such a God can be seen at work within such a one. Nevertheless, I believe in this strange God because I have experienced these mysteries both within myself and within God's people—the church.

I was born 30 years ago, two weeks premature by induced labor because of an impending Midwestern blizzard. Soon after my delivery in the small town hospital at Pender, Nebraska, an RH factor reaction in my blood caused loss of oxygen and jaundice. I was rushed to a city hospital 80 miles away for diagnostic testing. My blood transfusion was delayed and, as a result, I have cerebral palsy. This has caused hearing and motor control problems.

A congregation is healthy when every member goes out of the way to make sure that its structures are intentionally inclusive.

This story has been important in my experience of God. I was 22 when my parents told me the details. It struck me that if I had been born two weeks later I could have been still-born or much worse off than I am. A feeling of being wanted by God came over me and has influenced my life ever since. This feeling remains although I am no longer certain how to interpret the biological facts.

From the perspective of my unique life experience, I want to discuss some of the implications of disabilities for theology and the believing community. First, how do we view *shalom?* Second, how do we go about including people? And third, how do we understand healing?

1. A word on shalom—a central word in community. Shalom the biblical vision of wholeness and health, may be problematic for a person with a disability. Perhaps shalom does not speak so much of personal health and wholeness, however, as about communitarian wholeness. I experienced the negative side of this during my adolescence.

Adolescence is a time for separating from family and forming one's own identity. Without a peer group to relate to, without community, it becomes an isolated time. I longed for shalom. If shalom is communitarian, then isolation runs counter to it. From my experience, I have come to understand and identify with those who feel excluded by the larger society.

2. A word on inclusion and acceptance for the "stranger." One implication for theology and the believing community is that radical inclusiveness is necessary. I say radical because it is easy to include someone just for the sake of inclusion. But that is not what I am talking about. We need to take people seriously, so seriously, in fact, that both parties are changed by the encounter. The "stranger at the gate" and "the stranger in our midst" are sometimes hard to understand. It becomes very easy to take them less than seriously.

The Bible as interpreted by liberation theology speaks to this issue, as well as to issues of peace and justice, by giving all "strangers" a special closeness to God's love. The Bible seems to be read best by those in South America, by those who dwell in our slums, by those very people who have an outsider status. These people have no voice to speak with and, in many ways I identify with them. This points to another implication, that of structured inclusion.

Small groups have been an important part of congregational life for me. A group gives me a place where I am at home, where I can be myself. If small-group life were not structured into congregational decision-making, I doubt very much that I would be a part of the church. The small group gives me a point of contact with the larger congregation and vice versa. A congregation is healthy when every member goes out of the way to make sure that its structures are intentionally inclusive. Only in that way are we confronted with the situation of having to know the stranger. To be a healing community we must open up to those who need healing. Sometimes it is we who need it.

3. A word on healing. The distinction between healing and cure seems slightly artificial to me. Nevertheless I find it helpful in talking about healing. I see healing as process toward wholeness, toward shalom. Cerebral palsy cannot be cured. This does not mean I haven't experienced healing, because in many ways I have.

When someone makes an effort to speak up so I can catch what they say, healing happens. When I received

Don E. Kauffman, Elkhart, Ind., is a student at Associated Mennonite Biblical Seminaries and a part-time administrative staff person for Mennonite Disabilities Committee of Northern Indiana. This is excerpted from a sermon he preached last year at Assembly Mennonite Church in Goshen, Ind.

encouragement from my small group to continue with seminary, healing happened. When the church I served two years ago adapted to my situation and got me a word processor instead of paying me, healing happened. Occasionally, healing requires hearing that which I don't really want to hear. (My family and friends could tell you a number of those incidents. I have a very selective memory and can't remember any right off!) Healing involves more than physical cure. It encompasses the mental, emotional, and spiritual outlook as well.

Towards shalom. Healing and inclusive structures could be viewed as process towards shalom. *All* shalom proceeds from God. We have caught glimpses here and there of a world of shalom. It exhilarates when we see how it makes sense. At other times it depresses us because we see how far away we are from the vision. However, I still believe in that mysterious, immanent/transcendent God who holds us in being, sustains and nurtures us, who prepares us for the kingdom in ways we don't understand.

I believe in the God who takes our inabilities as well as our abilities as occasions to work, although I must admit that I don't always comprehend how. It is, however, what I hear Jesus saying in the story of the man born blind.

BOOK REVIEW

Good news for busy pastors

Good News Commentaries, published by Harper and Row.

- *Mark*, by Larry W. Hurtado, $9.95.
- *John*, by J. Ramsey Michaels, $9.95.
- *Colossians, Philemon, Ephesians*, by Arthur G. Patzia, $8.95.
- *1 and 2 Thessalonians*, by Earl F. Palmer, $6.95.
- *Hebrews*, by Donald A. Hagner, $9.95.
- *James*, by Peter H. Davids, $7.95.
- *1 and 2 Timothy, Titus*, by Gordon D. Fee, $9.95.

If you haven't had seminary or Bible school, but want to do serious Bible study, where do you go for help? Harper and Row has recently introduced the *Good News Commentary Series* with such an audience in mind.

The commentaries are based on the *Good News Bible*, chosen as a widely used contemporary translation and a translation especially useful "to people who have not yet become part of the church but who are interested in investigating for themselves the claims of Christ."

Each volume follows a similar format. A brief introduction focuses on background, authorship, and key themes. Each section of a given book is then explained, accompanied by a series of more technical notes. This pattern keeps the main text relatively jargon free but allows for more detailed and usually more sophisticated comments for the interested reader. An excellent select bibliography and a thorough scriptural index concludes each commentary.

General Editor W. Ward Gasque (New Testament professor at Regent College, Vancouver, B.C.) states, "Our aim is ... to provide for the benefit of the ordinary Bible reader reliable guides to the books of the Bible, representing the best of contemporary scholarship in a form that does not require formal theological education to understand." A praiseworthy goal, yet difficult to achieve, especially when all the commentators write out of an academic background.

As I sampled sections of the seven volumes currently available, I was impressed with the clarity and conversational style of the authors. I was disappointed that only Hurtado *(Mark)*, Michaels *(John)*, and Davids *(James)* avoided the tendency to overwhelm the lay reader with references to the Greek (transliterated into English, but still Greek to the untrained eye). A group of mature Christians would find these books exciting, stimulating, and well within their reading range. I have difficulty believing a "God-seeker" would sustain interest through the minutiae presented.

The authors represent a variety of denominational backgrounds (American Baptist, Baptist, Presbyterian, Plymouth Brethren, and Assemblies of God). They provide well-balanced, nonsectarian presentations of critical issues, nearly always supporting traditional positions. For example, Patzia and Fee both believe Paul wrote Ephesians and the pastoral epistles. Davids argues that James was written by the brother of Jesus. Hagner believes Hebrews was written to a Jewish Christian congregation in Rome in the early 60s but concedes uncertainty about the author.

I had the feeling that the writers were more concerned about careful exegesis than about controversy. They are uninterested in extreme positions or unusual interpretations, only hinting at more troubling obstacles. The series has an evangelical flavor to it spiced by scholarly integrity. Fee, in dealing with 1 Timothy 2 (women in leadership), supports the authenticity of the passage and applies it to the specific situation in Ephesus while questioning its significance as a normative statement for all time. Michaels, exploring foot washing in John 13, comments, "John has in mind primarily a moral example.... But a liturgical example is by no means excluded."

Several of the commentaries seek to find the meaning of the text without demanding literal accuracy. While such an understanding can be found in nearly every major denomination, there are some Christians who will find perspectives such as this subversive to biblical authority.

Let me illustrate with several examples. Hurtado explains that the 40 days Jesus spent tempted in the desert are "a round number and therefore probably not intended as an exact description of the chronological length of the temptation period ... [rather they] seem intended to echo the traditions that Israel spent 40 years in the desert and that Moses spent 40 days on Mt. Horeb to receive the Law." He sidesteps the question of demons with the comment, "the Gospel accounts show Jesus as bringing deliverance and health to such afflicted people as part of God's manifestation of his rule."

Michaels, in explaining the conflicts in sequence between John and the synoptic Gospels concludes, "John's Gospel has taken the symbolic events with which passion week begins in the synoptic Gospels and separated them." Finally, on the meaning of inspiration, Michaels observes, "Inspiration does not consist of God dictating a message as to a secretary, but is instead, a complex process realizing itself in the daily life of the church over several decades...."

A serious but inexperienced student will need some help to appreciate these volumes. I *do* recommend the series to busy pastors who are looking for fresh, readable exegetical aids. It would also serve well as a Sunday school elective or a Sunday evening expository study series.—**Phil Bedsworth,** *Hesston College, Hesston, Kans.*

CHURCH NEWS

Struggling MBCM decides to seek 'structural realignment' with MBM

Mennonite Board of Congregational Ministries, the youngest of the five Mennonite Church program boards, has taken drastic action to deal with its chronic financial woes. It has decided to seek "structural realignment" with the large old board that occupies the same building in Elkhart, Ind.—Mennonite Board of Missions.

The action came during the quarterly meeting of MBCM's board of directors, Mar. 1-2, in Lancaster County, Pa. The directors rejected *absorption* by MBM or even *merger* in favor of asking General Board to conduct a major evaluation of churchwide structures. The MBM board of directors made a similar request at its quarterly meeting in February.

For months, leaders of the two boards have seriously discussed realignment. MBCM's weariness after 12 years of struggling with lack of support was a big reason, but there were others as well: increasing overlap of MBCM and MBM Home Ministries, changing patterns of Mennonite giving, the increasing strength of conferences, new opportunities for ministry in North America, and the need to better incorporate minority concerns and new emphases like electronic communications.

Also calling attention to the need for restructuring—"new wineskins"—is the current development of 10-year goals in outreach and stewardship for the Mennonite Church.

With obvious irony, MBCM executive secretary Gordon Zook told the board that "we have a good thing going—I have never felt better about our staff and the services we offer." He noted that staff persons—four of whom work for no salary because there is no money to pay them—are constantly on the road to help congregations with Christian education, stewardship, leadership, worship, peace and social concerns, literature, youth ministry, family life education, farmers' concerns, Spanish literature, and other matters.

"*But* we are in our worst financial situation ever, with a record year-end deficit of $35,000," Zook said. "MBCM in its present form is probably no longer viable."

The board members went to work on two pages of options for dealing with a $33,000 shortfall in its proposed 1985 budget of $462,000. This was in addition to the 1984 deficit, which they decided to work on later.



Board of directors president John Martin (left) discusses the future of MBCM with executive secretary Gordon Zook.

Among the casualties of the budget-cutting ax were the one-month-old young adult ministries program which the board had established at its last meeting and the staff of MBCM, all of whom will each need to take off 16 days without pay this year.

"It's so frustrating!" said board president John Martin of Harrisonburg, Va. "I *know* our people have money to give." One board member said he was told by a Lancaster Conference leader that television evangelist Jerry Falwell got $1 million from Lancaster County in 1984.

Holding a board meeting in Lancaster County was an attempt by MBCM to relate more closely to Mennonites at the local level. It proved successful, under the leadership of Janice Sensenig, a board member from Lancaster.

Half of the two-day meeting was held at New Holland Mennonite Church, a Lancaster Conference congregation where Sensenig is a member, and the other half at Forest Hills Mennonite Church, an Atlantic Coast Conference congregation where MBCM's executive secretary used to be pastor. On Sunday morning, board and staff members spoke in local congregations.

In addition, some 50 members of local conference committees and commissions showed up for a dinner meeting on Friday night, dividing up in special-interest groups to talk about their specific area of work. The next morning, about 40 local pastors came for a breakfast meeting to interact with MBCM board and staff members.

—*Steve Shenk*

Allegheny Conference approves ordination of women

In a tense vote during its annual spring delegate session on Mar. 2 at Pinto (Md.) Mennonite Church, Allegheny Conference delegates approved the ordination of women for congregations who wish to do so.

In the best-attended gathering of official delegates in memory—123 of them from 32 of the conference's 38 congregations—the vote tally was 57 percent *for*, 37 percent *against*, and 6 percent *abstaining*.

The decision came about a year after University Mennonite Fellowship of State College, Pa., asked that its longtime licensed copastors, Harold and Ruth Anne Yoder, be ordained.

A Women in Leadership Study Committee was appointed, and it drew up a two-page statement which included the sentence, "We also will support congregations who call for licensing or ordination of women to pastoral leadership."

In October the delegates met in special session to consider the statement, but postponed a decision because of the absence of many delegates and the obvious divisiveness of the issue.

During the intervening months, the statement received more study in the congregations and seemed to gain more support. Conference leaders said progress had been made since the October meeting and that the spirit of the delegates was better this time.

"After the vote, there was neither gloating nor despair," said Lorne Peachey, chairperson of the conference's Faith, Life, and Procedures Commission, which was responsible for processing the issue.—*Steve Shenk*

EMC&S board acts on faculty promotions, new major, campus center

The Eastern Mennonite College and Seminary board of trustees promoted six faculty members, approved a new major in the business department, and authorized the signing of building contracts for the new campus center on Feb. 19.

Acting on the recommendation of the faculty status committee, the board granted promotions from associate to full professor for John Eby, Carroll Yoder, and John Martin. Promoted from instructor to assistant professor were Stephen Dintaman, Valda Garber-Weider, and Susan Yoder.

The trustees reappointed George Brunk III to a fourth two-year term as seminary dean and named John Martin to serve as interim dean during fall semester while Brunk is on a six-month sabbatical.

The board acted to grant faculty emeritus status to two veteran EMC professors who will retire in May. Daniel Suter, who has taught and served as premed adviser for 36 years, will be named professor emeritus of biology. Miriam Weaver, who has taught secretarial courses in the business department for 28 years, will be named professor emeritus of business.

James Shank, who retired in December after working 11 years in church relations and fund raising from his home in Lancaster, Pa., was named administrator emeritus.

The trustees approved the addition of a major in computer information services to the curriculum. The four-year degree program, to begin in the fall, is designed to prepare persons to work in the information systems field as a business applications programmer or a systems analyst or a computer operator.

Carl Harman, chairman of the trustees building committee, gave a progress report on the campus center project, noting that contracts have been prepared for Nielsen Construction Company of Harrisonburg, Va., and Brunk Mechanical Corporation of Newport News, Va.

Cost of the campus center is pegged at $2.9 million. Furnishings, an endowment for maintenance, and professional fees will raise the total project to approximately $4 million, Harman reported. About $380,000 remains to be raised to complete the project funding, he added.

The campus center will be built on the site of the old administration building that was destroyed by fire in January 1984. Work is expected to begin as soon as weather permits this spring and should be completed by late spring of 1986.



MDSers from Region I report on 1984 activities: (left to right) South Carolina tornado project director Paul Horst, youth squad member Marilyn Shantz, secretary-treasurer Alton Miller, and Ohio volunteer Deb Short.

700 MDS volunteers attend all-unit meeting in Ohio

"Where is God in all of this?" was the question posed to over 700 delegates and guests attending the Mennonite Disaster Service all-unit meeting, Feb. 8-9, at Central Mennonite Church, Archbold, Ohio.

The question was asked in a presentation by Elmer Jantzi, a pastor from Irwin, Ohio, who suggested that MDS volunteers often get into difficult situations explaining why disasters happen. He noted that insurance companies refer to tornadoes as "acts of God" and MDSers come to serve in the name of the same God.

The all-unit meeting is the time when representatives from five MDS regions in Canada and the United States report on highlights of the year's activity. It is also a time for volunteers to encourage one another to respond to the call for assistance when disasters strike.

Delegates heard a moving testimony by Judy Wander, whose home was destroyed in the Laguna Beach, Calif., landslides. She described the trauma experienced, and the difficulty victims face when making decisions following such a disaster.

Wander reminded the audience that volunteers must take time to listen. Victims need someone close so they can sense love and concern while experiencing loss.

MDS is a section of Mennonite Central Committee. Syd Reimer of Rosenort, Man., continues as its chairman and Nelson Hostetter continues as executive coordinator at the MDS office in Akron, Pa.

Hesston board revises 'Covenant for Living Together'

The Hesston College board of overseers approved a revised version of the college's "Covenant for Living Together" during its Feb. 15-16 meeting.

The covenant, a document which outlines Hesston's lifestyle expectations and is signed by all students, was revised to reflect the current expectations of the campus community.

"Our review process included all sections of the campus community," said student life director Ruth Guengerich. "The result was affirmation for the general tenets of the document, with revisions coming in the area of additions designed to make the covenant more relevant and applicable." Guengerich said the new version includes a statement on the purpose and philosophy of the covenant as well as a section which spells out more specifically the consequences of violating it.

"This is a satisfying conclusion to an intense process begun last summer," said president Kirk Alliman. "A good deal of time and effort has gone into the development at Hesston of an environment which is conducive to learning and personal growth."

In other business, the board reviewed an overall institutional marketing plan and academic dean Jim Mininger reported on his ongoing review of the General Education program.

Finance director Nelson Kilmer also reported that a board subcommittee approved the purchase of a new telephone system for the college this summer. The lease on the current system expires in June and because of changes in the industry cannot be renewed.

READERS SAY

Eugene Seals, Southfield, Mich.

The Nov. 20 article, "Christian Attitudes in Times of Economic Crisis," evoked a mixture of responses in me: first, conviction; then, concern.

Dennis Byler made a good contribution to focusing the problem of political and economic power in our world. I could see myself sometimes unwittingly aligned with the powerful in contrast with a sacrificial alignment with the powerless. The reminder was helpful, painful, and welcome.

Some of my concerns relate to the broad strokes the author used to apply Revelation 18 to our world. In fact, it may be that the broad strokes of the passage were simply transliterated into the article, with some appropriate adding of contemporary names as oppressors.

However, Revelation is generally understood to speak symbolically so that "Babylon" refers to those things to which it refers. Colloquially we often say, "If the shoe fits, wear it." It would have been appropriate for Byler to acknowledge that not every economy of the world is oppressive, that not all politicians are corrupt, that not all corporations are evil.

Self-flagellation seems to be an inevitable accompaniment of groups of Christians who take the Jesus way seriously. Self-denial has been and will continue to be a viable part of the Christian's walk. My word of comfort to us is from Christ himself: "He who has left father and mother and house for the kingdom of God's sake will receive much more in this present time, and in the age to come life everlasting" (Luke 18:29-30).

Quite often our commitment to simple living, our awareness of the magnitude of poverty in the world, and the insidious temptation to flagellate ourselves create a hostility toward the symbols of economic and political power that condemns everyone who follows those callings in life. The Scriptures, however, distinguish between *money* and the *love of money* as the root of evil.

The Mennonite Church is wisely pursuing a multi-pronged stewardship emphasis. The intent is to encourage our people to be faithful stewards of time, abilities, treasure, and indeed all that we are and all that we can be. It would be good to see this model spread to other Christian groups.

A broad view of Scripture helps us make room for Christians who beat their swords into factories and their spears into integrated circuits.

Finally, it seems that the "rejoicing" of the saints at the destruction of the evil system should not be interpreted as "I told you we were right." First Corinthians 3 tells us that some Christians' works may be destroyed, while the persons will be saved. So, while there may be many with no vested interest in the system, there will also be many who will rejoice in the destruction and at the same time regret their complicity with the Great Pervert.

One Christian may live below the poverty level (either voluntarily or involuntarily). One may have the necessities of life. Another may have an abundance. Yet the same general stewardship principles apply: all we have is the Lord's. We are accountable to him as stewards.

Most people have difficulty handling abundance: whether it be land, influence, affluence, humility, intellect, and so forth. Let us pray for ourselves and for each other that we may make responsible use of everything we are, including that vast potential for *being* which God has placed in each of us.

H. Harold Hartzler, Glendale, Ariz.

I was amazed to read the commentary by Werner Fransen of Normal, Ill., in which he asked: "Are lotteries good, bad, or neutral?" (Jan. 15). Why should such a question appear in a church periodical? I know that our Mennonite Church has changed considerably during the past 50 years. We are giving up the devotional covering and now use wedding rings. Women are now being ordained as ministers of the gospel and homosexuals are being considered as members.

Now we are wondering whether gambling may be good or bad. The suggestion is made that money won in a lottery might be used in the service of the Lord. God forbid. I believe that the devil must smile as Christians consider such questions. The Bible is very clear in its teaching that we should always be honest and that we should labor for our daily bread. The problem with many of us is that we attempt to get something for nothing. We are greedy and desire to be rich. Jesus warns us of the dangers in the paths of all who have riches as their goal in life.

May God forgive us for all such unworthy motives. May we as born-again Christians who are members of the Mennonite Church, refuse to participate in lotteries and other forms of gambling. The Bible teaches that we are to be just, honest, true, virtuous, and of good report.

D. R. Yoder, Atlanta, Ga.

I expect it has been a long time since two more timely "temperance" (as such things were once called) sermons appeared in the pages of one issue than that of Peter J. Dyck, "How Christian Is Your Driving?" and the editorial on alcoholic beverages (Jan. 15).

While few Mennonites may drink at all, and few of those to excess, many Mennonites (as well as Christians as a group) do speed—consciously, deliberately, with premeditation. And speeding, along with drinking, are the major highway killers and cripplers.

If cutting the maximum speed limit in the U.S. to 55 m.p.h. reduced highway deaths by 10,000 annually, which statistics amply indicate, how many more lives would be spared if *just* Christians actually obeyed the speed laws rather than only reducing their driving speeds to within the margin of illegality our society condones?

That our pulpits are deafeningly silent about the deadly social sin of speeding (the one Dyck cites, delivered under court order, is the only one I recall ever hearing of) may well be because so many ministers speed—consciously, deliberately, with premeditation.

The simple answer to the killing and injury and destruction speeding causes is, of course, the same as editor Daniel Hertzler proposes to the alcohol problem—the two-letter word *no!*, rather than such rationalizations as "Everybody's doing it."

Clarence Fretz, Hagerstown, Md.

In regard to Gil Hellwig's front-page article in the Jan. 22 *Gospel Herald* on "Jonah: More Than a Big Fish Story," since when is this writer qualified to state on his own authority that the book of Jonah "is clearly a post-exilic, not pre-exilic composition"?

As John R. Sampey points out in his scholarly article on Jonah in the *International Standard Bible Encyclopedia*, the prophet Jonah was a historical character who "lived in the early part of the reign of Jeroboam (790-750 B.C.) or during the preceding generation." Sampey says further, "It is the fashion now in scholarly circles to treat the book of Jonah as fiction . . . an allegory, or a parable or a symbolic narrative. Why then did the author fasten upon a true and worthy prophet of Jehovah the stigma of rebellion and narrowness (on the theory the narrative is an allegory)?"

Sampey then points out that our Lord spoke of the events in the book of Jonah as historical fact: Jonah in the whale's belly (Matt. 12:40) and the repentance of the Ninevites after Jonah's preaching (Matt. 12:41).

In the editorial in the same issue, edi-

tor Daniel Hertzler states: "It is assumed by many that the book of Jonah was written long after the time of its chief character." What a sweeping statement! "Assumed by many?" when? where? That all depends on whose works one is relying for light on this. In the majority of the commentaries and Bible dictionaries in my library it is not true—the majority of them instead favor a simple acceptance of the book as historical fact.

We have long given the *Gospel Herald* the honored place on a table in our living room. Will it continue to have such bold misinterpretations of the Scriptures on its front and back pages in the future? I hope not. Such material is not fit for casual reading by relatives, young teenagers, neighbors, seekers, or other visitors.

Fellow Mennonites, awake! Be on your guard! Be especially on guard against those who come proposing that you need their explanations in order to understand Scripture aright. Historically, Mennonites believed that the Bible was a book for every man to read and to understand (Acts 17:11). If someone comes with an article in the *Gospel Herald* (or elsewhere) again, proposing a novel clever innovative interpretation, clip the article and put it on hold—in a file marked, "Hermeneutics, Doubtful" and wait till some reliable authority comes along and gives the man an answer. It will come. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

I appreciated Peter Dyck's well-documented, timely article "How Christian Is Your Driving?" in a previous issue. Let's have more such articles.

Editor's note: Since Jonah is written in third person (except for the psalm) I assume that Jonah himself did not write it. The question of date has been variously discussed with later commentaries tending toward a later date. The Broadman Commentary *observes that "the book contains expressions used in late Hebrew as well as Aramaisms. . . . The reference to 'Ninevah was' (3:3) refers to a past period" (Vol. 7, p. 152). The question of date is not my greatest concern. It is rather that we should appreciate the bite of the humor in Jonah and learn from it (2 Tim. 3:16-17).*

Willard Swartley, Elkhart, Ind.

The debate about whether women should be pastors in the Jan. 29 issue is a good example of how wrong questions yield inadequate answers. The word *pastor* is not a significant term in the New Testament for designating leadership positions in the early New Testament church. It occurs only once and in the plural in Ephesians 4:11 (which like the word for *saints* can include both male and female) and that word is used in a figurative sense derived from the word for *shepherd.*

A more appropriate question is whether the New Testament indicates that women functioned in leadership roles. If this question had been posed as the lead question of the debate, all three responses would need to answer "yes."

Women appear as *leaders of house churches* (the only churches there were): Nympha (Col. 4:15), Lydia (Acts 16:15), Priscilla, shared with her husband, Aquila (1 Cor. 16:19; Rom. 16:5), and likely Mary, the mother of John Mark (Acts 12:12).

Women appear as *apostles* which is close in meaning to the next category: Junia (Rom. 16:7) For the first 1,000 years of church history the church fathers and commentators regularly regarded this person to be a woman, likely the wife of Adronicus.

Women appear as *traveling evangelists* (co-workers of Paul): Priscilla and Aquila (Rom. 16:3-4), Euodia and Syntyche (Phil. 4:2-3).

Women appear as congregational *deacons* and respected *servant-leaders:* Phoebe (Rom. 16:1-2; possibly also in 1 Tim. 3:11).

Women appear as congregational *workers* with *leadership visibility:* Mary, Tryphena, Tryphosa, Persis (Rom. 16:6, 12).

If the restrictive texts in 1 Cor. 14:35 and 1 Tim. 2:11-12 were meant to be applied universally to all situations, rather than as situational correctives as the context implies, the above texts which reflect women in leadership ministries, as assumed practice, should be stricken from our Bibles. It would take a theoretical armchair literalist to believe that none of the above leadership ministries included situations where women exercised the gift of teaching over men. What this debate calls for is self-criticism about how we read the Bible and how much our notions of church leadership are locked into authoritarian models, both ancient and modern (contra Mark 10:43-45).

The challenge before us is to see leadership in functional terms, to use as fully as possible all the gifts among us, and to carry forward God's kingdom purposes in love, decency, order, and peace, with care not to offend unbelievers (1 Cor. 11-14).

John H. Otto, Champaign, Ill.

I could not agree more with the view from the sidelines as expressed by Don Rheinheimer, of San Antonio, Tex., regarding the debate over the so-called crisis in Mennonite theology and education ("Hear, Hear!" Feb. 5).

The sideline view from the cornfields of Illinois is that the debate between the Smoketowners and the church bureaucrats is not so much theological or educational as it is political. The struggle is for political control of the Mennonite Church. Just as the Democrats and the Republicans frame their debate in terms of whether the tax rate should be increased or decreased, and whether the defense budget should be increased or decreased, the Smoketowners and the bureaucrats argue about theological purity. The real issue in both cases is who is "in" and who is "out."

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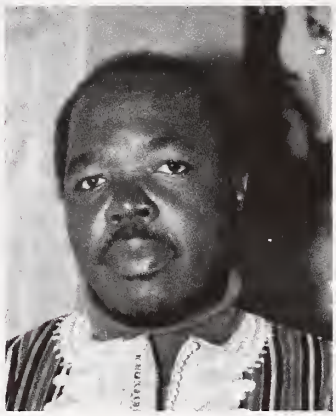
Responsibility for Books Abroad has been transferred from Elizabeth Showalter in Harrisonburg, Va., to Women's Missionary and Service Commission of the Mennonite Church. Books Abroad, which was sponsored by Mennonite Board of Missions, sends unneeded religious and other books to churches and schools in the third world. Showalter, who asked to be relieved as national coordinator, will continue to direct the local Harrisonburg Books Abroad. More information about starting a local Books Abroad center or about sharing books if there's no center nearby is available from Executive Secretary Barbara Reber at WMSC, Box 1245, Elkhart, IN 46515.

Radio listeners were encouraged to send letters of peace to the Soviet Union recently when writer-narrator Marg Foth introduced the "Letters for Peace" campaign on the *Your Time* program of Mennonite Board of Missions. She introduced Richard Conarroe of Rowayton, Conn., who developed the idea of easing tensions between the superpowers by having U.S. citizens get in touch with Soviet citizens. He provides Russian-language letters and addresses of Soviet people which he obtained from telephone directories.

Rural Mexico, an Amish home, and a Catholic retreat center were some of the places where Hesston College students spent their January interterm. Thirteen students learned about third world rural development in Mexico, with an eye on possible future service overseas with Mennonite Central Committee. The two other experiences were done solo—Sonja Bontrager with an Old Order Amish family in Middlebury, Ind., and Kay Zehr in solitude and contemplation at a Concordia, Kans., center operated by Roman Catholic nuns. Hesston academic dean Jim Mininger said interterm is a chance for students to engage in a variety of off-campus learning experiences.

Eastern Mennonite College students heard a firsthand report on hunger in Ethiopia during EMC's spring mission service emphasis, Feb. 18-20. Ray Brubacher, an EMC graduate who was once a Mennonite Central Committee administrator and is now a pastor in Ontario, went to Ethiopia last November to see how MCC aid was being distributed. He said he was struck by the dignity of the Ethiopian people in the midst of adversity and encouraged by the response of the international community. "I've seen genuine compassion demonstrated and more persons becoming sensitized to the needs there and in other parts of the world," he said.

Student actors brought a slice of 19th-century Russia to Goshen College in six performances of Anton Chekov's comedy, "The Cherry Orchard," in early March. Lauren Friesen, the assistant professor of drama who directed the play, said it "comes to terms with Russia's legacy of slavery and its long-term impact on the Russian people."



Mennonites in northern Indiana got a personal "thank you" for their African hunger relief efforts during a breakfast meeting of Elkhart County Mennonite Disaster Service representatives on Feb. 20 in Goshen. Samuel Yameogo, executive secretary of the Federation of Evangelical Churches in Burkina Faso (formerly Upper Volta), said 1,022 metric tons of corn was sent from northern Indiana and southern Michigan last fall to the needy people in his drought-stricken country. It was distributed in 1,400 villages by local pastors who formed committees to help them. Yameogo's appearance in Goshen was sponsored by Mennonite Central Committee Great Lakes.

Mennonite congregations are encouraged to commemorate Central America Week, Mar. 17-24. It is a time for North American Christians to think about and pray for their sisters and brothers in that troubled region. Archbishop Oscar Romero of El Salvador, who was murdered by a right-wing death squad five years ago that week, said, "We have to repeat continuously, although it is a voice crying in the desert, 'No to violence, yes to peace.'" Central America packets that include suggestions for worship, a fact sheet on refugees from Central America, and other information is available for $2 each from Inter-Religious Task Force, 475 Riverside Dr., Room 563, New York, NY 10115.

A speakers' bureau has been established by Philhaven Hospital, a Mennonite mental health facility in Lebanon, Pa. Philhaven staff members are available free of charge to community and church groups to present programs on assertiveness, self-esteem, parenting, retirement, and other topics. More information is available from Ray Sala at Philhaven Hospital, 283 S. Butler Rd., Lebanon, PA 17042.

Samuel Weaver and Willard Heatwole represented North American Mennonites at the recent annual conference of Jamaica Mennonite Church. Weaver is executive secretary of Virginia Conference, and Heatwole is overseas missions director for Virginia Mennonite Board of Missions. The Jamaican church, made up of over 300 members in 10 congregations, is the result of mission work by Virginia missionaries, 1955-77. Each year the Virginia and Jamaican churches exchange fraternal delegates for their annual meetings.

Because of an offending illustration in the latest issue of *Committee on Women's Concerns Report* of Mennonite Central Committee, the periodical almost didn't get mailed. The illustration was removed by MCC administrators after the printing was already completed. The work of 17th-century Dutch artist Rembrandt, it was entitled "Old Woman Bathing Her Feet." The nude figure was part of *Report*'s feature on women and their bodies. "*Report* falls into a large gray area between an institutional house organ and a completely autonomous publication," said Editor Sue Clemmer Steiner.



The old and the new Mennonite met recently at the dedication of the new Spring City (Pa.) Mennonite Church. They were Jim Evans, the congregation's recently ordained pastor, and Charles Gogel, a retired evangelist from Phoenixville, Pa. "Like David in the Psalms, both men have a ruddy complexion and a 'heart after God's own heart,'" noted reporter Audrey Hanlon. The Spring City congregation began as an outreach of Hopewell Mennonite Church, Elverson, Pa.

Participants in Mennonite Retirement Trust will receive a 9.15 percent rate of return on their accounts for 1984, according to Marlo Kauffman, retirement services manager for Mennonite Mutual Aid. MRT provides retirement income for nearly 200 pastors and church employees. A total of nearly 4,000 church workers are enrolled in the program through their congregation or organization.

A new congregation in Canton, Ohio, is off to a good start. It is called Dayspring Christian Fellowship and meets on a university campus. Organized in November, the congregation had an average attendance of 37 at its meetings during the first two months. Both Dayspring and its mother congregation—Chestnut Ridge in Dalton—are affiliated with Virginia Conference. Glenn Steiner is Dayspring's first pastor.

The traffic deaths of two Christopher Dock Mennonite High School students in Lansdale, Pa., were linked by sad coincidence recently. On Jan. 16 the parents of 1977 graduate Candice Loeb announced the establishment of a memorial scholarship trust in the name of their daughter, who was killed in a car-related accident in 1978. Four days after the announcement in the school's chapel service, freshman Kevin Reim was killed in a car accident along with his nine-year-old sister.

Children at Locust Grove Mennonite School in Smoketown, Pa., donated $3,370 to Mennonite Central Committee recently to buy blankets for children in Ethiopia. The children did odd jobs to earn money and contributed money they would have spent on Valentine cards. The donation was presented to MCC representative Marc Hostetler by Principal Maribel Kraybill in a special assembly on Valentine's Day.

A record 326 persons are enrolled this winter in Southeast Bible Institute, an annual program of Southeast Convention. This is the largest enrollment in the institute's nine-year history and an increase of 80 over last year. Eight classes meet once a week for eight weeks in Sarasota, Fla., with book studies on Hebrews and Revelation drawing the largest crowds.

An updated listing of resources about global issues can now be obtained free from Mennonite Central Committee U.S. The 13-page annotated bibliography lists audiovisuals, books, periodicals, and other materials about world hunger, agriculture, energy, economics, justice, and responsible living. Contact MCC U.S. Development Education Office, 21 S. 12th St., Akron, PA 17501.

The 27th annual Illinois Mennonite Relief Sale to benefit Mennonite Central Committee will be held Mar. 15-16 at Peoria Civic Center. The fund-raising activities will include a grand auction and a butcher shop, Pennsylvania Dutch market, and a variety of other food concessions. Like last year, when a total of $193,000 was raised, 20

percent of the proceeds will be used in central Illinois to help the poor and hungry.

The connection between international development and human needs will be the focus of an inter-Mennonite seminar at Bluffton (Ohio) College, Mar. 29-30. In attendance will be Mennonite Central Committee personnel, college and seminary professors, home economics students, and selected guests. The seminar is sponsored by Goshen and Bluffton colleges. More information is available from Catherine Mumaw at Goshen College, Goshen, IN 46526.

Summer programs in music and computers for high school students are again being offered this year at Goshen College. Both Music Week and Computer Seminar will be June 16-21. Also offered that week is a piano workshop for high school pianists and piano teachers. More information on the summer programs is available from Admissions Office, Goshen College, Goshen, IN 46526.

An 18-day learning tour of the Philippines is being sponsored by Mennonite Central Committee. Its purpose is to give North American Mennonites a deeper sense of what is happening in that third world country and how their lives intersect with the lives of Filipino sisters and brothers. The tour, scheduled for Oct. 5-24, will be led by former MCC Philippines worker Dorothy Friesen. It will be limited to 16 participants, with priority given to applicants who have the support of their church or peace and justice group. More information is available from Asia Desk, MCC, Box M, Akron, PA 17501.

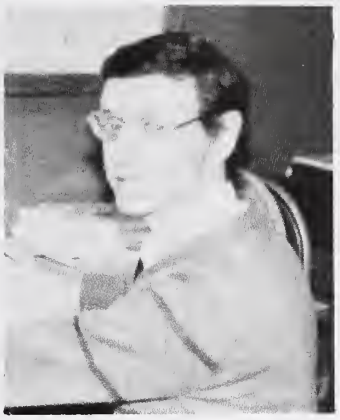
Hudson Memorial Nursing Home in El Dorado, Ark., is observing its 25th anniversary this year. Opened in January 1960 by the county, the 108-bed facility is under the management of Rosedale Mennonite Missions of Conservative Conference. Rosedale has provided many of the home's staff from the beginning through its local Voluntary Service unit. A reunion of all former VSers is planned for Nov. 29-30. More information is available from Administrator Mervin Mast at Hudson Memorial Nursing Home, 700 N. College Ave., El Dorado, AR 71730.

The annual Retreat for Formerly Marrieds will be held Apr. 26-28 at Laurelville Mennonite Church Center. The featured speaker will be Marva Dawn, author of *I'm Lonely, Lord—How Long?* This year's retreat is being planned by the Michiana Singles of Elkhart, Ind., under the leadership of Eunice Little. More information is available from LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666.

Terry Burkhalter will become director of Lakewood (Fla.) Retreat on Sept. 1. A resident of Winnipeg, Man., he has been executive director of three General Conference Mennonite camps in Manitoba for the past 10 years. Before that, he started the Out-Spokin' bicycling ministry of the Mennonite Church. Lakewood Retreat is operated by Mennonites in Florida. Its current director is Carl Brown.



Mennonite history bike tour planned. *Registrations are coming in for the May 20-June 10 Mennonite History Bike Tour of Europe. Sponsored by TourMagination and Hesston College, the tour will be directed by Jan Gleysteen of Scottdale, Pa., and Dick Rempel of Hesston, Kans. "The 1985 tour contains large sections of new itinerary covering areas not visited on TourMagination tours before," said Gleysteen. College credit is available for the experience. More information can be obtained from Hesston College, Hesston, KS 67062.*



Robert King is the new administrator of Conestoga Christian School, a parent-run Mennonite school in Morgantown, Pa., for some 200 students in kindergarten through 12th grade. King is a Conservative Baptist whose four children attend Conestoga Mennonite Church. Changes currently underway at the 33-year-old school include curriculum improvement, accreditation, and a new building for the new high school program.

Roy Koch began serving as interim pastor of South Union Mennonite Church, West Liberty, Ohio, on Feb. 24. He will continue through June 30.

New members by baptism and confession of faith: *South Union, West Liberty, Ohio:* Rick Rupp, Sara Stuckey, Alissa Yoder, Debbie Yoder, Denise Hartzler, and Mark Hostetler. *Trinity, Glendale, Ariz.:* Chris Olsen. *Salem, Tofield, Alta.:* Derek Sitler and Keith Yoder by baptism and Reid Fisher by confession of faith. *Wayside Chapel, Pedro, Ohio:* Steve Shaffer and James Collins by baptism and Connie Evans and Josephine Wills by confession of faith. *Hawkesville, Ont.:* Moira Somers by baptism and Christine Loeppe Knarr by confession of faith. *Oak Grove, West Liberty, Ohio:* Scott King, Tony King, Andrea Leichty, Brenda Yoder, and Tim Yoder by baptism and Kurt King and Melissa King by confession of faith. *East Union, Kalona, Iowa:* Sonya Blosser, Jeremy Brenneman, Jill Erb, Timothy Kauffman, Lynford Knepp, Chad Miller, Cathy Schwartz, Dennis Showalter, Tonya Stoltzfus, Jeffrey Yoder, Julie Yoder, and Warren Yoder. *South Colon, Burr Oak, Mich.:* David and Debbie Galinis, Rodney and Donna Baird, Tod and Monica Chapman, Wilma Pelfrey, Dan and Mary Rosenberry, Ron and Margaret Robinson, Clyde and Beverly Miller, Tim and Kathy Swan, and Richard and Ireta Zehr.

Change of address: *John Koppenhaver* from Streetsboro, Ohio, to Box 5000, Hesston, KS 67062. *David Z. Weaver,* from Atmore, Ala., to 288 E. Olive Rd., Apt. 16-A, Pensacola, FL 32514; phone; (904) 477-1084.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Eash, Kenneth and Marlene (Swartzentruber), Goshen, Ind., second child, first son, Austin Zachary, Jan. 25.

Ernst, Leonard and Grace (Gingerich), Colorado Springs, Colo., second son, Kevin Michael, Feb. 9

Fisher, Jesse and Mala (Ryle), Newport News, Va., second son, Seth Carlton, Feb. 6.

Goertzen, Nelson and Beverly Ann (Brunner), Hesston, Kan., first child, Tyler Paul, Jan. 30.

Halteman, Dale and Vicki (Damiani), Woxall, Pa., first child, Alana Lynn, Feb. 13.

Hochstetler, Ritch and Charlotte (Bauman), Goshen, Ind., first child, Leslie Nicole, Feb. 13.

Johnson, Clifford and Shelia (Felder), Shipshewana, Ind., third daughter, Heather Nichole, Jan. 7.

Johnson, Paul and Mary, Monument, Colo., first child, Kira Marie, Nov. 8.

Johnson Shenk, Ken and Natalie, Tokyo, Japan, first child, Jay, Feb. 20.

Layman, Brian and Jenni (Hershberger), Mio, Mich., first child, Heidi Marie, Feb. 12.

Metzler, Gerald and Doris (Eby), Christiana, Pa., fourth child, second son, John Karl, Feb. 5.

Nice, David and Connie, Foster, Ore., first child, Aaron David, Feb. 6.

Ogden, Gene and Clara Jo (Dais), Morton, Ill., second child, first daughter, Alicia Marie, Jan. 30.

Rempel, Vernon and Marilyn (Miller), South Bend, Ind., first child, Jess W., Feb. 9.

Roth, Bill and Mary (Fuller), Bright, Ont., second daughter, Leah Justine, Jan. 11.

Schurter, John and Holly (Grimm), Tremont, Ill., eighth child, fourth son, John, Jr., Jan. 10.

Shantz, Kim and Sheryl (Janzen), Chandler, Ariz., second daughter, Tina Susanne, Feb. 8.

Van Houwe, David and Becky (Roth), Coralville, Iowa, first child, Jonathan David, Feb. 11.

Weldy, Dennis and Betty (Witmer), Goshen, Ind., second son, Jeffrey Dean, Feb. 10.

Wenger-Keller, David C. and Annie E., South Point, Ohio, second daughter, Anna Kathryn, Feb. 1.

Yoder, Larry and Mandy (Delagrange), Venice, Fla., second child, first daughter, Jennifer Nicole (by adoption), Jan. 3.

Yoder, Lavern and Deborah (Yoder), Sugarcreek, Ohio, first and second children, Chad Christopher and Brad Michael, Feb. 5.

Yoder, Marlin and Eloise (Yoder), Millersburg, Ohio, first child, Randy Lynn, Jan. 8.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Anders-Gross. D. Philip Anders, Elroy, Pa., Franconia cong., and Beverly Ann Gross, Souderton, Pa., Blooming Glen cong., by Mark M. Derstine and Earl Anders, Jr., Feb. 23.

Rodgers-Smucker. Robert Duane Rodgers, Whitestone cong., Hesston, Kans., and Jean Rae Smucker, Covenant Church, Hesston, Kans., by David L. Myers, Feb. 1.

Showalter-Fehr. Jim Showalter, Hutchinson, Kans., South Hutchinson cong., and Carol Fehr, Gretna, Man., Blumenort cong., by Calvin R. King, Feb. 16.

Showalter-Smith. Steve Showalter, Inman, Kans., South Hutchinson cong., and Peggy Smith, Hutchinson, Kan., Baptist Church, by Calvin R. King, Jan. 31.

Stoltzfus-Schafer. Dale Stoltzfus, Goshen, Ind., Chestnut Hill cong. (Columbia, Pa.), and Beth Schafer, Lakeville, Ind., by Del and Charlotte Glick, Feb. 16.

OBITUARIES

Amstutz, Hulda, daughter of John L. and Barbara (Schantz) Amstutz, was born at Kidron, Ohio, July 17, 1893; died at the Wooster (Ohio) Community Hospital on Feb. 11, 1985; aged 91 y. Surviving is one sister (Mrs. Martha Sommer). She was preceded in death by 4 brothers (Henry, Levi, Frank, and John), and one sister (Susan—Mrs. Cornelius Sprunger). She was a member of the Kidron Mennonite Church. A memorial service was held at her home at Kidron on Feb. 13, in charge of Ralph Hill and Bill Detweiler; interment in Salem Mennonite Church Cemetery.

Barkey, Dola, daughter of Jerry and Lydia (Stutzman) Mast, was born at Arthur, Ill., Jan. 12, 1897; died of a stroke and complications at Wakarusa, Ind., Jan. 29, 1985; aged 88 y. On June 16, 1917, she was married to Elmer H. Barkey, who survives. Also surviving are 3 daughters (Mildred—Mrs. Charles Eby, Opal—Mrs. Ralph Gunden, and Fern—Mrs. Ansel Henderson), 13 grandchildren, 24 great-grandchildren, and 3 great-great-grandchildren. She was preceded in death by 3 sisters and 5 brothers. She was a member of Olive Mennonite Church, where funeral services were held on Jan. 31, in charge of Arnold Roth and Phil Helmuth; interment in Olive Cemetery.

Fetterolf, Elizabeth, daughter of Charles and Annie Baker, was born in Norristown, Pa., Mar. 26, 1912; died at Grandview Hospital, Sellersville, Pa., Feb. 12, 1985; aged 72 y. On Aug. 11, 1937, she was married to Paul Fetterolf, who died on Jan. 25, 1982. Surviving on 2 sons (Paul and David) and one daughter (Betty Ann Doty). She was a member of Line Lexington Mennonite Church. Funeral services were held at Lansdale, Pa., Feb. 15, in charge of Kenneth Seitz and Omer King; interment in Line Lexington Mennonite Cemetery.

Groff, Norman, son of Allan and Gilda (Saltzberry) Groff, was born in Kitchener, Ont., Apr. 25, 1919; died of cancer at Kitchener, Ont., Feb. 11, 1985; aged 65 y. Surviving are one brother (Kenneth) and 2 sisters (Doris Adye-White and Luella Boyle). He was a member of Elmira Mennonite Church, where funeral services were held on Feb. 13, in charge of Ray Brubacher and Ken Bechtel; interment in Elmira Cemetery.

Hershberger, Alma, daughter of Emanuel and Lucinda (Stutzman) Hershberger, was born in Walnut Creek Twp., Ohio, July 17, 1891; died of Alzheimer's disease at Walnut Hills Nursing Home on Jan. 25, 1985; aged 93 y. She was a member of Walnut Creek Mennonite Church, where funeral services were held on Jan. 28, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Hostetter, Marion H., son of David S. and Emma B. (Zook) Hostetler, was born in Logan Co., Ohio, Nov. 8, 1895; died at Green Hills Center, West Liberty, Ohio, Feb. 3, 1985; aged 89 y. On Apr. 25, 1917, he was married to Imo C. Hoffman, who died on Dec. 6, 1954. On June 1, 1956, he was married to Dorothy Detweiler, who survives. Also surviving are 6 sons (Roger M., Robert D., Karl H., Joe D., J. Russell, and Charles W.), 2 daughters (Lois M. Pyle and Clarabel—Mrs. Harley Plank), 17 grandchildren, 24 great-grandchildren, one great-great-grandchild, and one sister (Mildred Wren). He was preceded in death by a son, a grandson, and a brother. He was a member of South Union Mennonite Church, where funeral services were held on Feb. 8, in charge of Howard S. Schmitt and B. Frank Byler; interment in South Union Church cemetery.

Martin, William K., son of Nathaniel S. and Fannie (Kurtz) Martin, was born in East Earl Twp., Pa., Aug. 14, 1914; died at Elizabethtown, Pa., Jan. 13, 1985; aged 70 y. On Dec. 2, 1937, he was married to Sara E. Brubaker, who survives. Also surviving are 5 sons (Richard B., George B., Mark B., Fred B., and John B.), 2 daughters (Sara Ann—Mrs. James E. Keener and Orpha B.), 17 grandchildren, 3 sisters (Emma K., Ruth K., and Frances K.—Mrs. Ralph Buckwalter), and 4 brothers (Jacob K., Samuel K., Amos K., and Nathaniel K.). He was preceded in death by one son (Joel B.). He was a member of Good's Mennonite Church, where funeral services were held on Jan. 16, in charge of Enos Martin and Walter L. Keener; interment in Good's Cemetery.

Miller, Andrew J., was born in Ohio, Mar. 29, 1895; died at Northwoods Manor, Escanaba, Mich., Jan. 27, 1985; aged 89 y. He was married to Mary Yoder, who died in 1967. Surviving are 2 daughters (Louella—Mrs. George Maniaci and Esther—Mrs. Paul Stauffer), one son (Earl J. Miller), 10 grandchildren, 5 great-grandchildren, 3 sisters (Anna—Mrs. John Miller, Mary—Mrs. Delbert Stutzman, and Mrs. Lovina Miller), and 2 brothers (John J. and William J.). He was preceded in death by 2 brothers (David and Moses), 3 sisters (Sarah, Emma, and Fannie), and 2 grandchildren. He served as deacon at the Olive Mennonite Church where he was ordained in 1933. He was a member of Olive Mennonite Church, where funeral services were held on Jan. 30, in charge of Phil Helmuth and J. C. Wenger; interment in the church cemetery.

Miller, Menno E., son of David Z. and Susie (Ebersole) Miller, was born in Dauphin Co., Pa., Aug. 7, 1906; died of a stroke at Millersville, Pa., Jan. 30, 1985; aged 78 y. On June 15, 1935, he was married to Hazel Stauffer, who survives. Also surviving are 2 daughters (Lois—Mrs. Kenneth Fahnestock and Linda—Mrs. J. C. Black), 5 grandchildren, 4 brothers (David, Ira, Martin, and Samuel), and one sister (Elizabeth—Mrs. John Longenecker). He was preceded in death by one daughter (La Von) and 2 sisters (Edith and Sue). He was a member of Millersville Mennonite Church, where funeral services were held on Feb. 2, in charge of Abram Charles and J. Herbert Fisher; interment in Millersville Cemetery.

Shantz, Gladys, daughter of George and Melinda Weber, was born on Nov. 30, 1910; died at K-W Hospital, Kitchener, Ont., Jan. 30, 1985; aged 74 y. She was married to Roy Shantz, who died on Dec. 8, 1978. Surviving is one foster daughter (Phyllis Blize) and 4 sisters (Mrs. Vera Snider, Mabel—Mrs. Clayton Siebert, Edna—Mrs. Edgar Martin, and Mildred—Mrs. Vernon Bearinger). She was a member of First Mennonite Church, where funeral services were held on Feb. 2, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Stahly, Paul D., son of Harve and Nellie (McGowen) Stahly, was born at Nappanee, Ind., July 10, 1912; died of heart failure at Sarasota (Fla.) Memorial Hospital on Jan. 24, 1985; aged 72 y. On Oct. 7, 1934, he was married to Ruth Simmons, who survives. Also surviving are 3 daughters (Esther—Mrs. Leon Farmwald, Ruth—Mrs. David Weldy, and Darlene—Mrs. Mark Weaver), one stepdaughter (Joyce—Mrs. Neva McCarty), one son (P. Devon Stahly), one stepson (Gary Simmons), 8 grandchildren, several stepgrandchildren, and 3 brothers (Ward, Ralph, and Lamar). He was a member of North Main Street Mennonite Church, where funeral services were held on Jan. 28, in charge of John C. King and Ralph Stahly; interment in Union Center Cemetery.

Stutzman, Levi L., son of Levi and Lizzie (Schrock) Stutzman, was born in Lagrange Co., Ind., Oct. 17, 1905; died of a heart attack at Goshen General Hospital on Feb. 3, 1985; aged 79 y. On Feb. 12, 1931, he was married to Katie Bontreger, who survives. Also surviving are 6 sons (Leon, Vernon, Ray, Melvin, Elmer, and Glenn), 21 grandchildren, 7 great-grandchildren, 3 brothers (Jerry, Henry, and Joseph), and 5 sisters (Rachel Schrock, Katie Yoder, Sarah Yoder, Gertie Yoder, and Lena Fry). He was preceded in death by one son (LeRoy), one brother, and 3 sisters. He was a member of Forks Mennonite Church, where funeral services were held on Feb. 6, in charge of Vernon E. Bontreger and Clarence Sink; interment in Clinton Union Cemetery.

CALENDAR

Western Ontario and Ontario, Quebec joint conference, Mar. 15-17
Spring Spiritual Emphasis Week, EMC, Harrisonburg, Va., Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, EMC, Harrisonburg, Va., Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
Symposium on Developmental Disabilities, Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 13
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 28
Afro-American Mennonite Association board of directors, New York, May 2-4
Rocky Mountain Conference, Colorado Springs, Colo., May 3-5
Franconia Conference, Franconia, Pa., May 4
Gulf States Fellowship spring conference, Pine Lake Camp, Meridian, Miss., May 4-5
Mennonite Mutual Aid board of directors, Goshen, Ind., May 9-10
Mennonite Board of Education board of directors, May 10-11
Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

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ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Christians rediscover Lenten season; observance centers on today's themes

When she was growing up, Anita Connelly of Covington, Ky., observed the Christian season of Lent each year "by not eating candy." This year, Connelly is observing Lent by participating in an ecumenical worship service where people will make "an offering of letters" in support of U.S. emergency food aid to Africa. The letters will then be forwarded to members of Congress. The service will be part of nationwide Lenten observances initiated by the ecumenical Christian anti-hunger lobby, Bread for the World. It is an example of the different and creative ways in which people these days are observing the ancient season of Lent, the 40-day period preceding Easter. Almost gone are the days when church members thought of Lent primarily as a time to deprive themselves of something as penance for sins and wrongdoings. Today, people are more likely to use Lent as an opportunity to renew their faith and take positive action to follow the example of Jesus.

Ockenga, evangelical leader, dead at 79

Harold Ockenga, a leading New England preacher who helped found evangelical seminaries, organizations, and periodicals, died of cancer on Feb. 8 at the age of 79. He was ordained to the Presbyterian ministry in 1931, but became a Congregationalist after he assumed the pastorate of the historic Park Street Church in Boston in 1936, a pulpit he occupied for 33 years. Ockenga was a founder of National Association of Evangelicals, Fuller Theological Seminary, and *Christianity Today* magazine. He served as president of Fuller Seminary and of Gordon-Conwell Theological Seminary.

Reagan faulted for using Bible passage out of context

President Reagan has been faulted by several theologians and Scripture scholars for taking a Bible passage out of context to justify his military budget. On two occasions on Feb. 4, Reagan quoted a parable of Jesus in Luke 14 to justify his reluctance to cut the defense budget. Meeting with a group of business and trade representatives in the White House, Reagan said, "You might be interested to know that the Scriptures are on our side in this—Luke 14:31, in which Jesus, in talking to the disciples, spoke about a king who might be contemplating going to war against another king with his 10,000 men, but he sits down and counsels how good he's going to do against the other fellow's 20,000, and then says he may have to send a delegation to talk peace terms." After relating the parable, the president said, "I don't think we ever want to be in a position of only being half as strong and having to send a delegation to negotiate, under those circumstances, peace terms with the Soviet Union." Later in the day, Reagan gave the same Bible reference in his address to the National Religious Broadcasters convention. David Adams, professor of New Testament at Princeton Theological Seminary, said the passage "advocates self-examination on the part of Jesus' followers, not military parity as a condition for negotiation." Richard John Neuhaus, the Lutheran minister who is director of the neoconservative Center on Religion and Society in New York, said the president "would be well-advised to make the argument for his military budget and strategies on the basis of public reasoning, rather than invoking dubious biblical authority."

NRB convention features as much politics as religion

The annual convention of the National Religious Broadcasters in February demonstrated its emergence as an important vehicle for influencing the American political scene as well as the large evangelical Christian community. Once a small, low-profile fraternal gathering of Bible-thumping radio preachers, the convention now consistently attracts world political and religious figures, and countless others seeking to make an impact on the public. This year, the annual meeting drew more than 4,000 people. "I see the convention as really a setting of the Christian agenda of the year," said Ben Armstrong, executive director of the NRB, an association of 1,100 radio and television operations which make up 80 percent of the nation's religious broadcasters. "We get leaders together to set the priorities—whether it's school prayer, abortion, or whatever," he added. For the fourth consecutive year, President Reagan came before the audience to seek support for his proposed cuts in social welfare programs and increases in military spending.

Pastor, 'superhero' to children, two others gunned down in church

A man who had complained about the practice of having schoolgirls read Scripture at Mass is accused of shooting and killing the pastor, lay minister, and custodian of St. Patrick's Catholic Church in Onalaska, Wis. Father John Rossiter, 64, was shot in the back of the head as he knelt before the altar, saying his usual prayers after morning Mass on Feb. 7. Church lay minister and volunteer Ferdinand Roth was then slain in the sacristy before the gunman went into the church basement and killed custodian William Hammes. About 230 pupils from the parish elementary school had attended the Mass and were back in the school next door when the shooting began. Police arrested Bryan Stanley, 29, several blocks from the church carrying a 12-gauge shotgun. Sister Rose Phalin, principal of St. Patrick's School, said the man approached Father Rossiter before the morning Mass and "objected to the fact that Father was allowing the girls to do the reading at the Mass." Father Rossiter was considered a "superhero" by the children, one of their teachers said.

'Dragonraid' marketed as alternative to 'Dungeons & Dragons'

"Send Your Teenager on a Dragonraid," says the full-page, four-color ad that has appeared in many evangelical magazines. Another ad features a drawing of a huge, fierce-looking dragon and a small, courageous warrior ready to battle it with an illuminated sword. The ad asks, "What on earth is Dragonraid?" According to its creator, Dick Wulf, Dragonraid is "a discipleship program in game form." It wasn't originally designed as a Christian alternative to Dungeons & Dragons, he said, "but the Lord has decided to use it to get kids off D & D." Dungeons & Dragons is a popular and controversial role-playing game. It has been denounced by fundamentalist Christians and the National Coalition on Television Violence for allegedly promoting violence and the occult.

Amish continue to battle rule requiring buggy reflectors

Three Amish men who were ticketed for refusing to hang orange triangle warning signs on the back of their horse-drawn buggies, in 1978, have taken their case to the Michigan Court of Appeals. Their attorneys said the case raises the question of whether their constitutional right to free exercise of religion was violated. The men were acquitted in 1980 in circuit court, but that was reversed recently, and the case was remanded to district court for sentencing. Gladwin County Circuit Judge Raymond King said the defendants had objected to the signs because their religion dictates that they place their trust in God for their safety, rather than in human devices.

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We bought a tractor from Charles City, Iowa

"The reason people aren't at work building tractors is that interest rates are too high for farmers to buy tractors. And interest rates are too high because of military spending,"—Arvid Dixen in The Lutheran Standard, *Feb. 15, 1985.*

Over the hump of the dirty thirties, my father and my uncle bought a new tractor—together. It was a major event in our family and when my uncle first brought it the two miles from his farm to ours, we went out to see its arrival. The tractor had been made in Charles City, Iowa.

I thought of that tractor when I read Arvid Dixen's article "Silent Screams" in *The Lutheran Standard.* Arvid Dixen is pastor of Messiah Lutheran Church in Charles City, Iowa. Today there are poor people in Charles City, Iowa. There must be for Arvid Dixen to be so well informed about the plight of the poor. Take Mike, for example: "The president said we're better off than we were three years ago. Three years ago I was making $11.28 an hour. Now I haven't had any work for two years."

Or Jack. "Jack said, 'I cleaned out a chimney yesterday and made $12.' The others in the group said, 'All right' and 'You can't complain about that.'

" 'For a lousy $12,' I thought. They were acting as if Jack had won the lottery. I'm angry. The president proposes sending millions to an oppressive Central American government. Meanwhile, Jack, a decent man, buys a little more time with his $12."

Arvid Dixen offers no neat solution to the problems of the poor. His concern seems to be rather to gain sympathy and respect for those who have been tossed aside by the economic system and to express his own unhappiness at the wrongheaded policies which have helped to bring on their problems.

There is debate in the U.S. over what shall be done for those in need with the budget director set on getting some groups off the dole. But every group identified has its own defenses and even the director's own mother complained. Such debates give me ambivalent feelings. There is a sense in which we all are on the government dole and none so much as defense contractors and retired generals and members of Congress. Accordingly we do well to protest when persons with recognized disabilities or single-parent mothers of small children have their government support cut off.

At the same time it is worth remembering that Mennonites have in our tradition the old-fashioned skill of coping. We have not expected to be taken care of, but to care for ourselves, given a reasonable opportunity.

While we continue to call for justice for the poor and all the oppressed, we may at the same time give attention to our tradition of coping and ask whether (1) it is in danger of being lost, and (2) whether it can be taught.

Modern society rests on the principle of specialization. Specialization means that some people have lost the basic skills required in coping: the skills required to provide food and shelter. These are the persons who get caught when the economy turns sour or changes quickly.

What if everyone had access to enough land to raise their own food, as in the biblical vision of prosperity, with "every man under his vine and under his fig tree"? (1 Kings 4:25). Most agree that this is not possible. There wouldn't be enough land. I thought so too until I heard about John Jeavons, an intensive gardener in California who claims that his methods "will yield a nutritionally complete human diet on just 700 square feet of land." And that it is possible to receive a "reasonable income . . . from as little as one eighth of an acre."

These startling tidbits are from "The Call to Dig" by J. Tevere MacFayden in *Horticulture* magazine, March 1985. Jeavons' garden in northern California is not on a lowland plain with rich, deep topsoil, but on land so hilly, he wears cleated boots to work in it. He is raising food on raised garden beds *dug by hand.* Jeavons' gardening, says MacFayden, "is gardening informed by a deep and powerful philosophical purpose. John Jeavons is out to change the world, and he's starting in his own backyard."

New ideas, it seems, arise in California and are borne across the country as if on the prevailing westerlies. Yet some of these ideas will be important and should be considered. If John Jeavons thinks that a farmer can make a living on one-eighth acre, either he is mightily confused or there is something that the rest of us have overlooked.

The point I gather from the Jeavons story—and I am able to tell too little of it here to illustrate well—is that the search for alternatives should be pursued. We should not assume that the way we are working and living is the only way or even the best.

Truly many other factors influence the production of food than methods alone. Tim Lind told the Mennonite Central Committee annual meeting that African farmers can do quite well at raising food if they aren't plagued by wars. (A similar problem to that of the Charles City tractor makers.)

But if there are more efficient ways to provide our daily food than what are being used, we ought to look for them. Not for ourselves alone, but as Jeavons says, to change the world. Jeavons' basic message is contained, I'm told, in his book *How to Grow More Vegetables Than You Ever Thought Possible on Less Land Than You Can Imagine* (Ten Speed Press, paper, $5.95). I intend to look for it.—*Daniel Hertzler*

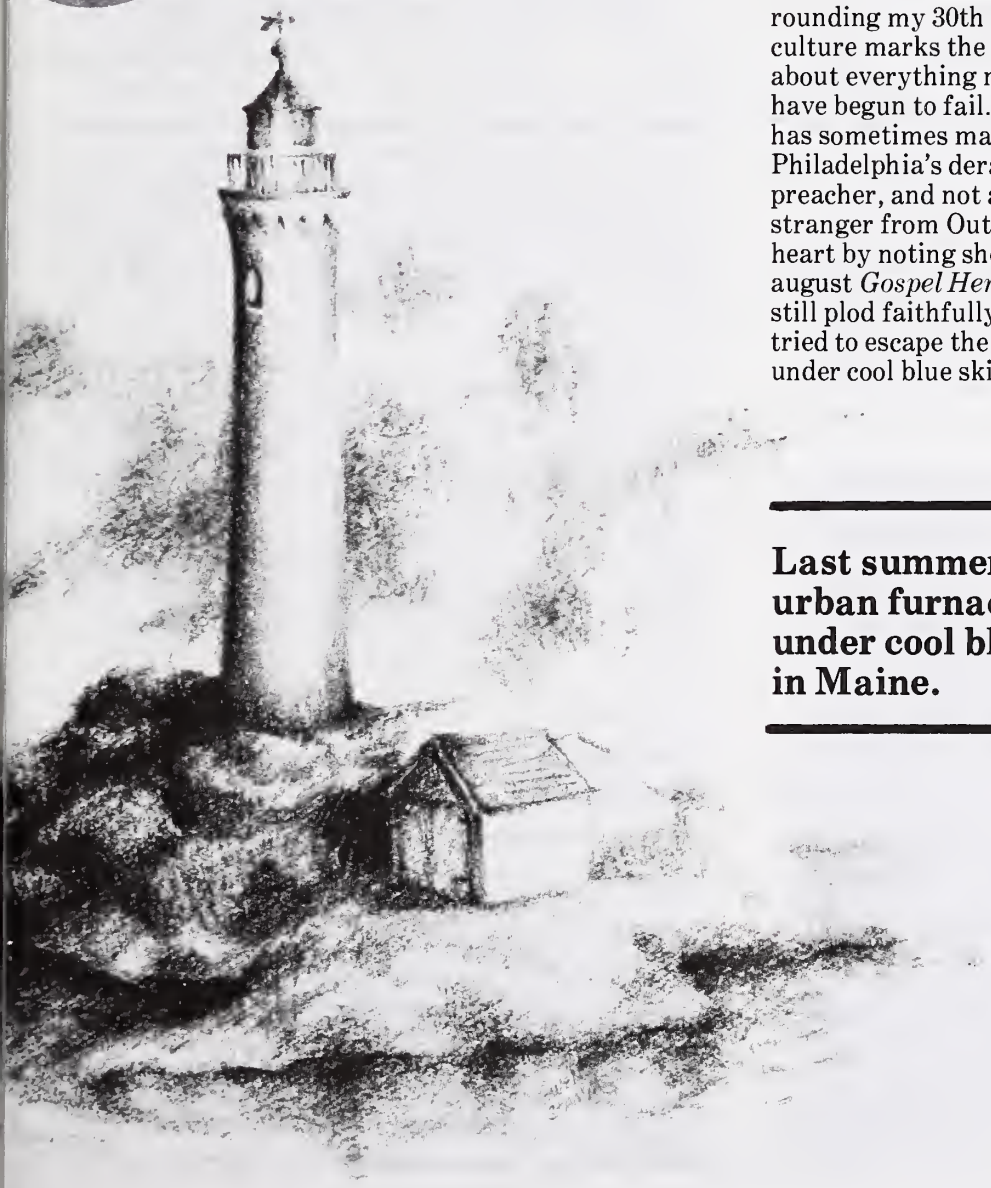
March 19, 1985

GOSPEL HERALD

The cross, Philippians 2, and age 30

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by Michael A. King



Reflecting on Philippians in preparation for Easter and Ames 85 (Part I)

During my twenties I avoided suffering in three ways. I skirted the pain of facing my dependence on people and forces beyond my control and understanding by seeing myself as autonomous—able to travel through life as a self-sufficient cowboy. I fought the fear that I had never grown beyond the shy and insignificant boy I often felt myself to be by becoming a preacher and writer. I ran from the occasional boredom, depression, and other odds and ends of pain that slipped through such barriers by pursuing the pleasure of music, books, parties, movies, and—especially—trips to Maine.

It is no coincidence, I think, that in the months surrounding my 30th birthday (the birthday which in our culture marks the death of youth, idealism, and just about everything nice), my pain-avoidance mechanisms have begun to fail. My heedless exercise of autonomy has sometimes made my life resemble one of Philadelphia's derailing SEPTA trains. I have become a preacher, and not a bad one. Once in a while some stranger from Outer Mongolia warms the cockles of my heart by noting she has read an article of mine in the august *Gospel Herald.* Yet my fears of insignificance still plod faithfully along beside me. And last summer I tried to escape the urban furnace by pursuing pleasure under cool blue skies beside the sea in Maine, and either

Last summer I tried to escape the urban furnace by pursuing pleasure under cool blue skies beside the sea in Maine.

twisted through the heat at night or trudged through each day's unceasing drizzle.

I recognize myself in Neill Q. Hamilton's description of that stage of Christian maturation in which "The cross challenges the favorite forms of . . . illusion. . . . Selves formed in the service of these illusions must suffer a psychic death of disillusionment before new selves may be formed in the service of the fresh realities God holds out to us in the phase of the Christian life that follows" *(Maturing in the Christian Life*, The Geneva Press, 1984, p. 74).

Paul indicts barriers. As the cross hangs heavy in my thoughts, I encounter with new respect the words of the apostle Paul preserved in a letter he wrote to a congregation which was among his favorites because it was the first he established in Europe and stood by him faithfully over the years. No one is sure where and when Paul wrote this letter to the Philippians, but it was

In the months surrounding my 30th birthday, my pain-avoidance mechanisms have begun to fail.

possibly his last one, written in Rome as he sat in prison awaiting trial and probable death.

If so, Paul would have been writing while an anti-Christian mood that would culminate in Emperor Nero's venomous massacre of countless Christians was beginning to sweep over Rome. Even if one concludes Paul was writing at an earlier date and from Ephesus or Caesarea, that he was in prison and feared for his life seems certain. Yet nowhere does he erect barriers such as mine against pain.

As Paul moves through the first chapter of Philippians, he instead indicts such barriers. His is no autonomous self but one entirely dependent on God through Jesus Christ. Preaching Christ to transcend insignificance can turn demonic, becoming "selfish ambition" (1:17, NIV). Rather than escaping prison drudgery through pursuing whatever meager pleasures his cell might yield, Paul rejoices that his imprisonment has "really served to advance the gospel" (1:12) and fearlessly cries, "For to me, to live is Christ and to die is gain" (1:21).

In chapter 2, Paul pushes on to the core of his letter, to that great archetypal hymn of crucifixion and exaltation which may have been used for worship by Christians of the day and whose melody must have kept the hearts of Paul and his fellow Christians from breaking as they confronted the possibility of dying for their faith. Paul commends the hymn to his friends at Philippi as the secret for facing life honestly rather than hiding from its pain under illusions that crumble. He says:

Your attitude should be the same as that of Christ Jesus:
Who, being in very nature God,
did not consider equality with God
something to be grasped,
but made himself nothing,
taking the very nature of a servant,
being made in human likeness.
And being found in appearance as a man,
he humbled himself
and became obedient to death—
even death on a cross!
—Philippians 2:5-8 (NIV)

The crucifixion archetype. Christ, regarded in this hymn as having always had the nature of God, this being so strongly asserted that it can almost be understood to say that he *was* God, did not see this as a privilege to be used for his own pleasure or advancement but as a fortune to be spent on others. There is deep mystery here. Who can say exactly what it means for one to be "in very nature God" and then to sacrifice its prerogatives? Yet perhaps it can be said, though tentatively and haltingly, that this hymn is a keyhole through which can be seen hints of what is in the room which is reality, and that at the center of the room there dwells loving sacrifice. Virginia Stem Owens says: "Life without sacrifice . . . is an abomination. Never to give oneself up, always to hoard and protect. Without heat constantly being given up and taken in, this world would grind to a halt of absolute zero temperature. . . . Elementary particles must suffer a continual state of dissolution and regrouping. Trees, in order to live, must suck up soil and exhale air. Our jellied corpses melt into meadow rue. All dying does somebody good. The meanest miser must unclench his fist and unfold it, one day, in a flower" *(And the Trees Clap Their Hands*, William B. Eerdmans, 1983, p. 144).

This notion of sacrifice as the heartbeat of the universe is a mystical yet also a practical one, because Jesus' sacrifice appears to have included the relinquishing of autonomy, ministry to gain glory, and the pursuit of pleasure.

Jesus, this man possessing the nature of God, did not trumpet his autonomous self but gave himself to God and "became obedient unto death." His example may say something to a world often infatuated with au-

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tonomy. After World War II, for example, some theologians suggested humanity had outgrown dependence on God. Dietrich Bonhoeffer, in his *Letters and Papers from Prison,* helped pave the way by speculating that in the increasing secularization of society the world was coming of age. During the 1960s, Harvey Cox's *The Secular City* and John A. T. Robinson's *Honest to God* were symbols of a growing trend in this direction that prompted *Time* to ask on a famous cover, "Is God Dead?" This approach did help Christians grow beyond that sick clinging to God which blocks the mature exercise of those human powers which must come, after all, from God.

But even as it highlighted the healthy aspects of autonomy, I suspect it may also (if such a humble, barely trained theologian as myself dare make such a judgment) have unconsciously skirted the cross by flirting with the illusion that human beings are fully capable of running the world on their own. Now, as the nuclear threat hangs ever more heavily in the air, Harvey Cox's most recent book, which attempts to come to grips with the limits of secularization and autonomy, is called *Religion in the Secular City.*

Once we give up our illusion of autonomy, we may find our dependencies and vulnerabilities enclosed in the tender arms of God and friends.

Jesus also refused to engage in self-glorifying ministry. He took on the nature of a *doulos,* which is Greek for "slave" and implies identification with the very dregs of society. There may be a message here for me and the congregation I help pastor, as we listen to the applause sometimes heaped upon the congregation's recent growth. Such applause is enjoyable but also worrisome. As our growth proceeds and the church growth movement spreads across the Mennonite Church, what are the deepest levels of motivation impelling it?

Numerical growth can be good, but to the extent that it is motivated by insecurity and fear of insignificance, it should come as no surprise if someday the fervor for growth leaves only emptiness in its wake. When success as the world judges it arrives, eventually only the ashes of burned illusion remain. Truly successful ministry may find itself despised for offering illegal refuge to Salvadoran aliens, controversial sanctuary to homosexuals, or trying, like the Fellowship of Concerned Mennonites, to call the church back from such apostasy as the former two examples may represent.

The pursuit of pleasure figures nowhere in the hymn. Given Jesus' inability to escape suffering by preening over his autonomous self or getting the *Gospel Herald* editor to publish him, one would expect the hymn to erupt into commercial jingles. Somewhere the bliss of squeezing soft Charmin or the gentle pleasure of a stewardess to stroke his troubled brow as he flies off to escape life's woes in Jamaica, his new island home, should appear to leaven the austerity of Jesus' march toward death.

But they don't. For Jesus and for the Paul who shares his hymn and for us there are no detours around the cross. There are no fail-safe barriers against pain. "Life," says M. Scott Peck in *The Road Less Traveled* (Simon and Schuster, 1978, p. 15), "is difficult." I first read those words in Maine as I tried to escape their truth. Life, to take into account Paul's witness to the Christ who suffered, is crucifixion.

Terror yields to joy. It is not until we accept that awful truth that its terror can yield to joy. With acceptance, joy trembles near. Once we give up our illusion of autonomy, we may find our dependencies and vulnerabilities enclosed in the tender arms of God and friends.

Once we give up using our various ministries to hold our demons back, we may find there is a peculiar power to be found in ministry engaged in for Jesus' sake. We may be seized by a power that turns cold prison walls into missionary tools and, almost without our noticing, at last fills the void of aching insecurity.

Once I allowed the dream of Maine's cool blue sky to die I sat on rocks beside the sea, enfolded in the rain and fog. I found there was beauty in the water trickling down my face and the foghorns crying in the distance to remind me that, even in a world where waves pound jagged rocks, there are people who care enough about each other's safety to warn of danger.

And when Jesus, leading the way for all of us, did not grasp at equality with God, became like a slave and was obedient even to death on a cross, this is what happened: God raised Jesus from slave to Lord, so that at his name "every knee should bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (2:9-11, NIV).

Awesome grace

After death in life again,
I struggled on with yearning will,
holding faith in hope not seen—
blinded often by storms of sand,
body staggered by wilderness thirst . . .

until, passed emptiness of mind
and human senses, ego-striving
ceased. At last relinquishment of
death in life to Life itself
began to roll away the stone.

In fullness of third day revealed, though
unbidden, unheralded, undeserved,
the Christ came forth in me, for touching
with accepting love, each other
sojourner on this earth-road.

—Emily Sargent Councilman

Substitute faith

by Katie Funk Wiebe

I sit here contemplating that strange powdery substance we stir into our coffee to whiten it—cream substitute. Still stranger is the fact that coffee-drinkers accept it and other substitutes gladly, even asking for it, strewing little envelopes and plastic containers around them like empty hulls. Few people expect real cream anymore.

Do substitutes also satisfy in the spiritual life as readily? What whiteners do we reach for here?

Years ago preachers denounced backsliders with volume and vigor. Today some Christians slouch down and slide out from a strong connection with Christ and the church, but no one gets too upset. I think it's because the substitute such people use looks like the real thing. And they no longer expect the real thing.

They still think they've got the genuine thing and so does everyone else. They're still attending church regularly, doing all the regular things expected of them, but the vigor of faith isn't there.

I think sentimentality, or emotion without action, eagerly substitutes for faith for some people. They relax in the "loving arms of Jesus" to sing joyously about the "neat fantastic times" enjoyed with this "neat Jesus."

This approach is cheap and safe. There's no danger of getting involved in tough issues or suddenly speaking out of turn and regretting one's words later on. Sentimental words are always gentle and sweet, and bother or offend no one. Sentiment says: "Too bad about those people dying in those political struggles in the south. We really should do something." And leaves it at that.

The standard for the Christian life becomes the high moments at conferences, workshops, and retreats when one felt near to Jesus. The Christian life is lived by nostalgia, by recollection of the great times one enjoyed years ago when all Christians were loyal attenders at all church services, when people had solid convictions, when giving was overabundant, when people knew what the faith-life was about. But sentiment is like the powdery stuff in my cup; it isn't the real thing.

Fanaticism is another favorite substitute for the faith life. But it's always other people who are fanatical, not us. Life for the fanatic blossoms in only two colors: black and white. Life is therefore fairly simple, and if there are problems, the right solutions can be found quickly and easily.

Fanatics have a platform for doing away with anything they can't accept. They believe utopia is just around the corner if the rest of us would only listen. Compromise is a dirty word and the way to settle matters is by pontificating or by force.

Fanatics are not found only among parents who deny children medical care or who pipe high-pitched tunes to venomous snakes, daring them not to bite. They're among us. Sometimes they resemble us when we step onto our favorite soapbox.

When fanatics speak up, they have the world's best defense for any opinion they proffer, one that can't be refuted: "God told me this," or "This word was given me by the Holy Spirit." Such people are concerned about making the Bible the standard, but instead make themselves, their experience, and their awareness of life as the standard.

However, I think the majority of Christians who use substitutes for the faith life adopt the commonsense way, like Sarah, Abraham's wife, who had her maid bear him a child instead of waiting for God's time. This approach makes the most sense and often saves the most cents.

To the commonsense advocate, it is an impertinence to actually put God first in all of life, for that often confuses issues and upsets the general order. So this person divides life into two big baskets and sorts everything accordingly. Practical issues are decided by common sense, and if, by chance, there are any others, they are referred to the Holy Spirit to decide and to accomplish.

These people insist that church buildings be used only for sacred activities (not for day-care centers or such activities which bring the worldly into the church building) and that more buildings be erected for each new need. Commonsense persons prefer the status quo to change, for change means risk.

They can't agree to using minorities, women, and persons from nonethnic Mennonite backgrounds for responsible positions because "We've never done it that way before." The old ways are trustworthy; the new require going beyond the comfortable commonsense approach.

Yet common sense should not be condemned too much, for it's a human endowment; everyone has it. Also, many institutions have operated by common sense for decades.

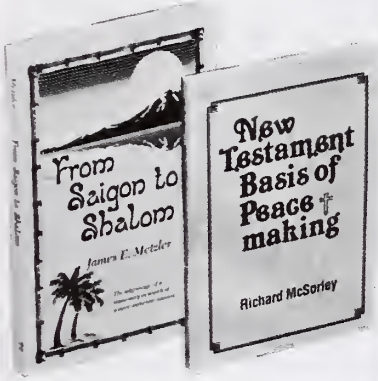
How different would the faith-approach be? Maybe we don't know because we haven't ever really tried it in this generation. We no longer know what it tastes like. So, it's "pass the whitener."

Katie Funk Wiebe, Hillsboro, Kan., is a member of the English Department faculty at Tabor College.

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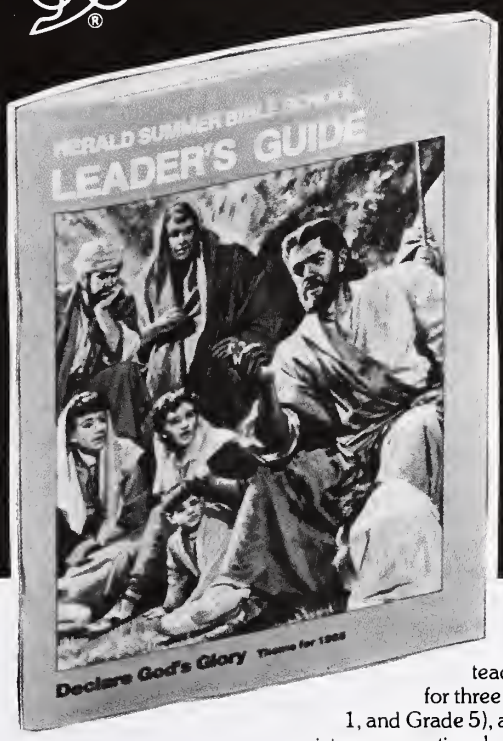
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From those over 80: recalling the birth of *Gospel Herald*

"Do you remember the birth of *Gospel Herald* on April 4, 1908?" That was a question asked by current editor Daniel Hertzler "to those over 80" in the December issue of *Mennonite Church News and Notes* The responses are all being published in *Gospel Herald*. This is part 5.

Ruth E. Yoder, Allensville, Pa.

I remember faintly the *Gospel Witness* and *Herald of Truth*, which came to our home near Kalona, Iowa. I read the *Gospel Herald*—not all, of course, from the beginning. I read the letters from different churches, marriages, and obituaries. I don't believe births were published at that time. If articles were in the *Gospel Herald*, written from our area or by someone I knew, I read them.

I have an extract from a letter written by my father, A. I. Yoder, in 1931. At that time we lived at West Liberty, Ohio, and my father was bishop at the South Union Church.

I think *Gospel Herald* has been in my home ever since I was married, and I have saved many of them, but don't think I have any earlier than 1929.

At this time I read *GH* pretty much from cover to cover and enjoy it. I usually receive it on Monday. The editorials are among the first read, but the rest at my leisure. The *Gospel Herald* has been a large part of my life.

C. J. Kurtz, Elverson, Pa.

For over 60 years I have been reading the *Gospel Herald*, sometimes more hurriedly than other times. How much I have read the *Herald* before we were married I am not able to say. At home we were taught to work and did not do much reading.

My good wife was a reader, and she used the tactic that "the money's worth can only be gotten if you read the *Gospel Herald*" to help me read it. I was always interested in people and the reports of the churches and Sunday schools. I may have read these articles before we were married.

At 84 I continue to read the *Herald*, probably the editorial first and second the obituaries. I like to see good articles based on the Scriptures, and I wish for more of them. The *Herald* as I see it has become psychological, philosophical, and institutional. To see the pictures of many makes me sorrowful. Some prominent churchmen look much like clowns.

I remember some of the earliest years when Aaron Loucks and Levi Mumaw came to our church and gave a report of the publication work—their goals and financial needs and request for support.

I am sure that the *Gospel Herald* had a uniting affect on our Mennonite Church over the years. Daniel Kauffman as editor of *Gospel Herald*—the voice of the church—had a strong influence on my life through the late 1920s and 1930s.

What are the marks of spirituality? Do the Scriptures contain nonessential or secondary teachings? The Bible says, "All scripture is given by inspiration of God." Do Mennonites today live as though they believe this?

I am praying for a stronger commitment in giving a biblical direction to the plain teachings of all the Scriptures. I always felt that Daniel Kauffman was a worthy example, even though we know he was human, as we all are. Truly, we need to follow those who have gone before, only as they have followed Christ.

HEAR, HEAR!

In the name of Christ, stop!

Citizens of the United States, as citizens of a democracy, *choose*, whether by silence or assent, to see the Nicaraguan situation from our government's viewpoint and therefore lend our support to U.S. policy as it is conducted in Central America. With that choice, we bear personal responsibility for the consequences of that policy. Or we *choose* to hear the cries of Nicaragua's people and see life through their eyes, even if that leads us to a different perspective than our government asks of us and therefore leads us to different conclusions and actions than those demanded of us.

The essence of power in government is to be able to control the view of reality so that people see the world as the powers want the world to be seen. That's how support for public policy is maintained. To accept the government's view of reality uncritically as the best or the only one is to be enslaved to the powers whose viewpoint is almost always self-serving and often idolatrous.

The Bible makes it clear that the controlling view of reality of the powers is *never* the only one available to us. Jesus Christ offers an alternate vision of reality, an alternate way of seeing a situation; that is to open our eyes in nonviolent love and see through the eyes of the victims of that situation. That choice is always before us. It is a choice between idolatrous enslavement to the controlling powers and true freedom in Christ.

That freedom has fundamentally to do with seeing and living so wholly under the biblical vision that we refuse to be confined to the view of reality of the state. As that vision of Christ becomes real in our lives, we find that we no longer are controlled or intimidated by the demands of the state. It is possible to see where the policies work evil and to be conscious about our choices in relation to the state's demands. This stance allows us always to give our desired ultimate allegiance to God. We may then be authentically subordinate to the state without being enslaved to it.

In light of my faith and my understanding of this situation, my personal testimony is that I am led to a clear and conscientious choice. I must give a firm "yes" to following the vision of Jesus Christ. The counterpart of that "yes," in relation to U.S. policy toward Nicaragua, is to give a public "no. Not in my name and not with my cooperation shall these policies of death be carried out in Central America."

That means to cry out in word and life, "In the name of Christ, stop!" Stop the senseless death-dealing policies that not only squeeze the very lifeblood from our Nicaraguan brothers and sisters but also bleeds our nation's people and churches toward moral and spiritual death.

We are not in a position to solve all of Nicaragua's internal conflicts or heal all her divisions. But please let us do all we can to keep our own government from further opening the wounds.—**Weldon Nisly,** *Cinninnati, Ohio*

Salvation by the blood

In the past months we have been hearing more and more of a modern theology among Mennonites in our area, and I'm sure it isn't limited to Goshen. It concerns the death of Christ and the need for his blood to cleanse us from our sins. Those who believe as I do are considered outdated and old-fashioned. Well, if I'm old-fashioned at 27 years old, then I praise God for it!

There are those in the area that are teaching that the most important thing is to follow Christ's example and live as he did. His death was secondary and not necessary for salvation. I've never taken Bible classes in a college, and I don't know the Scriptures very well, but I do know that without Christ shedding his blood there could be no salvation.

From the beginning of man, when Adam and Eve sinned in the garden of Eden, there had to be a way of covering sin. God cannot tolerate sin, and it is only blood that can cover it. All through the Old Testament the Scriptures tell of the coming Messiah, the spotless Lamb, who would die and be the final sacrifice for man's sins. His death was not symbolic as this new theology teaches. It is the *only* way we can have salvation. It is the *only* way we can come to God.

If the main reason for Christ being here was to set an example of how to live, how is he different from the other prophets? If you just follow Christ's example to gain salvation then you would have salvation through works, and the Bible says that isn't possible. In Romans 3:21-26 it clearly states what I am trying to say. Verse 25: "God presented him [Christ] as a sacrifice of atonement, through faith in his blood." Romans 5:9: "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!"

To say that Christ's dying for us is unnecessary is to remove the center of the Christian's belief. This modern theology talks about how loving God is. I agree—God is very loving. But he is also a very just God. He will punish those who do not come to him through the blood of Christ. Hell is very real and people need to know that without faith in Christ they will spend eternity there.

I hope there are others who are old-fashioned in their beliefs and will speak out against this teaching. It scares me to think how many people won't enter the kingdom of God because of a false teaching that claims you need only follow Christ's example to be saved, rather than believing that he died for you. His whole life pointed to the cross and it is only through his death and resurrection that we can have eternal life with him.

—Mari A. Glick, *Goshen, Ind.*

Good news from the pews

I am hearing the gospel from members of the new congregation I pastor in Chicago. The generous and yet simple response of my brothers and sisters to the needs of Central American refugees is indeed good news. These veterans of inner-city life are showing me how much I rely on my own ministry tools (like theological training, political awareness, global perspectives, and ecumenical networks) and how ineffective these can be at times.

People at Manor Community Church have been sharing their living space, food, and possessions with refugees this last year. Those who have given the most are among those who have the least. Although they spend most of their energy surviving, there is always energy left to help others survive. But we are not joining the sanctuary movement.

Many Salvadoran refugees live in our neighborhood; we do not need a network to find them. They find us. We do not have a building or a history to lend credibility to an effort to gain media attention. Focusing narrowly on one such issue is a luxury we cannot afford with our limited resources.

Public declaration of sanctuary would be redundant to our people—it would be saying, "Let the experts do this right." Bring in speakers, books, newsletters, and additional meetings to tell people to do what they are already doing quietly out of Christian compassion? Becoming aware of legal implications or political issues would not change their actions.

People who are hungry need food. People without a place to live need lodging. People without work need a job. They are responding as Christ would respond. They act because they believe—not because their awareness has been raised. Is cognitive understanding that important? Or could Spirit-prompted action be sufficient?

I endorse the sanctuary movement, and agree that most congregations will need to go through awareness-raising and discernment phases to bring about action. We are also attempting to increase understanding in appropriate ways, but for us that is frosting on the cake.

I believe there are many other activists out there who may not know anything about land reform, U.S. policy in Central America, or Immigration and Naturalization Service regulations, but who nonetheless are giving of themselves to befriend refugees. They have tools which we need to pick up and put to use: faith, hope, and love. Learning to lay down mine and pick up their tools is good news.—**Gary E. Martin,** *Chicago, Ill.*

What is the truth about creation?

In 1966 during my break time at work, I discovered the *Back to the Bible* broadcast while turning my car radio dials. During the next 15 years I purchased 10 paperbacks written by Theodore Epp. Many of these messages were preached over the *Back to the Bible* international network.

The book *The God of Creation* provides a vivid contrast to encyclopedia articles on astronomy, coal, continental drift, earth, fossils, geology, moon, paleontology, plants, petroleum, etc., since Dr. Epp declares the Bible quite clearly teaches that in six 24-hour days of creation God brought forth a full-grown creation (p. 65). (See Exodus 20:11.) In the creation account the Hebrew word *yom* appears instead of *olam.* Over 700 times in the Old Testament a plural day refers to a 24-hour day like in Exodus 31:15-17 (p. 55).

Also Dr. Epp's book on *Revelation* puzzled me since it contrasts with much in Mennonite theology. "God gives no person the right to say what passage is to be interpreted literally and what passage is to be interpreted allegorically." This would make human reasoning the criterion for truth (p. 379).

Some people ask: Who cares? What difference does it make anyway? Does it really matter about the details in creation and in the book of Revelation? What is truth? Is truth relative in this case?

Perhaps someone has some information to satisfy my curiosity.—**Art Martin,** *Goshen, Ind.*



Sanford Shetler (with his wife Dorothy): leader of Fellowship of Concerned Mennonites who claim the church is drifting from its traditional beliefs



John and Sandy Drescher Lehman: war tax resisters who work for MBM

Conversations on Faith II: differences persist but Mennonites try to respect each other's views

"Differences do exist and persist among us," said the listening committee at the end of Conversations on Faith II, Mar. 7-9, at Laurelville (Pa.) Mennonite Church Center. "But we happily recognize a readiness to acknowledge the integrity of those of differing viewpoint."

Called by Mennonite Church General Board, the event was second in a series of conferences to work at unity and theological clarity in the church. The first one, in February 1984, was of a more general introductory nature. This year's focused on the controversial topic, "The Church's Relationship to the Political Order."

Nearly 200 people showed up—some of them on their own and some of them representing their conference or denominational agency.

The Conversations on Faith series was precipitated two years ago by the publication of the booklet *A Crisis Among Mennonites*, in which longtime evangelist George Brunk II charged that the Mennonite Church was straying from its traditional moorings. Supporters of Brunk subsequently held a meeting in Berea, Ohio, and formed Fellowship of Concerned Mennonites.

The battle lines seemed to be less rigidly drawn at this year's conference, and participants who were at odds on the speakers' platform seemed to go out of their way to cultivate friendly personal ties. "The middle ground is expanding," said Edgar Metzler, one of the planners. "There are fewer people on the radical fringes."

The planners started the conference on a high note with worship led by Levina Huber of the Parish Resource Center in Lancaster, Pa., and Bible study led by Marlene Kropf of Mennonite Board of Congregational Ministries and Edward Stoltzfus of Eastern Mennonite Seminary.

Three "personal reflections" were included in the program. One was by 88-year-old Guy Hershberger, the Goshen College professor who was active in peace and social concerns for over five decades and who wrote the landmark *War, Peace, and Nonresistance*. "Like today, there have always been people who opposed efforts by our church to speak to government," he said.

In addition to including conservatives among the leaders of the conference, Conversations on Faith II attempted to include more Canadians. The co-moderators spanned the U.S.-Canada border—Arnold Roth, president of Indiana-Michigan Conference, and Nelson Scheifele, moderator of Western Ontario Conference.

The main "think piece" of the conference was a paper presented by Goshen College professor J. R. Burkholder on "Continuity and Change: An Analysis of the Mennonite Experience with the Political Order." His thesis was that Mennonites have not developed theology for its own sake, but rather to explain and defend the actions they have already taken out of faith and obedience. "Experience comes before theorizing," he said.

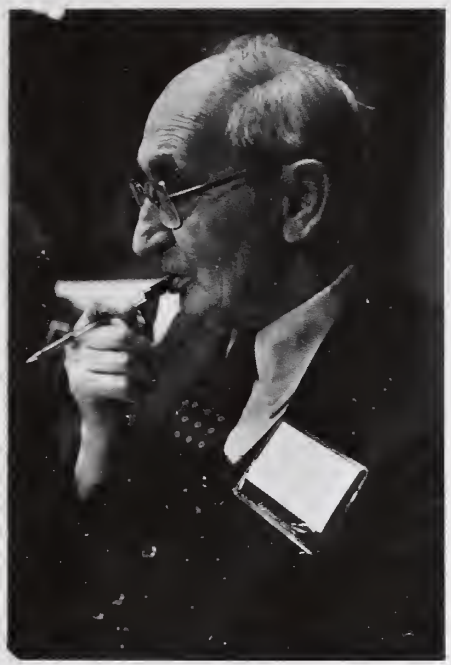
Responding to Burkholder with a Canadian perspective was John Redekop, a Mennonite Brethren who teaches political science at Wilfrid Laurier University in Waterloo, Ont. He noted vast differences between the Canadian and American political systems, which effect the differing ways in which Mennonites in those countries view their governments.

Offering a conservative response was Sanford Shetler, editor of *Guidelines for Today*. He contended that the Mennonite Church has strayed from biblical nonresistance to liberal pacifism through the influence of such people as Mahatma Gandhi and Martin Luther King.

After hearing three people reflect on how the New Testament view of the state affects their decisions relating to the political order, the conference plunged into two case studies.

The first was sanctuary for Central American refugees, with Tom Meyers of College Mennonite Church in Goshen, Indiana, explaining how his congregation got involved in helping orphans from El Salvador whose families were caught in the cross fire of civil war.

The case was then analyzed by a three-member panel before opening it up for discussion. After a lawyerly discourse on the subject, attorney Ruth Stoltzfus Jost of Columbus, Ohio, startled the group by saying that the U.S. government is guilty of "war crimes"



Guy Hershberger: "Mr. Peace and Social Justice of the Mennonite Church"

under the Geneva Convention. While freely offering political asylum to people from communist countries, she said, the U.S. is violating its own laws by refusing it to people from anticommunist countries, even if their lives are in danger back home.

The other case was conscientious objection to military taxes. John and Sandy Drescher Lehman of Richmond, Va., told how they followed their conscience and decided a few years ago to withhold the part of their income taxes that they figure goes for the military.

The complication now, though, is that they have become employees of Mennonite Board of Missions in their role as codirectors of the Richmond Discipleship Voluntary Service program. "What should an institution do when its employees ask that we stop withholding taxes from their paychecks?" asked MBM president Paul Gingrich.

A panel of four attempted to answer the question, including Robert Hull, a soldier-turned-tax-resister who is peace and justice secretary of the General Conference Mennonite Church. He explained how his denomination, with the instruction of its members, is now breaking the law by *not* withholding taxes from the paychecks of seven of its employees who have requested that.

The tensest moment of the conference came when James Hess, a Lancaster Conference bishop who served on the war taxes panel, was asked whether he would have paid all his taxes in Nazi Germany even though some of it went to kill six million Jews. He hinted that the Jews may have brought judgment on themselves for their crucifixion of Jesus. This caused a minor uproar and led to a public apology the next morning by Hess. He said that his statement was speculative, trying to defend the sovereignty of God, and quoted from Jacques Ellul that everything man does is within the global plan of God.

The conference concluded with a report of the listening committee and a five-member panel responding to the question, "Building on past statements by the Mennonite Church, how does our understanding of the mission of the church affect our relationship to the political order in the years ahead?"

The final discussion broke some stereotypes, with a "liberal" leader saying that social action alone is "a hollow shell" and a "conservative" leader revealing that he urges his congressman to help cut military spending. "You'll be surprised to hear me say this," said Sanford Shetler near the end, "but when it's all boiled down, we all basically think alike."—*Steve Shenk*

What we heard at Conversations on Faith II

Laurelville Mennonite Church Center, March 9

As the listening committee, we believe that Conversations on Faith II on "The Church's Relationship to the Political Order" has been a worthwhile and, indeed, significant event for the life of the church. We commend the planners and the participants for the helpful manner and spirit which have characterized the meeting.

Achievement. The planning committee set four goals for the consultation: (1) Receive God's blessing through fellowship, worship, Bible study, and prayer; (2) identify and discuss issues of faith and life concerning our relationship to the political order about which there are diverse views and to discern what the Holy Spirit is saying to the church; (3) experience growth in Christian love, understanding, and trust of one another; (4) Achieve a more united witness through greater clarity and unity in our faith in Christ as it arises from our understanding of the Bible and our heritage.

We are confident in affirming that the first three goals have been achieved to a large extent. The fourth goal, which envisions a greater unity of witness in our faith, has seen little apparent success. Our interchange of ideas has made it apparent that differences do exist and persist among us on this theme. At the same time, we have confidence that the word of clarification and of loving confrontation is bearing and will bear fruit in converging convictions. We happily recognize a readiness to acknowledge the integrity of those of differing viewpoint even where the differences remain. We would highlight the benefits of the discipline of stating one's position in the presence of members of the community of faith who take a different position.

Consensus. As a listening committee we have identified a unity of conviction around these crucial points:

- The lordship of Christ over our lives as individuals and as a church is the ultimate point of commitment which unites us and which governs our understanding of Christian response to the sociopolitical order.
- The church as the people of God is the primary context of our effort to live out the kingdom of God. Other arenas of action are always secondary to the church, no matter how significant.
- The ultimate rationale for any address to the sociopolitical order is our desire to support and enhance our role as servants of Jesus Christ in our mission to the world.

Further work. We note that there are areas where greater clarity and faithfulness are needed if the church is to make progress on the issues which remain open.

- What is an adequate view of our 20th-century Mennonite history on the subject of the church's relation to the state and how does that history relate to the longer tradition and to the future toward which the Spirit is leading us?
- To what extent does our national context (Canada or United States) and our social context (persecution by the state or prosperity under the state) influence our emotional and theoretical outlook on the issues?
- Can we gain greater doctrinal clarity and consistency in areas such as salvation in its full biblical dimensions, God's action in history in sovereignty and judgment, Christ's lordship in its actual and potential relevance, the interrelationship of eschatology and ethics, and the two-kingdom idea in relation to both the church and the state?
- Can we find additional ways within our group process to listen to what God has to say to us?

Future direction. First, in order to encourage the spirit of unity that has begun here we admonish each to carefully report and interpret positions in ways that enhance the bond of peace in our church.

Second, we believe that there is need for a future meeting or meetings in the Conversation on Faith tradition. A possible direction would be to merge the issue of biblical interpretation with the theme of the lordship of Christ and salvation in a program that would illustrate hermeneutical issues in biblical passages on the suggested theme.

Council on Faith, Life, and Strategy of the Mennonite Church
George Brunk III (chairperson)
Beulah Hostetler (vice-chairperson)
John Smucker (secretary)
Duane Beck
Bill Detweiler
John Drescher
Marlene Kropf
Ruth Brunk Stoltzfus

Hesston College starts pastoral ministries program to train pastors west of Mississippi River

A new degree program has been approved for Hesston College by Mennonite Board of Education. Beginning next fall, the college will offer a two-year associate of arts degree in pastoral ministries.

The development of the new program is an outgrowth of consultations the last two years between the college and representatives of Mennonite Church conferences west of the Mississippi River.

Participants in the consultations noted that half the Mennonite Church congregations west of the Mississippi have less than 54 members and most of them have bi-vocational pastors without formal training. Last fall the conference representatives encouraged Hesston to seek MBE approval for a pastoral ministries program.

"The goal of the program," said Ron Guengerich, director of the college's Center for Bible Study, "is to equip graduates for the tasks of congregational life and to help them acquire basic skills in biblical interpretation and preaching, pastoral care, preparing and leading worship, nurturing faith (Christian education), evangelism, and administration."

According to Guengerich, the program is designed for persons without a college degree who are either already in leadership roles within a congregation or who have sensed a call to such ministry and have been affirmed by their congregation.

Instructor Phil Bedsworth, who has been heavily involved in the development of the program, said, "Many prospective church leaders will follow the traditional path of college and seminary studies. However, there is a sizable number of people for whom such studies are impractical to obtain. The pastoral ministries program is designed for such persons. It is basically an introductory-level program, but in addition to Bible study, it offers practical, applied courses normally available only at the seminary level."

Guengerich and Bedsworth expect that the majority of the program's graduates will serve in small congregations. Guengerich notes that, accordingly, the focus on the program will be toward church growth and development and equipping graduates to build a shared leadership model in their congregations.

The pastoral ministries curriculum will be divided into five main areas: general education, Bible, history and theology, ministries of the church, and personal and spiritual growth.

Guengerich, Bedsworth, and Marion Bontrager will divide teaching assignments according to their areas of expertise. All three have had experience in a pastoral setting: Bedsworth came to Hesston last year after six years as pastor of Prairie Street Mennonite Church in Elkhart, Ind.; Guengerich was part of a four-member pastoral team at Community Mennonite Church in Harrisonburg, Va.; and Bontrager served as pastor of Friendship Mennonite Church in suburban Cleveland for six years.

Bedsworth pointed out that while the program is new for the Mennonite Church of the 1980s, there is precedent for such pastoral training. "For several years during the 1950s, Hesston offered a four-year Bible course leading to a degree of Bachelor of Religious Education," he said. "In earlier years, Hesston also participated in the cooperative winter Bible school, which provided training in Bible study, Bible doctrine, church history, and practical work."

President Kirk Alliman, commenting on MBE's approval of the new program, said, "Throughout its 75-year history, Hesston College has maintained a strong commitment to the Mennonite Church and its need for men and women who are prepared for church service. We are pleased that Hesston is directly involved in this exciting new venture to encourage the nurture and development of a new generation of congregational leaders."

Mennonites, Brethren form new media council

Brethren and Mennonite churches and agencies in North America will have access to a broader-based council for working in communications, thanks to the recent formation of the Council on Church and Media.

Its four main functions are to serve as a media think-tank, as a clearinghouse of ideas and plans, as a forum for initiating projects, and as a liaison with other media organizations.

The new organization grows out of the former Inter-Mennonite Media Group, which was phased out in December.

Ken Weaver, who headed the old organization and is the interim chairperson of the new council, said CCM will be more involved with other media groups, will expand its scope (more than radio and television), will move away from production, and will include more than just Mennonite groups.

Weaver is director of Media Ministries for Mennonite Board of Missions. Other interim officers of the new council are Howard Royer of the Church of the Brethren and Barth Hague of the General Conference Mennonite Church. CCM's first annual meeting will be in late May or early June.

Mennonite Church affected by GC media phaseout

The General Conference Mennonite Church will likely decide in March to dissolve its Media Division, and that will have serious implications for Mennonite Church media efforts, according to Ken Weaver, director of Media Ministries for Mennonite Board of Missions. The phaseout will be recommended at the next meeting of the GC's Commission on Home Ministries.

"The termination of the GC Media Division would remove one of the strongest partners in the inter-Mennonite media work of the past 15 to 20 years," Weaver said. "We would lose significant funding and the expertise of their full-time staff person, Barth Hague." Hague has resigned, effective Mar. 31, in anticipation that the commission will approve the phaseout recommendation.

"It may seem ironic, but we're receiving *more* requests from the church for assistance with media, not less," Weaver said. Some of this increase is caused by the deregulation of the broadcast industry; the subsequent growth of television, radio, and cable systems; and the use of video cameras, recorders, and playback units.

Weaver anticipates that more General Conference churches, as well as Church of the Brethren and Mennonite Brethren congregations will look to the Mennonite Church for media materials, but Weaver said the Mennonite Church does not have enough money and staff time to help other churches.

The recommendation to terminate the GC Media Division coincides with the formation of a communications office under the GC General Board, with Larry Cornies providing half-time leadership in it.

Meanwhile, the Mennonite Church General Board is asking MBM to expand its media work to include leadership for other church use of media in the new information age. Until now MBM Media Ministries worked primarily in outreach. The General Board has given tentative approval for MBM to expand its role in media and has asked MBM to figure out how this might be paid for and carried out.

Symposium planned on the special needs of the disabled

A major inter-Mennonite symposium on the special needs of the developmentally disabled, chronically mentally ill, and other devalued persons is set for Apr. 13 at Christopher Dock Mennonite High School in Lansdale, Pa.

Entitled "Being the Caring Community—An Action Plan for the Church," the symposium is designed to encourage understanding and caring for disabled persons. Exchanging ideas and beliefs within the supportive atmosphere of the symposium will provide new insights into accepting the entire spectrum of persons who just don't "fit in."

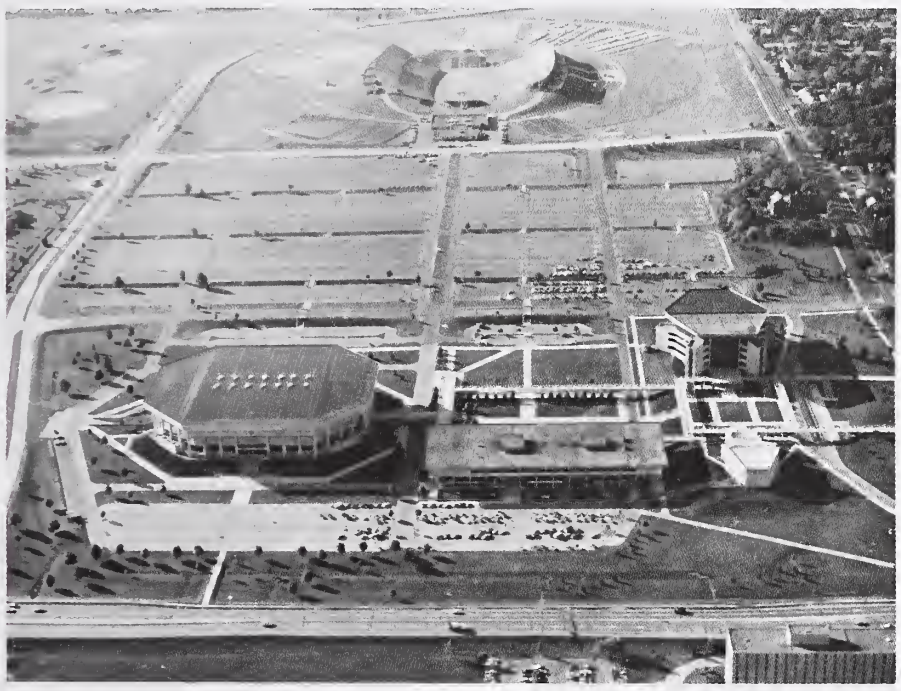
Beginning at 8:00 a.m., the morning will feature keynote speeches by Wolf Wolfensberger and Al Dueck. Focused special interest workshops will highlight the afternoon session, which concludes at 5:00 p.m.

Wolfensberger is an internationally known psychologist, writer, and lecturer. He originated "citizen advocacy," a concept that speaks out for disabled people's right to lead normal lives. His book, *The Principal of Normalization in Human Services*, set the standard of evaluation for most community living arrangements. Wolfensberger is a professor at Syracuse (N.Y.) University.

Dueck is director of pastoral counseling at Mennonite Brethren Biblical Seminary in Fresno, Calif. He has published and taught on the relationship of the church to the helping professions, often integrating psychology and theology. Dueck is also minister of pastoral care at College Community Mennonite Brethren Church in Clovis, Calif.

The symposium is sponsored by Mennonite Mental Health Services, Indian Creek Foundation, and Penn Foundation for Mental Health.

More information is available from Dona Bauman, Indian Creek Foundation, 1411 W. Main St., Lansdale, PA 19446.



Ames 85 facilities are good. *Unusually fine facilities should help make Ames 85 a success, says Wayne North, coordinator of the Mennonite Church biennial convention, Aug. 9-14, at Iowa State University in Ames.*

The major advantages of Iowa State are that the facilities are large; all meeting, eating, and residence areas are within easy walking distance; and the terrain is flat. The Hilton Coliseum and C. Y. Stephens Auditorium will comfortably accommodate youth and adult mass sessions. There is adequate room for seminars, and all meeting and eating facilities are air-conditioned. Both air-conditioned and non-air-conditioned residence halls are available.

Reasonably priced motels are located within blocks of the university, and campgrounds can be found within a 30-mile radius. Accommodation in private homes is also available.

Ames is located in central Iowa, about 40 miles north of Des Moines. Easy access is available from Interstate 35, and transportation will be provided from Des Moines Airport.



The Kamp family (left to right): Todd, Timothy, Marilyn, Jyoti, Mary Ruth, Sarah, and Stanley.

Kamps walk alongside Christians in Nepal

"The church of Nepal is growing in number as well as in spirit," reported Stanley and Marilyn Kamp recently after 15 years in that country with Mennonite Board of Missions. They returned to North America last summer for an extended leave of absence.

During their last four-year term, Kamps worked in leprosy control in the western half of the country. But they also clearly understood their call to witness in addition to ministering to physical needs.

Christian evangelism is severely restricted in Nepal, and all foreign Christian workers serve under the United Mission to Nepal. Until the early 1950s, this Hindu kingdom landlocked between India and China was closed to the outside world.

Kamps were the only UMN family in Baglung while stationed there the first 30 months of their term. Stanley guided construction of a referral center for leprosy patients.

With the project complete, Kamps moved to Surkhet, but were unable to complete acquisition of government land for a leprosy clinic before returning to North America. Stanley also helped lay the groundwork for construction of a leprosy center in Jumla.

Arrests of Nepali Christians continue, Kamps said, since it is illegal to change one's religion or proselytize others. But the church continues to grow, both in numbers and in boldness.

In Baglung, the church is quite small. Nepali Christians there find it very difficult to stand firm in the faith because of family and village pressures, so most move away. In Surkhet, some 25 Nepalis, about half of them baptized, attend church services.

Stanley is a native of Cumberland County, Pa., and Marilyn is from Orrville, Ohio. Stanley was a carpenter before going to Nepal in 1968 and Marilyn was a nurse.

READERS SAY

Harry W. Rutt, Manchester, Pa.

I have been following with interest the hunting controversy in the *Gospel Herald.*

As a former hunter I know and understand the feelings of both sides and thus do not take sides on the issue. However, as I read both sides of this argument, plus the many other pros and con issues in the *Gospel Herald* (and other Christian magazines), and also listen to great oratorical debates, I feel myself drawing into this war with words. I am made to wonder if any of us are really all that different from our saber-rattling predecessors and those who exhibit the "spirit of the hunt." Oh, yes, we Mennos would recoil with horror at the idea of picking up sword and spear and running our brother into the ground. But we never bat an eye as we pick up pen and paper in an aggressive attempt to put our foot upon our brother's neck by exalting our position while lowering his. Maybe, just maybe, there's a little cavemenno in each of us.

Maybe we need to encourage hunting so that our own "spirit of the hunt" is channeled away from our brothers.

Goodville Mutual Casualty Company, New Holland, Pa. (H. Ralph Hernley, chairman, and Frank E. Shirk, president)

At a recent meeting of the board of directors of Goodville Mutual Casualty Company, the *Gospel Herald* article, "How Christian Is Your Driving?" (Jan. 15) was reviewed with great appreciation. The directors took action to thank Peter Dyck for preparing the article and to thank Daniel Hertzler for publishing it. Considering the massive loss of human life, the almost incomprehensible extent of physical injury, and the tremendous losses in property damage, the silence of the church about behavior on the highway is hard to explain.

Since more Americans have been killed on U.S. highways in the past 65 years than in all U.S. wars, we wonder why this issue is not high on the church's agenda. Should it not be an important concern of Mennonite Central Committee Peace Section and in the peace and social concern committees of our conferences? The concerns about nuclear power and arms, about abortion, about capital punishment are important, but what about the highway? Are we silent about the highway because the issues listed above involve "someone else" to whom we can "witness," while driving an automobile directly involves almost every one of us? None of us wants to be told how to drive! Yet, were the implications of following Jesus and the principles of nonresistance and peace applied to behavior on the highway, we believe there would be a significant reduction in death, disability, and destruction.

Human error, faulty car and highway design, mechanical failures, bad road and weather conditions will continue to contribute to accidents. However, almost every accident is preventable. It would not have occurred had each driver been a good steward of time, of the body, of material possessions; had the law been obeyed; and had the way of love that Jesus taught been put into practice.

Dannie Otto, Toronto, Ont.

There was a small but significant error in John Gellner's report on wars in 1984 which was cited in "Items and Comments" (Feb. 5).

Nicaragua is *not* at war with any of its neighbors. Nicaragua has a common border with Costa Rica which has no army and is not at war with anyone. Relations between Nicaragua and Costa Rica have been peaceful if somewhat strained in recent years due to the Reagan administration's insistence that Nicaraguan nationals be allowed to use Costa Rica as a base for terrorist attacks against Nicaraguan civilians as a condition for continued U.S. economic aid to Costa Rica.

Nicaragua has also had peaceful if strained relations with its northern neighbor Honduras. Honduras is also used as a base by Nicaraguan nationals, supported by the Reagan administration, to launch terrorist attacks against Nicaragua.

The only international war in Central America in recent years was the war between El Salvador and Honduras from 1969 to 1970. Honduran civilian leaders continue to insist, over Reagan administration objections, that El Salvador rather than Nicaragua is the chief threat to their territorial integrity.

The largest foreign military presence in Central America is the United States with bases and troops in Honduras.

John Tiessen, Oakdale, Minn.

The active consciences of activists like Robert Peters ("How Carefully Does MMA Avoid Investments in War?" Feb. 5) may yield useful exercises in self-examination, but should not be imposed on Mennonite Mutual Aid as investment policy. The current method, avoiding attempts to "achieve absolute purity" and instead trying to "make discriminating judgments in a faithful way," is right on.

Something over 8 percent of the Gross National Product goes to support the military. Any company not achieving that level of military sales can actually be said "not to be pulling its fair share of the load."

My employer, 3M, would be barred from MMA's investment list because last year 7 percent of its sales went to the military; everything from copiers and office supplies to surgical tape. How ironic that our chief executive officer, Lew Lehr, was one of the originators of last year's bipartisan corporate appeal to President Reagan asking for substantial cuts in the military budget.

When the multitude of such factors is taken into account, it is easy to see that the judgment of review committee members is preferable to ironclad policies both overly restrictive and ineffectual. As for Peters' specific suggestions, if the review committee wants to meet oftener, fine. But as regards involving the Interfaith Center on Corportate Responsibility or Mennonite Central Committee Peace Section in the review process, I see no purpose in that. Howard Baumgartner, Len Geiser, Del Good, Ralph Gunden, Marlin Miller, and Elmer Neufeld (the current committee) are perfectly capable of making responsible decisions without a lot of unsolicited assistance.

Jacob C. Kulp, Souderton, Pa.

Although I cannot comprehend all that Sister Katie Funk Wiebe is saying in "Churchspeak" (Feb. 5), I do agree that we sometimes, too, are found speaking words with double meaning. How difficult it must be for one learning the English language to hear words that really do not mean what they convey to the listener.

May God help us to be upright in our speech so that we may be understood and also that our language "may minister grace to the hearers."

Sarah Snader Shearer, Lancaster, Pa.

Thank you for printing Patricia Lehman McFarlane's delightful thoughts on "Catching the Moment" (Feb. 26). I was very busy when our girls were little. Even so, I often snatched the camera or pen and paper. The cute things seen and heard couldn't keep, except recorded.

In our household, babyhood and childhood have fled away.

Recently something like this happened: Our 16-year-old burst into the kitchen after school and said; "Mom, let's go for that walk."

I replied sheepishly, "I'm making pies now. Let's go tomorrow instead."

"But you promised," she wailed. "I looked forward to it all day!"

So it means *that much* to her, I mused.

We went—and are going—and love it! You see, I have a hunch that adolescence, also, *will not keep.*

MENNOSCOPE

Oaklawn Psychiatric Center will begin construction of a $9.3 million hospital in Goshen, Ind., in late spring. The 78-bed facility will be built on a 79-acre site north of the town and will employ about 150 people. Oaklawn, which is sponsored by Mennonite Mental Health Services, is currently based in nearby Elkhart. The decision to go ahead with construction was made recently after Oaklawn received permission from the Elkhart County Hospital Authority to borrow up to $14 million in revenue bonds. Construction of the hospital was approved last October by Indiana state officials. The original plan was to build a 92-bed facility, said administrator Harold Loewen.

A Manitoba pastor was the "theological center guest" at Associated Mennonite Biblical Seminaries, Feb. 18-22. Jake Harms, lead pastor of Sargent Avenue Mennonite Church in Winnipeg, gave chapel and forum presentations, visited classes, and met informally with students and faculty. He told the seminary community that one of the things he has learned after many years in the pastoral ministry is that the congregation does *not* expect the pastor to be superhuman. He said the pastor and the congregation are much better off when they can get rid of unrealistic expectations.

Norman Yoder has resigned as principal of Iowa Mennonite School, effective on June 30. He has accepted the position of superintendent of schools in Henderson, Nebr. Yoder was IMS's principal for eight years, and a teacher at the school for three years before that. A search committee has been formed to find a replacement for him.

Black playwright-actor Charles Pace will trace 150 years of Afro-American history and the development of black consciousness in two solo dramatic performances at Goshen College, Mar. 22-23. Pace is cofounder of the Afro-American Players of Dallas, Tex. His performances of *Young Mr. Douglass* and *Theatre in Black* will close Goshen's 1984-85 Artists Series. Three earlier events were concerts by New Music Consort, Gregg Smith Singers, and Tower Brass Quintet.

The Hesston College Chorale is traveling east for its annual spring tour. During the college's spring break, Mar. 15-26, the 47-voice group is singing in churches and high schools in Missouri, Indiana, Ohio, Pennsylvania, and Iowa. Their concerts feature sacred music by classical and contemporary composers. While in Lancaster, Pa., the chorale will tape a number of selections to be aired on WGAL-TV's *Hearthside Hymns* program throughout the spring. The group's director is Dave Rhodes.

Psychologist Gerald Musselman will lead a retreat on "Stress Management" at Laurelville Mennonite Church Center Apr. 26-28. He has helped many people prevent unnecessary stress and minimize the destructive effects of stress. Musselman has a private practice in Harleysville, Pa. More information is available from LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666.

Hesston College instructor Paul Friesen will lead a nine-day literary/historical tour of New England this summer. The tour departs from Wichita, Kans., on June 18 and returns June 26. It is open to all interested people. College students may earn three hours of credit. More information is available from Friesen at Hesston College, Box 3000, Hesston, KS 67062.

Secretaries and other nonexecutive staff members of Mennonite Church-related agencies are invited to Office 85, a time of education, inspiration, and recreation to be held May 2-3 at Eastern Mennonite College. The theme this year is "Stress Management," and the resource persons are James Glanzer and Sara Zimmerman. More information is available from Joyce Eby at EMC, Harrisonburg, VA 22801.

Special meetings: *Stan Shirk,* Lyndhurst, Va., at Hernley, Manheim, Pa., Mar. 24-31. *Richard F. Ross,* Hartville, Ohio, at Bethel, Wayland, Iowa, Mar. 31—Apr. 3. *William R. Miller,* Harrisonburg, Va., at Sheridan, Ore., Mar. 20-31.

New members by baptism and confession of faith: *Plato, Lagrange, Ind.:* Eric Troyer. *Northside, Lima, Ohio:* Dean Altstaetter, Andy Hire, John Ketcham, Melissa Latham, Robin Neff, Scott Neff, Melissa Nichols, and Ginger Wallace. *Bahia Vista, Sarasota, Fla.:* Ed Chupp, Zelda Eisenberger, and Reba Shank by confession of faith.

Change of address: *W. H. Martin, Sr.,* from Waynesboro, Va., to 148 Chestnut St., Lititz, PA 17543.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Albrecht, Terry and Christa (Swartzentruber), St. Agatha, Ont., first child, Christopher Stephen, Jan. 27.

Bell, Wishart and Mary (Hess), South Bend, Ind., third child, first daughter, Emily Kathryn, Feb. 7.

Bitting, Dan and Julie (Brokaw), De Kalb, Ill., first child, Nicholas Robert, Feb. 4.

Blough, Dwayne and Pam (Beachy), Uniontown, Ohio, second child, first son, Robert Samuel, Feb. 28.

Daly, Marty and Cathy (Weaver), Toledo, Ohio, third child, first daughter, Anna Elizabeth, Jan. 31.

Detweiler, Tim and Carol (Bachman), Palmer Lake, Colo., second child, first daughter, Erika Beth, Feb. 6.

Erb, Jim and Jan (Swartz), Hesston, Kans., first child, Jesse Lee, Feb. 14.

Gascho, Paul and Karen (Kaminski), Ayr, Ont., first child, Benjamin Robert, Feb. 1.

Gingerich, Sam and Mary Lou (Yantzi), Baden, Ont., second son, Benjamin Clair, Jan. 10.

Kidwell, Jim and Carla (Neufeld), Akron, Pa., first child, Marie Alexandria, Nov. 16.

Lamb, Steve and Cindy (Histand), Harrisonburg, Va., third son, Benjamin Michael, Feb. 16.

Mooberry, Steven and Rhonda (Kauffmann), Peoria, Ill., first child, Matthew Allan, Feb. 27.

Moyer, Glenn and Donna (Derstine), Perkasie, Pa., second daughter, Ashley Lynae, Feb. 24.

Phillips, Douglas and Verna (Miller), Leo, Ind., first child, Jessyca Rose, Feb. 16.

Rhodes, James and Leanna (Showalter), Dayton, Va., sixth child, fourth daughter, Rebekah Luree, Jan. 30.

Schrock, Earl and Ruth (Shank), Harrisonburg, Va., fourth child, third daughter, Kimberly Michelle, Feb. 11.

Schwartz, John P., Jr., and Amy (Schwartz), Sturgis, Mich., third child, first son, Kurtis John, Feb. 13.

Schwartzentruber, Ron and Dawn (Kirby), Kitchener, Ont., third son, Eric, Jan. 2.

Shoup, Darrel and Julia (Lemon), Orrville, Ohio, first child, Summer Nicole, Jan. 28.

Steiner, Ray and Luella (Burkholder), Orrville, Ohio, third son, Timothy Ray, Jan. 30.

Stout, Eric and Karla (Atkinson), Brighton, Iowa, fourth child, third daughter, Megan Kay, Jan. 29.

Toews, Larry and Sandra (Stehman), Valley Center, Kans., second child, first son, Cory Matthew, Dec. 7.

Troyer, Mary E. and Rose (Wenger), Adair, Okla., second son, Ryan Ray, Feb. 17.

Wood, Joe and Janice (Hilty), New Carlisle, Ohio, first child, Jessica Elizabeth, Feb. 6.

Yoder, Rick and Connie (Miller), Normal, Ill., third child, first son, Reuben Richard, Dec. 4.

Yoder, Steve and Janet (Jantzi), Urbana, Ohio, first child, Neil Jantzi, Feb. 6.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Brubaker-Graybill. Paul A. Brubaker, Washington, D.C., Neffsville cong., and Beth E. Graybill, Washington, D.C., Forest Hills cong., by Mildred Bender and J. Lester Graybill, Feb. 23.

Hilty-Snyder. Timothy Hilty, Huber cong., New Carlisle, Ohio, and Gretchen Snyder, Church of the Brethren, by Mel Menker and Paul Conrad, Feb. 16.

Mack-Beyer. Jesse Dean Mack, Harleysville, Pa., and Barbara Lynne Beyer, Souderton, Pa., both of Souderton cong., by Willis Miller, Oct. 13.

Swartz-Maust. Craig Swartz, Souderton, Pa., Souderton cong., and Jayn Maust, Blooming Glen, Pa., Branch Fellowship, by James Maust, Oct. 27.

Pontius Joel Kauffmann



OBITUARIES

Beck, Sarah Elizabeth, daughter of Ervin and Phyllis (Lauver) Beck, was born at Bloomington, Ind., Feb. 10, 1970; died of leukemia at Indianapolis, Ind., Feb. 22, 1985; aged 15 y. Surviving are her parents, one brother (William), one sister (Clarissa), her paternal grandmother (Mrs. Esther Beck), and her maternal grandmother (Mrs. Mabel Lauver). One brother (Joel Edward) preceded her in death. Funeral services were held at College Mennonite Church on Feb. 25, in charge of Arnold C. Roth and Rachel S. Fisher; interment in Violett Cemetery.

Boshart, Mary, daughter of Jonas and Magdelena (Gerber) Boshart, was born at Wellesley, Ont., Aug. 29, 1896; died at Nithview Home, New Hamburg, Ont., Feb. 17, 1985; aged 88 y. Surviving are 2 brothers (Menno and Aaron Boshart) and 3 sisters (Mrs. Luella Erb, Mrs. Edward Witmer, and Mrs. Eldon Witmer). She was preceded in death by 4 brothers (John, Moses, Gideon, and Simeon) and 2 sisters Netta Gingerich and Lily Brenneman). She was a member of First Mennonite Church, where funeral services were held on Feb. 20, in charge of Glenn Brubacher and Jean-Jacques Goulet; interment in St. Agatha Mennonite Cemetery.

Cooprider, Lena L., daughter of Joseph and Emma (Schantz) Slagell, was born at Hydro, Okla.; died of cancer at her home at Hesston, Kans., Dec. 18, 1984. On May 31, 1952, she was married to Donald Cooprider, who survives. Also surviving are one son (Philip), 2 daughters (Claudia—Mrs. Jess Nathe and Catherine—Mrs. Roger Ediger), 2 grandchildren, one brother (Elmer Slagell), and 4 sisters (Mrs. Ellen Yoder, Goldie Slagell, Mrs. Lorene Miller, and Mrs. Mary Lederach). She was a member of Hesston Mennonite Church, where funeral services were held on Dec. 21, in charge of Jerry Quiring and Dan Johnston; interment in East Lawn Cemetery.

Detweiler, Sallie C., daughter of William and Esther (Clemens) Moyer, was born in Montgomery Co., Pa., Nov. 21, 1902; died at Souderton, Pa., Feb. 11, 1985; aged 82 y. She was married to Norman A. Detweiler, who died in October 1971. Surviving are 2 daughters (Lorene—Mrs. Joe Derstine and Gladys—Mrs. Curt Nice), 3 sons (Russell M., Merrill M., and Donald M.), 13 grandchildren, and 13 great-grandchildren. She was a member of Rockhill Mennonite Church. Funeral services were held at Eastern Mennonite Home and Rockhill Mennonite Church on Feb. 15, in charge of Paul Glanzer, Henry Ruth, Curtis Godshall, and Al Detweiler; interment in Rockhill Mennonite Church Cemetery.

Gingerich, Lydia E., daughter of Moses J. and Edna (Yoder) Troyer, was born in Middlebury, Ind., Apr. 28, 1901; died at Albany, Ore., Feb. 5, 1985; aged 83 y. On Feb. 8, 1917, she was married to John E. Gingerich, who died on May 4, 1982. Surviving are 2 daughters (Edna—Mrs. Edward Kenagy and Dorothy—Mrs. Veldon Kropf), 6 grandchildren, 3 great-grandchildren, 2 sisters, and 4 brothers. She was a member of Zion Mennonite Church, where funeral services were held on Feb. 9, in charge of John P. Oyer; interment in Zion Church Cemetery.

Gingerich, Kenton Ray, son of Alva J. and Ruby (Kinsinger) Gingerich, was born at Washington, Iowa, May 23, 1963; died as a result of an automobile accident near Windham, Iowa, Feb. 9, 1985; aged 21 y. Surviving are his parents, one brother (Randy), 3 sisters (Judy Gingerich, Marcia Gingerich, and Sharon—Mrs. Tom Nye). Funeral services were held at East Union Mennonite Church on Feb. 11, in charge of J. John J. Miller and Norman Derstine; interment in East Union Cemetery.

Heatwole, Shirley Ann, daughter of Frank D. and Ressie (Rhodes) Heatwole, was born at Hinton, Va., Oct. 14, 1932; died of cancer at Harrisonburg, Va., Feb. 22, 1985; aged 52 y. Surviving are 3 brothers (Raymond R., Harry Lee, and Leo C. Heatwole). She was a member of Harrisonburg Mennonite Church, where funeral services were held on Feb. 25, in charge of Eric A. Kouns and Roy D. Roth; interment in Dayton Cemetery.

Heisey, Beatrice L., daughter of Phares and Fannie (Blaughman) Heisey, was born in West Donegal Twp., Pa., July 28, 1913; died at Mennonite Home, Lancaster, Pa., Feb. 24, 1985; aged 71 y. Surviving are 2 brothers (Blaine and Phares) and one sister (Dorothy). She was a member of Bosslers Mennonite Church, where funeral services were held on Feb. 27, in charge of Harlan Hoover, Ralph Ginder, and Russell Baer; interment in Elizabethtown Cemetery.

Kauffmann, Bertha, daughter of Christian and Barbara (Nafziger) Kauffmann, was born at Minier, Ill., Jan. 9, 1894; died at Maple Lawn Homes, Eureka, Ill., Feb. 22, 1985; aged 91 y. Surviving are 2 sisters (Katy Kauffmann and Anna Litwiller). She was a member of Hopedale Mennonite Church, where funeral services were held on Feb. 25, in charge of H. James Smith; interment in Hopedale Mennonite Cemetery.

Landis, Harold D., son of Joseph and Alice (Delp) Landis, was born at Harleysville, Pa., Jan. 1, 1903; died at Eastern Mennonite Home, Souderton, Pa., Feb. 16, 1985; aged 82 y. He was married to Catherine A. Clemmer, who died in February 1965. Surviving are 3 daughters (Marjorie L.—Mrs. Philip Pearson, June L.—Mrs. Ellis Kriebel, and Dolores L.—Mrs. James Buick), 2 sons (Harold C. and Robert G.), 15 grandchildren, 3 great-grandchildren, 3 sisters (Ioma Moyer, Mary Alice Landes, and Ada Cope), and one brother (Walter D.). He was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home Chapel on Feb. 20, in charge of Samuel Janzen and Paul J. Glanzer; interment in Souderton Mennonite Church Cemetery.

Metz, Lila, daughter of Bruce and Ida (Fierheller) Wenger, was born at Prairieville, Ill., Oct. 28, 1924; died at her home at Chadwick, Ill., Feb. 24, 1985; aged 60 y. On Apr. 8, 1944, she was married to Glen Metz, who survives. Also surviving are 2 daughters (Judy Schilling and Sue—Mrs. Dwight Smith), one grandchild, 3 brothers (Harlan, Emerson, and Harry Wenger), and one sister (Mrs. Eillene Crichton). She was a member of Science Ridge Mennonite Church, where funeral services were held on Feb. 27, in charge of Phil Helmuth and Dave Bell; interment in Science Ridge Cemetery.

Miller, Anna May, daughter of Moses A. and Katie Ann (Hostetler) Yoder, was born on May 14, 1898; died at Greencroft Nursing Center, Goshen, Ind., Feb. 17, 1985; aged 86 y. On Dec. 24, 1921, she was married to Malvin P. Miller, who preceded her in death. Surviving are 2 daughters (Ruth—Mrs. Richard Yordy and Eloise Bontrager), 2 sons (Daniel and Carroll), 13 grandchildren, 7 great-grandchildren, 2 sisters, and one brother. She was preceded in death by one daughter (Mary Jean Schrock) and 3 brothers. She was a member of Forks Mennonite Church, where funeral services were held on Feb. 20, in charge of Arnold Roth, Richard Yordy, and Eugene Bontrager; interment in Yoder Cemetery.

Miller, Sam T., son of Uriah and Susanna (Troyer) Miller, was born in Brownstown, Ill., Mar. 9, 1894; died suddenly at Iowa City, Iowa, Feb. 17, 1985; aged 90 y. On Dec. 20, 1923, he was married to Mary Bender, who survives. Also surviving are 4 daughters (Arvilla—Mrs. Jacob Flisher, Darlene—Mrs. Dale Logan, Deolores—Mrs. Quentin Miller, and Loretta—Mrs. John Kauffman), one son (Cletus), 21 grandchildren, and 6 great-grandchildren. He was a member of East Union Mennonite Church, where funeral services were held on Feb. 19, in charge of Norman Derstine and J. John J. Miller; interment in East Union Cemetery.

Rosenberger, Clista, daughter of Isaiah and _____ Rosenberger, was born near Haysville, Ont., July 25, 1907; died at K-W Hospital, Kitchener, Ont., Feb. 14, 1985; aged 77 y. Surviving are 4 sisters (Mrs. Ada Hawes, Mary—Mrs. Herbert Kehl, Leona—Mrs. Leighton Schmitt, and Alda—Mrs. Milton Gascho). She was preceded in death by 2 brothers (Chester and David) and one sister (Bessie). She was a member of First Mennonite Church, where funeral services were held on Feb. 18, in charge of Glenn Brubacher and Lester Kehl; interment in Blenheim Mennonite Cemetery.

Yoder, George Elrose, son of George B. and Savilla (King) Yoder, was born in Huntingdon Co., Pa., July 4, 1900; died at J. C. Blair Hospital, Huntingdon, Pa., Feb. 17, 1985; aged 84 y. On Oct. 2, 1927, he was married to Ruth Kauffman. Surviving are 3 daughters (Iva Lou, Effie—Mrs. David Spicker, and Dorothy—Mrs. Richard Headings). He was a member of Allensville Mennonite Church, where funeral services were held on Feb. 21, in charge of Paul Bender and Tim Peachey; interment in Allensville Cemetery.

Corrections: In the obituary of *Priscilla Kolb* in the Feb. 12 issue, it should have stated that her husband, Titus L. Kolb, is deceased.

In the obituary of *Joseph G. Peachey* in the Mar. 5 issue, it should have stated that his first wife was Ada Kauffman who is deceased. His second wife, Twila Kauffman, survives, also, the father's name was Thomas J., not Gideon

CALENDAR

Spring Spiritual Emphasis Week, EMC, Harrisonburg, Va., Mar. 18-22
Lancaster Conference assembly, Mellinger Church, Lancaster, Pa., Mar. 21
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 21-24
Ohio Conference, Hartville, Ohio, Mar. 21-23
Interdenominational Youth Convention, EMC, Harrisonburg, Va., Mar. 22-24
Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
Symposium on Developmental Disabilities, Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 13
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 28
Afro-American Mennonite Association board of directors, New York, May 2-4
Rocky Mountain Conference, Colorado Springs, Colo., May 3-5
Franconia Conference, Franconia, Pa., May 4
Gulf States Fellowship spring conference, Pine Lake Camp, Meridian, Miss., May 4-5
Mennonite Mutual Aid board of directors, Goshen, Ind., May 9-10
Mennonite Board of Education board of directors, May 10-11
Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover art and design by Gwen Stamm; pp. 200, 201 by David Hiebert.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Committee urging boycott of 'Witness' on behalf of Amish

A boycott of the motion picture, *Witness*, is being organized by the National Committee for Amish Religious Freedom, which objected to its filming in Pennsylvania last year. The Paramount Pictures production features Harrison Ford as a police detective who is forced to take refuge in an Amish community. He becomes indoctrinated in the Amish way of life and becomes involved with an Amish widow, portrayed by Kelly McGillis. The National Committee for Amish Religious Freedom is made up of non-Amish clergy, lawyers, and scholars. It was formed in 1967, "for the defense of the religious liberty and other humane and civil rights of the Amish community and similar groups." In calling for a boycott of *Witness*, the committee said the film "is not hostile to the Amish. It seems to portray them sympathetically, though the portrait is not accurate. For the Amish, the movie represents immoral and unlikely behavior. The film is not pornographic, but its erotic episode is grossly misrepresentative of Amish ways."

Cigarette smoking: an eight-fold whammy

Eight hazards of cigarette smoking are identified by *USA Today:* "Regular smokers increase their risk of death from lung cancer by over 700 percent, while simultaneously assuming other staggeringly elevated risks of cancer of the larynx (500 percent), mouth (300 percent), esophagus (400 percent), bladder (100 percent), and pancreas (100 percent), as well as emphysema (1,300 percent) and coronary heart disease (100 percent). Moreover, all these risks are assumed *at the same time!*"

Falwell & Kennedy: the 'odd couple' takes show on the road

"Ladies and gentlemen, welcome to the traveling road show of the odd couple," Cal Thomas of the Moral Majority told some 5,000 cheering religious broadcasters. He was introducing a debate between Sen. Edward M. Kennedy (D-Mass.), symbol of American liberalism, and Jerry Falwell, leader of the Moral Majority and the movement known as the "religious right." The Feb. 5 debate—between two people representing opposite ends of the political spectrum—centered on religion and politics, and the stage was the annual meeting of the conservative evangelical National Religious Broadcasters. Thomas' remarks indicated that what was most interesting was not the debate itself, but the odd, and outwardly warm and personal friendship that has developed between the right-wing fundamentalist preacher from Virginia and the liberal Catholic politician from Massachusetts. On the evening before the debate, Falwell and his wife were Kennedy's guests at his home in McLean, Va. The senator recalled that when his nephew died, Falwell was one of the first to call and offer his sympathy and his prayers. "We have come to see each other not merely as opponents, but as fellow human beings who know the hopes, the tears, and the laughter of life," said Kennedy.

Nicaraguan Baptists plead for halt to U.S. aggression

Leaders of the Baptist Convention of Nicaragua have sent a letter to President Ronald Reagan appealing to him to halt aggressive military moves against their country. The letter states that the president's policies are already responsible for 7,000 deaths. "You should know, Mr. President, that if there is an invasion, thousands and thousands of children will die in Nicaragua, thousands and thousands of young people, women and older people," says the letter. "Do you believe that it is the will of God that this happens? As a Christian, do you believe that such a destructive act could ever be justified? Please do not send a military invasion against Nicaragua! It would be an act for which God and your conscience would have no pardon."

Protestant seminaries: new emphasis on prayer, meditation

Protestant theologians concerned with spiritual formation say the recent emphasis on spirituality reflects a long-term historical change and offers Christians a way of finding vitality and serious meaning in their faith. A survey of several persons teaching on the faculties of Protestant seminaries in the U.S. reveals that although there is no consensus on the meaning of the term "spiritual formation," the movement away from rationality and toward prayer and meditation promises to make a permanent contribution to Protestant Christianity. Roy Fairchild, a Presbyterian who is professor of spiritual life and psychology at San Francisco Theological Seminary, said spiritual formation is "what Protestants used to call Christian nurture." Today, he said, the term has a broader connotation and focuses on attitudes, practices, and relationships stemming from profound change. "To be transformed as Paul spoke of it in Romans 12 is the essence of spiritual formation," he said. The reason for the resurgence of interest in this area, according to Fairchild, is "the loss of spirit of the soul despite the affluence of American life." He said an additional factor is that "after World War II a great deal of hope was put in psychotherapy as part of the search for meaning, and it has not proved to be the answer."

Bible translations now underway in 562 languages

In Papua New Guinea, there are 716 languages in current use in a population of 3.3 million. The statistics of just this one country illustrate the awesome task faced by the American Bible Society and its counterparts around the world in trying to provide the Scriptures in the native tongues of numerous people groups. A survey of translations now underway shows that ABS and its partners are currently involved in translating the Bible into 562 languages. This figure includes 33 of those in Papua New Guinea, the principal one being the complete Bible in Tok Pisin, one of the three official languages in the island nation. Translation teams are at work in 102 countries—including the United States, where the first Old Testament in Navajo is being translated.

Death of youth leads to probe of right-wing group

The discovery of the body of a 16-year-old Indiana youth has resulted in an investigation by authorities into possible connections with a right-wing extremist group. Last October, the parents of Tim Terrell of Yorktown (Ind.) High School, reported him missing. In January, the youth's body, wrapped in a tent, was found in a shallow grave west of Muncie. Local authorities have arrested one of Terrell's friends who reportedly was living with him in a tent when the Yorktown youth reportedly shot himself. The youth is being held in the Delaware County jail on preliminary charges of obstructing justice, causing a suicide, and contributing to the delinquency of a minor. Delaware County Prosecutor Michael Alexander said that county police had for several years "monitored" the activities of Christian Patriots Defense League, a survivalist group of which young Terrell was reportedly a member. John Harrell, founder of the League, said his group for 25 years has been trying to alert Christians and patriots to the impending downfall of the U.S. and the American way of life.

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Love and truth

Mercy and truth are met together.—Ps. 85:10a

Conversations on Faith II, March 7-9, was an academic exercise where Mennonites with divergent views on the church's relationship to the political order were invited to speak to one another—and to listen. The ambience of Laurelville Mennonite Church Center was pleasant and a good time was had by most, although there may be a question of whether anyone's mind was changed. (See news report and Listening Committee statement, pages 200-201).

Such a meeting is overrun by words and most will be forgotten. But an occasional expression stands out as having more than average significance. At one point in the discussion, J. R. Burkholder of Goshen College observed an apparent conflict between those who start out to emphasize love and those who begin with truth. "Some of us start with a concern for love and blunder through to try to serve. Others start with a concern for truth and law. Both groups tend to confront each other. Can't we find each other?"

No one answered him directly, as I recall, but reflecting on his statement took me back to the King James Version rendering of Psalm 85:10: "Mercy and truth are met together." I found on closer examination of Psalm 85 that its concerns are not quite the same as Burkholder's. Indeed Mitchell Dahood even asserts that it is a prayer for rain! *(The Anchor Bible,* Vol. 17). It is more likely a concern for general prosperity in Judah after the return from the Babylonian exile.

Modern versions use different words for the couplet above such as: "Steadfast love and faithfulness will meet" (RSV). The contrast here is not as strong as it appeared in the older version. Yet steadfast love and faithfulness may also suggest two sides of a coin: the one with a concern for reaching out and the other for the preservation of a tradition.

The expression "steadfast love" represents one of the key concepts in the Old Testament: the unlimited concern of God for people. Without taking time to check, I am quite certain that its New Testament equivalent must be *agape,* the love which does not require that love is returned. It is the united opinion of New Testament writers that this steadfast love of God is the only hope of salvation.

At the same time, the New Testament witnesses repeatedly to the importance of traditional faithfulness. Although Paul wrestles with the law and Hebrews insists on the superiority of the *new* covenant, no one is disregarding the importance of the Hebrew tradition as background for what was accomplished through Jesus.

The point is made nowhere more emphatically than in the Gospel of Luke where the family and friends of Jesus are faithful, traditional people, not some radical fringe group with minimum faith. After centuries of waiting, Messiah arrived among faithful people.

I believe that Burkholder is right in identifying the importance of both the defense of truth and the expression of love. The former is necessary if there is to be a base from which to love. The latter is the only way the world can be touched by the divine influence. Let the supporters of each emphasis support the other side also, he asked, and I believe in this he is right.

In the ongoing work of the people of God, it is inevitable not only that different persons will have different callings, but that there will be disagreements about the details of the mission. These tensions are apparent in the Bible. But while we need not be surprised when such tensions emerge, we should not conclude that identifying the tension has solved the problem.

The issue that the Laurelville meeting could not deal with in a few days, because it is the task of a lifetime, is how to understand the biblical mandate, What really is the heart of the biblical tradition? Like the Jews of John 5:39, we may "search the scriptures" and yet fail to get to the heart of their message.

It is my impression also that the spirit of the Laurelville meeting was overall too concerned about the political order. In this we were characteristically American. For as Canadian John H. Redekop pointed out, Americans take their central government much more seriously than do Canadians.

While all gave lip service to the classic text of the early apostles, "We must obey God rather than men" (Acts 5:29), there still seemed an overarching concern that what was done for people in need should be done legally. This fussiness about legality was somewhat ridiculed by Carlos Neuschwander, a Hispanic Mennnoite from Washington, D.C. He noted the concern that in providing "sanctuary" to Salvadoran refugees, a white Mennonite congregation might break the law. Hispanic congregations harbor illegal aliens regularly, he said, as if this were simply a part of their Christian calling.

A related issue that was not worked through was how to express solidarity with fellow Christians of another country which is in tension with our own. Can we hear their voices or are they inevitably drowned out by the conflicting messages that come to us and by the propaganda of our own political order? J. R. Burkholder raised the question at Laurelville. I did not hear any answer.

Love and truth are both important for our mission in the world. Keeping both to the fore calls for constant attention.—*Daniel Hertzler*

March 26, 1985

GOSPEL HERALD



Can people in wheelchairs who can barely make themselves understood be a mouthpiece of God?

Joyce Munro was unnerved when one such person, John, spoke to her with authority—daring to inspire.

The first of a series on the disabled begins inside.

An unnerving experience

by Joyce Clemmer Munro

Editor's note: "How can congregations become more caring in the way they relate to the disabled in their midst?" This article and others in Gospel Herald *in the next weeks will help answer that question. The series coincides with a major symposium on disabilities planned for April 13 in Lansdale, Pennsylvania. Sponsored by Mennonite Mental Health Services, the inter-Mennonite event will be held at Christopher Dock Mennonite High School.*

"Jesus, Hidden in Weakness—A Retreat on the Beatitudes." I was glad I was on assignment at this retreat. For journalistic reasons, I should keep some distance, I told myself. All around me, swarming like black flies over a sweet spill, were Catholics—390 of them, speaking reverentially of the retreat leader, Jean Vanier. I felt keenly my minority status. As far as I could tell, there were eight Protestants here, among them six Mennos (three of them from Reba Place in Illinois), one Episcopalian priest (a woman), and a Methodist.

How can congregations become more caring in the way they relate to the disabled in their midst?

I looked closely at the retreatants to size up their expectations. I saw people with the charismatic glow, women on the lam from abusive relationships, aging housewives, priests fighting burn-out, psychologists and directors of social service programs for mentally disabled people, some people in various models of wheelchairs, a mother with a cute retarded boy.

I had come simply to interview the speaker, I told myself. I had come to talk with Vanier about l'Arche, the Christian group-home arrangements for mentally handicapped adults that he pioneered 20 years ago in France. "Check out l'Arche. See if it could be a model for a Voluntary Service unit with developmentally disabled young adults," Joe Landis, director of group homes in Lansdale, Pennsylvania, had said, adding to my assignment.

The Reba Place people were at this retreat quite logically to hear more about Vanier's theology of Christian community, since he has lived in many communal settings. I could see that Vanier's ideas might also have some usefulness to a congregation that wanted to get serious about discipleship. Indeed, Alan Kreider of London Mennonite Fellowship in England had told me that Vanier's *Community and Growth* was particularly helpful as their members worked at mutual commitment to each other.

Tasting salt. With these thoughts scrambling my sense of purpose, I decided to try some of the meditation and prayer prescribed for this retreat. Early on Day Two I sought the quiet of the chapel. There I could do some sorting before the morning message and be assured, at the same time, of having a good seat for the message. (From the one talk I'd already heard, I knew I wanted to sit close, to watch the speaker's expressive hands and to soak up his masterful use of the language.) I breathed deeply, enjoying my solitary walk to the chapel.

But someone was sitting near the chapel door, too close to ignore. Feeling obligated by the theme of this retreat, I said "Hello." He responded with a smile that almost slid off his face. We talked. I couldn't understand everything he said. His eye level was at my hipbone; should I have stooped? When our small talk turned serious, he took the lead. "You have to let go and let God in." His words broke past facial muscles that worked like an undertow to his intent. But a smile washed over them.

Tasting salt, I walked away.

A few days later when I saw John Mintner again, I told him how he had affected me. "You must have let go! You're not crying anymore," he said, his body spasming in laughter.

Nothing in my experience had prepared me for John Mintner. People in wheelchairs who can barely make themselves understood can't be the mouthpiece of God, can they? I'm looking for pleasant company—strong, beautiful, articulate pilgrims—in my walk of faith. But

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there he was, a little man named John speaking authoritatively to me, daring to inspire me. But let go and let God in? I was unnerved.

In his own way, this little John was underlining the message of the retreat leader, the big John (the English version of his name), who said that Jesus' good news and ours, too, must be to the poor. To bring this good news, one must live with the poor in a mutually needful way. And living like this means living abandoned to God. Coming from a little man in a wheelchair the ideas become more disturbing.

Letting go and letting God in. I like evidence that something works before I try it. I've always thought that vigilant Christians should learn to recognize cheap grace before they take too many whiffs. What could I learn at this retreat that would show me the worth of "letting go and letting God in"?

First I examined the members of the community to which Jean Vanier belongs. It is called l'Arche, which means *ark* as in Noah's potpourri. Members of l'Arche are of two types: assistants and handicapped members. In 67 communities in 17 countries of the world, some 1,000 assistants and 1,000 handicapped people live together, one-to-one, in small communities that vary in size from 9 to 359. What l'Arche could accomplish in a handicapped member seemed like a useful test of the worth of Vanier's ideas. What could the "good news" do for people who are otherwise often the castoffs of society?

To bring the good news, one must live with the poor in a mutually needful way.

As the yardstick for my evaluation, I used the image of a mentally retarded person that I have on file—a fat, unkempt, excitable person with no self-awareness. Immediately, l'Arche members became an interesting study. I found that many of l'Arche's handicapped members radiate health. In their khaki pants, plaid shirts, and trim mustaches, men from the Clinton, Iowa, l'Arche community told me that they attend the local Y. They avoided cake like poison. I watched tensely as Alix, dressed like an artist in a bright Mexican jacket, expressively managed her zoom lens while each rocking step took her just beyond gravity's elastic clutch. And Richard, a toothless eternally youthful man, talked with joy about getting free from the institution. He seemed proud of his janitorial job. Clearly, these l'Arche members had experienced something profoundly liberating. What was it?

In his right mind. On the second last day of the retreat, I began to understand. In Gannon University's gymnasium we gathered for a reconciliation service, a simple hand-washing ceremony that seemed like a cousin to a Mennonite foot washing. In my small group, toothless Richard Wilson Carter carried the bowl and towel. He washed my hands slowly, tenderly, thoroughly . . . as if they were angel's hands. And diagnosing him as a Down's Syndrome person gave my head no edge over my heart's response to him. I saw him "sitting clothed and in his right mind" (Mark 5:17).

Not long after, in the l'Arche center I found these words: *We believe that a person who has been wounded in his capacity for autonomy and in his mind is capable of great love which can be called forth by the Spirit of God.*

So I had the evidence of l'Arche handicapped members in a "state of mind"—miraculous by any visible guideline I could use. Second, through John and Richard, I had experienced some great love. What was required of me in return? "To live with the poor, to have a heart full of hope for them" was big John's answer. "To let go and let God in" had been little John's advice.

How does one do that? I set about observing the l'Arche assistants and handicapped members together. In the one-to-one relationships between l'Arche assistants and handicapped members, "to live with" is not the same as "to do for."

Take the example of Ziggy Voth and David Caravana of the Hamilton, Ontario, l'Arche community. Ziggy—22, short, stocky, strong, and by her Mennonite Brethren heritage endowed "with space in her heart"—has lived in l'Arche three months and is there now only on Thursday nights because she has returned to school to complete studies in sociology. David—26, tall, thin, frail, Catholic—has lived in l'Arche two years and will be staying longer. Ziggy calls Dave "Popeye" because that's David's hero; Dave calls her "the old battleaxe." Ziggy calls herself a "wonderful crip" because she was a polio victim who became a swimming champ.

Watching these two contest each other's claim to being the better spaghetti cook, I saw shared life, not some notion of service. It seemed to me Ziggy was telling me what "to live with" has involved for her when she said, "When I grow up I want to be a tall person like Dave."

More than I bargained for. I could appreciate that perhaps Ziggy's wish did not come without some cost. During the retreat Vanier described the spiritual worth of a handicapped person in terms not much different from those used for some scam. "Their simplicity frequently serves to reveal our own duplicity, untruthfulness, and hypocrisy. Their acceptance of their own situation and their humility frequently reveal our pride and our refusal to accept others as they are." John Mintner had done a neat job on me. He had uncovered the liar but had tried to bind up the wound, too.

I came away from that retreat with more than I bargained for: an interview (you'll get to read some of that next week), encouraging words from a nearly speechless man named John, clean hands, and a question I am still trying to answer: Do I want to be a tall person like Dave?

I came away from that retreat wanting to buy some time to dull the disturbing thrill of Vanier's words: "The great secret that we are learning in l'Arche is that the poor are really Jesus Christ. We are discovering the meaning of those words: 'Whosoever welcomes one of these little ones in my name, welcomes me; and whosoever welcomes me, welcomes the Father who sent me.' "

Reflecting on Philippians in preparation for Easter and Ames 85 (part 2)

Healing Billy, Sybil, Eve, and Menno Simons

by Michael A. King

On October 2 last year *Gospel Herald* reported that, in an address to the Fellowship of Concerned Mennonites, Sanford Shetler accused another person of having "absolutely rotten theology." On October 30, *Gospel Herald* printed a letter by Kenneth W. Cressman expressing disturbance over the "venomous," "slanderous," and "vicious" statements made by Shetler. On November 20, a letter from Harold B. Hershey asked Cressman to apologize for his characterization of Shetler.

In a book called *Speech, Silence, Action,* Virginia R. Mollenkott (the person of whom, it turns out, Shetler was speaking) makes a comment unlikely to change Shetler's opinion of her: "Like black theologians, feminist theologians will have to come to the point that we do not listen to anybody who refuses to take sexism seriously" (Abingdon, 1980, p. 141).

All of us throw such comments at each other. What animates this sad ballet of charge and countercharge? My thesis is that its root is the desire to escape suffering. I would like to elaborate on this by interacting with a variety of passages from Philippians and comparing them with stages undergone by persons suffering from multiple personalities.

This problem became widely known several decades ago when a book and movie telling the story of the three faces, or personalities, of a woman called Eve were released. Then a book and TV movie portrayed Sybil and her 16 personalities. More recently, in *The Minds of Billy Milligan* (Random House, 1981), Daniel Keyes has told the story of Billy Milligan and his 24 personalities. Four stages—trauma, disorder, healing, unity—can be identified in each story; they seem to me to parallel themes stressed by Paul in Philippians.

The trauma. First in the onset of dissociative disorder comes the trauma—intense pain caused usually by a parent who tortures or abuses. In Philippians Paul, the jailed Christian, asks his friends to share in Jesus' traumatic walk toward death on a cross, then urges, "Work out your salvation with fear and trembling" (2:12). The point here does not seem to be that God is like the torturing parent of Billy, Eve, or Sybil, but that, for whatever complicated reasons, reality is set up in such a way that to live courageously is to live painfully. To follow Christ, to be whole in a world filled with brokenness, that is the trauma.

The disorder. Then comes the disorder, in which the suffering child creates additional personalities as a buffer against pain. Billy, for example, was brutally sodomized by his stepfather, and his psyche shattered into a myriad different pieces. Each carried only a small part of Billy's personality—Arthur was the emotionless keeper of reason, Ragan the keeper of hate, Danny the keeper of pain—and each, unaware of the others, thought itself to be the sole possessor of Billy's body.

This notion of trauma leading to disorder provides a key for interpreting aspects of Philippians that have long puzzled Bible scholars. In 3:2, Paul turns abruptly from "Rejoice in the Lord!" to fulminating against legalists who think salvation can be squeezed into tidy formulas and clear rules like circumcision: "Watch out for those dogs, those men who do evil, those mutilators of the flesh." In 3:18-19 he switches gears, attacking libertines—perhaps Gnostics—who in rejecting simplistic formulas, reject the importance of moral living:

> *For, as I have told you before and now say again, even with tears, many live as enemies of the cross of Christ. Their destiny is destruction, their God is their stomach, and their glory is their shame. Their mind is on earthly things.*

Paul's attacks on legalists and libertines might be attacks on the split personalities which arise when Christians try to escape pain.

Such shifts in tone and emphasis have prompted scholars to argue at bewildering length whether Philippians constitutes one unified letter or several hooked together, whether the emphases on legalism or libertinism were emerging from several different groups or one group with a variety of tendencies, and whether or not the groups were part of the Philippian congregation.

While I can't fully settle such questions, it seems to me commentators like Ralph P. Martin are correct in thinking Paul's letter and his attacks form a unified rebuttal of a "root error" Paul feared was present at Philippi. This was the "presentation of the believer's life in terms of triumphalism and present glory. At all costs suffering and persecution must be avoided" *(New*

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Century Bible, Philippians, Oliphants, 1976, p. 34).

Paul's attacks on legalists and libertines might then be attacks on the split personalities which arise when Christians try to escape pain. Legalists, who can be conservative or liberal, are united in their common desire to avoid the pain of wrestling through complex issues by establishing formulas that will easily tell them what is right or wrong and leads to salvation or perdition.

Sanford Shetler believes Mollenkott is wrong if he sees her as a feminist. Mollenkott may believe Shetler should not be listened to if she sees him as an anti-feminist. In my article, "In the Year of Our Lord, 1984," I insisted that persons who too passionately defended biblical inerrancy or a high view of Christ were like George Orwell's "thought police" *(Gospel Herald,* January 3, 1984, p. 3).

We legalists do play the essential role of maintaining a strong (if often contradictory) moral center, but we err in thinking our truth, our partial personality, is in full possession of the entire Christian personality. By fostering that illusion, we avoid the pain of allowing our narrow views to be challenged, as mine were when someone I deeply respected asked if I meant anyone who defended Christian doctrine was a coercive and false leader.

Libertines, on the other hand, don't think what one does with one's body, drives, and doctrines is crucial, because salvation through Christ alone is primary and how one lives is secondary. Libertines tend to think they are superior to legalists, whom they see as valuing formulas over people, whereas they, being guided by love, value people over formulas.

I have a libertine side. I say things like, "We're all sinners, but God loves us anyway," and I like to think of myself as an unshockable, loving person able to enfold every size and shape and color of sin in grace. In offering grace we libertines play a vital healing role, but we delude ourselves when we think that just because we are not in bondage to formulas we are better than legalists at wrestling with the complexities of moral issues.

Healing begins. There is hope for all of us, however, legalists and libertines alike, if we can accept that each person and faction in the church is only a part of the whole. Healing began for Billy when he confronted the shocking truth that personalities he knew nothing of dwelt within him. Paul shares a similar healing recognition of his fragmentary nature when he states:

> *Not that I have already . . . been made perfect, but I press on to take hold of that for which Jesus Christ took hold of me. . . . I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward . . .—3:12-14*

The prize toward which Billy strained was unity, integration, and the fusion of personalities like Arthur, Ragan, and Danny into one new and whole personality. This began to happen with the emergence of a final personality, called "the teacher." The teacher was aware of all Billy's other personalities, and tried to allow each of them a voice, but only as parts of the whole, rather than as fragments thinking themselves whole.

Healing will come for us when Sanford, Kenneth, Harold, Virginia, and Michael recognize that we also are only pieces of a larger personality. Each of us has a voice which deserves to be heard, but it is time to allow our Teacher, our Rabbi, our Jesus, to fuse us into a new personality headed by him.

Unity. If that fusion ever came to pass, our sad ballet of charge and countercharge would yield to the joyful swoops of people waltzing together in harmony. The libertines would no longer need to cling to the truth that loving people is more important than keeping rules, and the legalists would no longer need to save the ship of morality from losing itself in the gray fog of ambiguity and crashing on the rocks of sin.

Then we could all say with Paul, who speaks with the integrity of one so fused with Christ that he combines the moral center of legalism with the loving grace of libertinism:

> *Finally . . . whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. . . . Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.—4:8-9*

There is hope for all of us, legalists and libertines alike, if we can accept that each person and faction in the church is only a part of the whole.

That is what I hope for myself, for Germantown Mennonite Church, for the church of Menno Simons, and for the church around the world as we struggle to fuse our multiple personalities into one personality headed by our Lord. But even as I hope for unity enough to work for it, to pray for it, to try to face some of the obstacles I put in front of it, I know it can't be easily achieved. Taking up the cross of Christ and dying to self goes against our every urge to pursue autonomy, glory, and pleasure.

As Daniel Keyes ends the story of Billy, Billy is feeling hollow. His many personalities don't want to die. This is how Billy describes it:

> *Some of my people are lying in coffins. The lids aren't on them because they're not dead yet. They're asleep, waiting for something. There are some empty coffins because not everyone has come there. David and the other young ones want a chance at life. The older ones have given up hope. . . . David calls it "the dying place."—p. 374*

With Billy, we stand by the dying place, trying to decide whether we will live without dying and therefore die, or whether, with fear and trembling, we will die to live in unity with Christ and through him with each other.

Justice and the Christian witness: what the Mennonite Church believes

by Edgar Metzler

God wills justice. Throughout the Bible, justice is a primary characteristic of God, a major component of the mission of Jesus, and an indispensable criterion for faithfulness of the people of God.

The biblical call for justice has been heard with increasing clarity by Mennonites in recent decades. Missions and service experiences in many different ethnic, economic, political, and social situations have moved us to a deeper realization of the extent of injustice and greater compassion for its victims.

Scriptural studies on justice have taken on new meaning with our increased involvement in the fabric of global society and growing awareness of how injustice infects even our own institutions, communities, and families. These reflections on the Bible and our life in the world have expanded the implications of our long commitment to nonresistant love.

The character of justice in the Bible. Biblical justice is about the relationships God intends for all creation. God is just and God acts to create justice/righteousness. God's people are reconciled by God's justice-making through Christ. God's people are faithful when they pursue justice. The biblical word "justice" is generally interchangeable with "righteousness" in English translations of the Bible. (Some languages, such as Spanish, have only one word, "justice," for the two English equivalents.)

The goal of God's action is the restoration of wholeness and harmony, the condition the Bible calls "shalom." Justice and peace are the components of "shalom." Love is the motivation for commitment to the realization of "shalom."

Justice in the Bible is more than equal rights or giving appropriate due to each. Concern for reconciliation with God, the wholeness of the shalom community, and loving service to the victims of injustice are all integral elements of biblical justice.

The cause of injustice is sin, the failure to live out the divine image in which we are created. All human activity is perverted by selfishness and pride. Therefore, institutions and systems with the potential for good regularly become agents of injustice.

The answer to injustice is the grace of God—what God has already done and is doing. God's gracious acts of deliverance and salvation serve both as model and motivation for our response to God's initiative. Gratefully, we ask God to transform our lives, letting "justice roll down like waters, and righteousness like an ever-flowing stream."

Thus, the context for justice/righteousness is covenant with God—a right relationship in which both God and the people of God accept mutual obligations and privileges. Since the first break in relationship in the Garden of Eden, God has been inviting all creation into covenant. Jesus introduced a new way to enter into a right relationship with God. All who accept this righteousness in faith become partners with God in the new order where justice and peace can be experienced and demonstrated.

Missions and service experiences in many different situations have moved Mennonites to a deeper realization of the extent of injustice and greater compassion for its victims.

God's atoning work in Christ breaks down worldly distinctions and separation. In the new social reality of the kingdom of God, Christians witness to God's justice by our worship, life together, and sacrificial service.

God's way to shalom. Justice flows from the love of God. God's love always seeks reconciliation with humankind, even in our rebellion. God's people display that same kind of love, even for enemies.

God's love reaches out. The purpose of choosing a people was to bless all nations. The justice advocated by the prophets was to be "a light to the nations." Jesus reached out to all manner of persons and on the cross forgave even his enemies.

God's love is not passive, but confronts injustice. The prophets called God's people to "seek justice, correct oppression." The assertive love of Jesus confronted injustice with a call to repentance. Justice/righteousness is the main biblical measurement of judgment for all people.

God's love empowers the people of God for justice and sustains them in the divine calling to join God in the long-range task of creating a shalom community.

Shalom is the biblical vision which combines justice and peace. Nonviolent love was the method of Jesus, the

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suffering servant, in challenging the powers and principalities.

Biblical justice has a very specific content and application. Justice is God's will for all, but there is special concern for orphans, widows, and foreigners throughout both Testaments of the Bible. Love for the neighbor, especially the poor and marginalized, was practiced and preached by Jesus. As disciples of Jesus Christ, we are called to participate in God's nonviolent work of justice and reconciliation. In so doing, we can also expect to suffer with our Lord.

The church discerns and witnesses for justice. The church is the visible expression of the kingdom of God, brought together in Christ to demonstrate the new community of right relationships. Prophetic discernment is necessary for the church to test its own life and to discover with the aid of the Holy Spirit how to relate to the urgent needs for justice and peace in our world.

That discernment takes place around the Bible, in a context of prayer and covenant community. In this community it is vital that we listen to the varied experiences and counsel of brothers and sisters from different cultures.

Standards for Christian witness. Love, justice, and peace provide standards for practicing justice/righteousness in our Christian witness. Vital questions to test possible actions are:

1. *Is it loving?* This question searches out our motives and also asks if our actions actually benefit those we wish to help.

2. *Is it just?* This question focuses on the impact of what we do for those with little power in our world. We need to examine critically our personal uses of power and resources, work to strengthen the rights of the poor and the powerless, and test our political and economic views by God's concern for all alike, especially the poor, the weak, and the oppressed.

3. *Does it make peace?* This question screens our action against all violence and opens us to sharing in the suffering of Jesus. It also calls for more practice and training in nonviolent conflict resolution and witness.

Guidelines for participation in secular structures. Since most church members are employed in secular settings, it is vital to think clearly how our commitment to God's justice can best be expressed in those situations. Important guidelines are:

1. *Test the goals and functions of our work-related organizations* by their commitment to justice. Some are clearly out of bounds, such as weapons manufacture. Any activity which exploits human or natural resources must be carefully scrutinized. There are many variations in the vocational opportunities we seek and each should be tested with fellow Christians as to its contribution to God's intention for justice and the furtherance of the kingdom.

2. *Be accountable to the covenant community,* but celebrate the variety of ways committed persons can work in the world. Just as some need to be confronted with the implications of their occupation for kingdom values, others need to be affirmed in their search to find creative new forms of witness. Applying the standards of love, justice, and peace will not result in uniformity.

3. *Exercise a sensitive conscience,* ready to differ and/or withdraw as necessary and to contribute positively to decisions which are made. The support of other believers is vital for such conscientious witness.

Guidelines for witness to secular structures. Sharing God's concern for justice requires Christian witness to organizations in our society in which we may not be personally involved, but whose policies and programs have a direct impact on the quality of human life. Governmental structures are a notable example. Important guidelines include:

1. *Learn to communicate* in ways that will be understood.

2. *Acknowledge* that the function of the state in God's providential grace is different from the function of the church.

3. *Use appropriate methods and forms* of witness to various structures. Primary considerations include respect for individuals in authority, an appeal to their conscience and the highest ideals of the organizations, and an invitation to Christian discipleship. When Christian witness to the ruling powers goes unheeded, Christians may need to consider God's calling to a conscientious refusal to participate.

In order for our proclamation of the good news of Jesus to be credible, the life of the church must model our aspirations for peace, love, and justice in the larger world.

Guidelines for life within the covenant community. Our witness for justice/righteousness in the world will be authentic when our life together in the church is characterized by justice. In order for our proclamation of the good news of Jesus to be credible, the life of the church must model our aspirations for peace, love, and justice in the larger world.

Particular challenges for the church include practicing mutual aid, distributing power broadly within the church structures, dealing fairly with employees, and resolving conflicts constructively.

Our calling as a church is to practice justice with peace in the spirit of Christ as we work with God for the justice God intends for the world.

Books are to be read

by Katie Funk Wiebe

One of the first items I frequently look for in a periodical is the book review section. Each reviewer hands me a spoonful of ideas to taste, sometimes with a list of the ingredients and a hint as to their flavor.

I don't expect reviewers to tell me whether a new Milton or a Shakespeare has emerged. Only the test of time can establish whether a book will make it through many critical washings without disintegrating like a tissue left in a pocket. But reviewers can tell me whether a book is worth only a quick read-through or should be made a friend.

I like people to advise me what to read; I also like to recommend books to others. Recently I've read several biographies. I looked forward to a new biography of William Barclay, author of the *Daily Bible Study Series*, but I found that it plodded along picking up every scattered detail of his life. I wanted the essence of his life, so I merely skimmed it.

Moody: The Biography by John Pollock (Moody) had greater appeal. It does more than describe the life of Moody; it also reveals the spirit of his times and the great evangelist's relationships with international evangelists, businessmen, and Bible teachers, such as R. A. Torrey and others whose influence was felt in some Mennonite circles. The great Torrey spoke here in Hillsboro, where his message was welcomed by some but seen as opening the doors to new influences by others.

This book showed me again that very little we do in the church is original; we're always borrowing. Nearly everything related to mass evangelism methods, such as the use of personal workers, inquiry room, lead singer, and fund-raising techniques, was borrowed from this popular evangelist. He risked and others hung onto his coattails.

Another biography, unusual in that it is about a living person, is about Peter Rempel, a Canadian Mennonite Brethren pastor turned social worker. Urie Bender is the author of *Stumbling Heavenward: The Extraordinary Life of an Ordinary Man* (Hyperion).

As I read I held my breath, just a little scared some readers would surely stumble heavenward over this one in the same way some readers' peace was destroyed after they had read Rudy Wiebe's *Peace Shall Destroy Many*. We don't relish frankness about religious rigidity and narrowness, and this book is frank about the early Mennonite Brethren influences on Rempel's formative years, the effects of which he struggled hard to lay aside in late life.

Rempel began the Youth Orientation Units (YOU) near Edmonton, Alberta, which provide a home and counseling for drug and alcohol abusers and boys in trouble with the law. The book depicts his readiness to risk, to separate himself from traditional views for the "excitement of discovering himself, his neighbor, and his God." We now freely give Moody our uncritical admiration for his foolhardiness for God, but a Rempel?

I Hear the Reaper's Song by Sara Stambaugh (Good) is a gentle, sympathetically written novel about gentle happy Mennonites in Lancaster County, Pennsylvania, before they were infected by "Western" preachers. The Western revival brought many changes into their lives: it introduced the doctrine of the new birth, and also convinced women to wear special dresses with a kind of shawl over the top and a cap (devotional covering) and the men to don special suits. And who besides myself always thought that that manner of dress was a European holdover?

I believe everyone needs to read some material occasionally to nurture the inner creative self. Poetry, fiction, well-written devotional writing does it for me. Good anthologies of Christian poetry are rare, so I've been taking to class Lucy Shaw's *Widening Light*, an anthology about the life of Christ by 35 contemporary poets. Among the writers are several Mennonites: Jean Janzen of California and Barbara Esch Shisler of Pennsylvania. I want my students to share my joy at the way old truths are quickened through new vibrant images.

When a Congregation Cares: A New Approach to Crisis Ministries (Herald) by Abraham and Dorothy Schmitt asks us to consider a new idea in the congregation to help people in pain. Peter Rempel started a new institution—YOU—for young people who need special attention and caring. He had difficulty convincing all church members his idea was worthy of their consideration. The Schmitts suggest another approach to human needs—group caring as opposed to individual caring. They present their material in such a way one is forced to listen. But—we've never done it that way.

In essence this approach asks that instead of only the pastor or other individuals relating to the person or persons in distress, a team of carefully selected laypersons (with the knowledge and support of the pastor) gather around to strengthen the person or family going through major stress. Individuals often feel overwhelmed by another's pain but don't know how to help. The team approach brings together people who want to help with people who need help. The book says boldly, "Let's learn to care as groups. Why must this be done only by individuals?"

I am already thinking of books I'd like to read: One is the book with the brilliant lavender cover and the long title by Willard Swartley. *Slavery, Sabbath, War, and Women* (Herald) has received such excellent reviews that not even that Total Woman cover daunts me. The book reviewers convinced me; let me convince you also.

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Learning



I did not want to go to Nicaragua

by Ronald J. Sider

I did not want to go. I knew enough to know that neither Ronald Reagan's denunciations nor the radical's adulations dealt honestly with all the facts. The Sandinista revolution is far from the last best hope for earth. But neither is it the totalitarian, anti-Christian monster that current U.S. policy claims. I feared I was in a no-win situation where everybody would be unhappy with my report.

Furthermore, I must confess, I was a bit fearful. I had been writing brave books and making solemn speeches about standing with the poor and oppressed even at the risk of injury or death. I had insisted that pacifists like myself have no integrity unless we are willing in our nonviolent search for justice and peace to face as much danger as do soldiers. And I had gladly joined the advisory board of Witness for Peace to support that bold group of American Christians who travel prayerfully to the war zone near the Honduras-Nicaragua border seeking to stop U.S. funding of the guerrilla movement that has killed hundreds of Nicaraguan civilians.

Deep inside I knew I should go with a Witness for Peace team. But for months I procrastinated. I would have much preferred to sit securely in my quiet third-floor study looking out over Germantown row houses and write another article on costly discipleship. But God insisted that would not do. And my wife agreed. So what could I do?

Upset stomach. Reluctantly, I made the reservations for January. But my upset stomach and troubled dreams reminded me that I was hardly eager.

As I sat in the Miami airport on January 9, waiting for my flight to Managua, I wrote a letter to God:

"Dear Lord, I have considerable fear and ambivalence about this trip. The danger is relatively modest and still I am afraid. I guess that underlines how comfortable, secure, and safe my life has been. I like it that way! I do not have any temptations toward a martyr complex.

"But, Lord, from the bottom of my heart, I want to say, Not my will but thine be done. I have had very little pain in my first 45 years. Most people suffer vastly more than I do. It would not be unfair if I were to experience some of Christ's cross for the sake of peace and justice. I dedicate my life anew to you and your kingdom and pledge to walk wherever you lead. I ask only for clarity of direction and your presence for strength.

"You know how much ambiguity exists about this venture. The Sandinistas have clearly done some good things—and some bad things. I want, with all my heart, to work for peace and a free society in Nicaragua. Going on this mission may be misinterpreted by others. But I believe you have told me to go, so I go in obedience, trusting that you will teach me what you want, protect me as you wish, and take care of the public relations."

I would have much preferred to sit securely in my quiet third-floor study looking out over Germantown row houses and write another article on costly discipleship.

Encouraged, I shouldered my backpack and headed for the plane.

Witness for Peace. Witness for Peace currently has 15 "long-term" volunteers stationed in Nicaragua. These long-termers, who live in Nicaragua for 6-10 months, coordinate the activity of three short-term teams per month. Each short-term group has about 20 people who spend two weeks in Nicaragua. The short-termers talk to a wide range of government, religious, and other leaders (both pro- and anti-Sandinista folk) in Managua and spend about eight days in the war zone near the Honduras border. I was part of the Kansas City short-term team (that was the only schedule in the spring that fit my date book).

As soon as we landed in Managua, this motley crew of Mennonites, Catholics, Presbyterians, Methodists, and assorted others, faced a sobering choice. We were scheduled to go to San Juan de Limay, a town of 3,000 about 15 miles from the Honduran border. Approximately 1,000 counterrevolutionary (contra) guerrillas were active in the surrounding hills. The contras had killed a number of civilians in the preceding month on the roads just outside Limay.

Then on January 8, just one day before we arrived, the contras had kidnapped and killed more civilians. An American nun, Sister Nancy Donovan, was also kidnapped and then released unharmed. But the roads were still closed. To travel to San Juan de Limay was obviously not very safe. The long-termers assigned to our group asked us a simple question: "Do you want to be the first outside vehicle into Limay?"

It was our decision. We struggled. And prayed. We decided that we had come as patriotic American Christians to say with our bodies, as well as our words, that we opposed the use of our tax dollars to fund guerrillas killing Nicaraguan civilians. So we would go.

Stark reality of war. With a mixture of excitement, inner divine assurance, and anxiety we traveled north on January 11. The stark reality of the war became increasingly obvious. More and more armed soldiers appeared at intersections and bridges as we drove even closer to the Honduran border.

The worst moment occurred about five miles from San Juan. We had wound our way down the twisting road into the valley where San Juan de Limay is located, fully aware that contras were watching, through sophisticated, American-supplied binoculars. We told ourselves that we were really quite safe because the contras had never attacked any U.S. citizens. But still we felt uneasy.

Suddenly, we saw a Nicaraguan army vehicle full of soldiers stalled in the road ahead. They had mechanical problems and needed a wrench (which we had). As they worked on their truck, we nervously scanned the hills praying that we would not be caught in crossfire. It was

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a long, uneasy 15 minutes. (To be sure, as I write this report in the security of my cozy study back in Germantown, I am sure we were really quite safe. It would be politically unwise for the contras to use equipment supplied by the U.S. to kill American citizens.) Still, we were relieved when they returned our wrench and we headed on to Limay.

Welcomed warmly. The town welcomed us warmly. Since the first major atrocities on December 9, the people had been living in constant fear. Now, with U.S. citizens present, they knew the contras would not dare attack. We were told later that the townspeople felt relaxed and slept more securely that night than they had in weeks.

The grim facts of the war bombarded us on all sides. On the way into Limay, we had seen two tractors (owned by farming cooperatives) that the contras had burned. Food was scarce. Everyone talked about the kidnapped, tortured, and dead. Before we rolled out our sleeping bags onto the cement floor that first night, the town's medical doctor, Luis Quiroz, told us that the contras had killed 33 people (only five were wearing military uniforms) since December 9. They broke fingers and mutilated and dismembered bodies—all part of the plan to spread terror, destroy the economy, and paralyze the society.

Julie Beutel, a Witness for Peace long-termer, had carefully documented the atrocities since her arrival in Limay in early December. From her extensive conversations with dozens of families, she was able to provide an accurate picture of what had happened.

On December 9, the contras stopped the town's only bus for public transportation on the road outside Limay. They kidnapped five men (four have since escaped and returned) and burned the bus. Traveling a mile or so behind the bus was a government truck with nine civilian telephone workers. They had no weapons, although they had picked up two hitchhiking militiamen with guns. Contras ambushed the truck, killing six instantly, and kidnapping four others.

The same day, Manuel Yaniz, a farmer, was traveling with his pregnant wife and a 16-year-old girl in a jeep. The contras stopped the truck, killed the husband (he was found after with broken fingers and toes), and kidnapped the girl. Others who were kidnapped and then escaped report that they have seen this girl with the contras participating in another raid. She was crying and asked that her mother be told that she was still alive.

Platanares is—or rather was—a little farming village of 300 people a couple miles outside Limay. It was the most successful of eight Sandinista agricultural cooperatives in the Limay area.

Current government agricultural policy includes three kinds of arrangements: (1) private ownership and cultivation—anyone can own as much land as they will maintain in active cultivation; (2) credit cooperatives—private farmers join together in a co-op to obtain credit and access to the co-op's machinery, but they maintain private ownership of their land and earnings; and (3) Sandinista agricultural cooperatives—former landless peasants receive land from the government and form a cooperative which jointly owns the land. They farm together and share the profits equally. In the Limay region, there are 32 credit co-ops and eight Sandinista agricultural cooperatives.

Since most of the people in Platanares were members of the highly successful Sandinista agricultural co-ops, they were a prime target for the contras. Contras attacked at the break of dawn on December 27, killing six and kidnapping 13. They killed Bayardo Torres, president of the co-op, and Marcia, a 17-year-old girl.

We had come as patriotic American Christians to say with our bodies as well as our words that we opposed the use of our tax dollars to fund guerrillas killing Nicaraguan civilians.

We talked with Concepcion Bienvides, a young mother from the village whose three-month-old baby died a little later of injuries caused by the explosions. She said that the explosion that injured her baby also killed a 100-year-old woman. Concepcion watched as the contras beat her 48-year-old father. As they left, the contras burned the village school and a tobacco shed, and destroyed the co-op's expensive irrigation pump.

Kidnappings. Julie Beutel told us that five different persons report that some of the people doing the killing were persons from Platanares who had been kidnapped in an earlier raid in the fall of 1983. One of the men kidnapped in 1983 returned with the contras on December 27. He entered his home, killed his father-in-law, hugged his wife, kissed his children, and fled.

How can we understand that kind of action? Unquestionably, there are some contra sympathizers among the farmers in the northern mountains. We were told that of the 13 people taken in the fall of 1983, four went willingly and the others resisted.

Arnold Vallejos, a regional government official in Jalapa, told us that a majority of the contras are now people who have been kidnapped. The contras take people to Honduran camps where they are told that the contras are good Christians fighting against atheistic communists. Some of the uneducated peasants believe their captors; others do not. In any case, they know that if they try to desert, they will be executed.

Witness for Peace staff in Nicaragua have personally interviewed several ex-contras who had been kidnapped and indoctrinated. They said they were told that they and their families would be killed if they deserted. Even so, the amnesty offered by newly elected President Daniel Ortega at his inauguration on January 10 is persuading some contras to surrender their weapons and return home.

The last major attack near San Juan de Limay occurred one day before we arrived in Nicaragua. The contras ambushed a truck with nine unarmed road construction workers. The contras killed the workers, broke their limbs, bayoneted their bodies, and then burned them. Nearby four people in a Department of Forestry truck were killed.

Most jarring atrocity. Perhaps the most jarring atrocity for us was the case of Freddie, an older teenager. Freddie had been in the militia, but his health had forced him to leave. He now worked in education. Freddie was traveling in the same truck with Sister Nancy Donovan on January 8. Seized by the contras, he was found—tortured, mutilated, dead—on January 10. The contras had battered him so badly that his father could identify him only by his belt.

Our group attended the all-night wake for Freddie the evening we arrived in Limay. As we crowded into his parents' small dwelling, the air was heavy with sorrow and stench (he had been so mutilated that they burned his body before bringing it home). Aware that the U.S. government—*our* government—had trained and supplied the people who killed their son, we felt embarrassed and guilty as we stammered our condolences in awkward Spanish. Both of Freddies' parents are devout Catholics and lay leaders in the church. But since they are also in favor of the Sandinista Party, their sons are targets of the contras. With painful awe that evening, we watched as Freddie's mother dried her tears and led us all in Scripture reading and prayer.

The next day, we attended Freddie's

funeral. Since there were no priests in the town, two Catholic priests in our group led the service and conducted the burial. At the grave, his obituary included the words: "Freddie was savagely murdered by the Reagan administration." At the grave, one of Freddie's brothers, choking with sobs, swore angrily that he knew who had killed Freddie and would seek vengeance. Freddie's mother quickly responded: "No, my son, do not add that burden to my grief. We are Christians and must show love."

Many thoughts raced through my mind as I watched Freddie's mother cry and his father and brothers shovel the dirt over the coffin. I thought of the hundreds of other Nicaraguan civilians killed in the past few years by the contras. I wondered: Why is the American press not reporting the fact that the U.S.-funded contras are targeting civilians? And how can a country that claims to stand within the just-war tradition tolerate the targeting of civilians?

The just-war tradition, after all, insists that even if the goals of a war are just, one dare not fight the war in a way that aims at civilians. Targeting civilians is murder, no matter how just the cause. And yet, American tax dollars make possible a guerrilla army that daily kidnaps, mutilates, and murders civilians. Is that the way the American people want to spend their money?

Witness for Peace Staff in Nicaragua have interviewed many peasants who have seen quiet low-flying aircraft dropping supplies to the contras at night. Without U.S. help, these sophisticated air drops would be impossible and the contras could not continue.

Are Christians persecuted? One of the alleged justifications, of course, is the charge that the Sandinista revolution is an atheistic movement intent on persecuting and suppressing Christian faith. That the Sandinistas have indefensibly clashed with and pressured the Catholic hierarchy in Nicaragua is, I think, quite clear. (It is equally clear, though, that the Catholic hierarchy, for its part, has chosen political confrontation.)

On the other hand, I have not seen any evidence to support the charge of a systematic attack on Christian faith. Many devout Catholics and Protestants helped overthrow the Somoza government, continue to support the Sandinista Party, and occupy very high office in the current government. While in Nicaragua, the evangelical leadership told me that 18 new Protestant groups had recently completed their process of registration with the government. The official government policy, often restated, is full religious freedom for worship and evangelism.

But reports (some, I am sure, are factual) persist of pressure from Sandinista organizations, especially youth in more rural areas. So I was delighted with the opportunity to talk with Joselino Rosales, the local Assemblies of God pastor in San Juan de Limay. The town is overwhelmingly Catholic and overwhelmingly pro-Sandinista. Rosales indicated that the pro-government, Catholic majority resents the fact that the Assemblies of God folk are not pro-Sandinista and will not join in the armed defense of the town.

He said the Assemblies of God do not mix with either the contras or the Sandinistas. They represent a third entity and are nonpolitical. They are opposed to all participation in war. He said the Catholic majority does not understand this attitude and does not like it. Two of their men are in prison for refusing to join the army. And two are in prison on the charge of supporting the contras. As in the rest of the countries in Central America, there is no legal provision for conscientious objectors in Nicaragua, although CEPAD, the largest evangelical body in the country, has been urging the government to grant this.

Aware that the U.S. government—*our* government—had trained and supplied the people who killed their son, we felt embarrassed and guilty as we stammered our condolences in awkward Spanish.

I asked Assemblies of God members whether there were restrictions on their freedom to worship and evangelize. He said they are quite free to preach, worship, and evangelize. In 1979, Rosales said, his church had about 200 members. Then in 1981, they held a major evangelistic campaign. Today they have 320 baptized members and 30 more in a membership class. That kind of religious freedom for an unpopular minority in a besieged town way out in the countryside hardly suggests widespread systematic religious persecution.

A Sandinista leader. On the last evening in San Juan de Limay, I ate our regular thrice-daily supply of rice and beans with Luis Villareina, secretary of the Sandinista Party for the zone of Pueblo Nuevo-Limay. I pushed him hard, trying to find out how widespread Marxist-Leninist ideas were in the Sandinista Party. I said I was disturbed by the fact that in the nearby town, I discovered that most of the books on the display rack in the party office were published in Moscow. (I was told that was not typical, but I cannot verify that.)

We discussed censorship of the press. (From mid-1982 to mid-1984 there was prior censorship of the press.) Fortunately, that censorship has been abolished except for items related to the war. When I said that the censorship (in 1982) of articles on the Soviet invasion of Afghanistan seemed unjustified, he simply acknowledged that they had made mistakes.

I was impressed with Luis' non-defensive approach. As he talked, it became clear that his fundamental motivation is a passionate commitment to social justice. With deep emotion, he described his devoutly Catholic parents who went to church every day and were desperately poor.

"Now the revolution is a happy family working to create a new, just society," he said. That is much too simplistic, of course. But it does suggest where Luis' deepest commitments lie. I had no sense that Luis was opposed to Christian faith or doing anything to suppress it. But I felt sad that the church's earlier neglect of justice for the poor led Luis to seek his deepest commitments in social change rather than God. I suspect there are a lot more like him in the Sandinista Party.

On January 14 we said good-bye to the people of San Juan de Limay, again carefully scanning the hillsides where we knew contras watched. We drove safely to Jalapa, a larger town in a rich fertile valley just a few miles from Honduras. For the next few days, our Kansas City team joined the coffee pickers on a farm just a mile or two from the border. Since the contras regularly harass, kidnap, and kill coffee pickers, the American presence provided some protection for workers bringing in the harvest. Unfortunately, my schedule demanded an early return. So I returned to Managua on Tuesday and enjoyed two days of important interviews with a number of people.

An opposition leader. Perhaps the most significant interview was with a major opposition politician and trade union leader on January 16. Antonio Jarquin Rodriquez is the general secretary of the 25,000-member Central de Trabajadores de Nicaragua union. Formed in 1961 by Catholics, the union won the first strike against President

Somoza and then joined the long struggle against that dictator in the early 1970s. Part of the successful revolutionary coalition, they received a seat in the Council of State after the fall of Somoza in July 1979.

By late 1979, however, the union began to feel pressure from the Sandinistas, who wanted all unions to join together in a workers' movement dominated by the Sandinista Party. To their credit, the union insisted on remaining independent. When some of its members were arrested and their property was destroyed, a minority in the union established contact with the contras in 1981. At their fifth congress in September 1982, the union rejected all contact with the contras and agreed to cooperate with the government on socioeconomic policies, but determined to resist any anti-democratic policies.

Antonio Jarquin described the harassment the union has subsequently received. There have been 20 cases of violation of human rights since September 1982. People identified with the Sandinista Party have reportedly beaten and raped union leaders and destroyed their houses.

In spite of the harassment, this independent union is alive and well. Allied with the Popular Christian Social Party, the union participated actively in the recent presidential elections. Antonio Jarquin won a seat in the Constituent Assembly. He vigorously condemned those who boycotted the election.

Since the Reagan administration has condemned the elections as a sham, I asked Antonio Jarquin whether he had experienced harassment as he ran for office. He said that a group of people, including Sandinistas in the militia, almost burned his car on August 26. But he said that, overall, the attacks on him were not major. He added that the attacks on the opposition parties generally were not numerous and they were able to survive. The Sandinista military tried to correct these violations, he said, although not always with total dedication. This intimidation was contrary to central policy.

Questions about the election. I questioned other people carefully about the election. For several months before the election, all opposition parties (except those who chose to boycott the election) had free access to radio and television. Several opposition parties ran on a platform which blamed the Sandinistas for the war and economic disruption. Over Nicaraguan radio and television they regularly urged people to vote so they could negotiate with the U.S., end the war, and turn away from the socialist policies of the Sandinistas.

The Sandinista Party won about 67 percent of the votes. Marxist parties got less than 2 percent. And the rest of the votes went to centrist and conservative parties.

All polls were open to representatives of opposition parties and international observers to watch the voting and the tabulation of ballots. Witness for Peace folk were scattered around many different polling stations. Unlike the recent election in El Salvador, where voting was required by law, people in Nicaragua were free to choose not to vote. In El Salvador, the ballot paper was transparent and the ballot boxes transparent plastic—hardly a secret ballot. In Nicaragua, voters entered a curtained-off area where they could privately mark opaque ballots which they deposited in wooden ballot boxes.

Certainly it was not a perfect election. The attacks on opposition candidates, even though infrequent, are unacceptable and intolerable. But it was certainly the most free election in the history of Nicaragua.

Could we not make some progress if we all agreed that our hope for Nicaragua is an open, free, democratic society dedicated to empowering the poor so that there is economic justice, religious liberty, and political freedom for all?

I asked Antonio Jarquin how many people in the Sandinista Party are hardcore Marxist-Leninists. He said there are a significant number of such folk, but they are a minority. The Sandinistas' radical Marxist extreme committed to a one-party state, he said, will not be able to succeed. He believes the Sandinista Party is moving toward a pragmatic third world approach that is socialist but democratic. He believes that he and the other members elected to the Constituent Assembly will be able to write a constitution which will advance democracy in Nicaragua.

Antonio Jarquin is vigorously opposed to U.S. support for the contras. The best U.S. weapon against the Marxists within the Sandinista Party, he claimed, would be American doctors, teachers, nurses, and technicians.

Communion with God. January 16 was a busy exhilarating day. After the time with Antonio Jarquin, I spent several hours with key evangelical leaders. In the evening, I had a long conversation with Arnold Snyder, a Mennonite who is Nicaragua coordinator of Witness for Peace, about the success, failure, and future possibilities of Witness for Peace and similar nonviolent approaches to international conflict resolution.

When I got back to the house where I was staying, I dug out the copy of *The Best of A. W. Tozer* I had packed, and settled comfortably into a hammock.

The Lord knew that my day was not yet over. Page after page of Tozer's probing words spoke to my heart. Especially gripping was his little essay "Born After Midnight." Prayer after midnight, Tozer insists, is no better than prayer before, but it is often more earnest and sincere. "Revivals (or any other spiritual gift and graces) come only to those who want them badly enough. It may be said without qualification that every man is as holy and as full of the Spirit as he wants to be" (p. 37). After a time of prayer, I fell asleep expecting to rest soundly all night.

But God woke me up at 1:00. For the next three hours I enjoyed one of the most wonderful times of fellowship and communion with my Lord that I have ever had. I thought and prayed about how biblical, Spirit-filled Christians could work nonviolently for justice, peace, and freedom in our broken world.

I felt God's holy, cleansing presence and I confessed the way pride and ambition so often sneak into my best actions. I prayed for singleness of heart focused solely on glorifying the risen Lord. "O my God," I wrote in my diary about 4:00 a.m., "I love you and worship you. I thank you for this midnight encounter with your holy presence. And thank you for Tozer's "Born After Midnight."

New resolve. A powerful, pervading sense of the presence of God filled me as I flew home on January 17. I felt the quiet joy that comes from obeying God's call, even when one does not want to. I sensed a renewed commitment to try to look honestly at all the facts about Nicaragua today—both the clear intolerable pressure on independent centers of power, and also the many advances in literary and health care, the free elections, and religious freedom.

I felt a new eagerness to find ways to object to and condemn all non-democratic activities by the Sandinista government. (The last thing in the world I want to see in Nicaragua is a totalitarian, undemocratic, anti-Christian government.) And I felt an equal commitment to oppose current American policy which enables the contras to destroy crops, terrorize people, and mutilate and murder civilians.

CHURCH NEWS



Executive Director Ernest Bennett (left) and new president Dean Preheim-Bartel preside at the annual meeting of Mennonite Health Association, Mar. 2-6, in Boston.

Mennonite Health Association urges congregations to promote health

Mennonite Health Association is encouraging congregations to take interest in their own health care, President Ronald Litwiller told the MHA board on Mar. 2 in Boston. As in some other areas, Mennonites are pioneering in this field.

Nearly 240 Mennonite health care administrators, nurses, doctors, chaplains, and others met for the annual MHA and Protestant Health and Welfare assemblies, Mar. 2-6, in downtown Boston. The combined registration was about 1,600. The general theme was "Pioneering Change—Opportunities for Christian Stewardship."

Representing Mennonite Mental Health Services, Carl Good advised the congregational health concerns subgroup that his organization "wants to spark the imagination of congregations and to walk alongside congregations to discover new ways of reaching out to persons who need help."

Ann Raber of Mennonite Mutual Aid said "Today our focus is on how congregations can be agents for change. How do congregations reclaim the concern for total health that was a prime element of Jesus' ministry?" Raber is actively involved in MMA's wellness program. "Since the 1983 MHA meeting in Kansas City, we have conducted 15 leadership training sessions, with a total attendance of 292, representing 115 congregations," she reported. Both MHA and MMA plan to give major attention to health care awareness in the immediate future.

Along with the chaplains' meetings, another important sub-meeting was that of Inter-Mennonite Council on Aging. "A new vision for the mission of older persons in church and society is needed in these times," said Martha Graber, program coordinator. Copies of a revised edition of the Carl and Irene Smucker booklet, *A Model to Assist Congregations in Their Unique Role in Ministry with the Aged*, are now available for congregational use, she announced.

The Personnel Service Committee of the MHA board reported that the Menno-Search personnel recruitment service continues to be well utilized. The roster includes 9,887 names as of last year. Kenneth Schmidt, committee chairman, maintains the service, assisted by his wife, Phyllis, on a volunteer basis.

Mennonite Nurses Association, under the direction of Dotty Beachy, had a successful program with Ruth Davidhizer of Goshen, Ind., and Vida Huber of Harrisonburg, Va., as the speakers. Davidhizer discussed "High Level Wellness for the Professional." Huber gave a well-received presentation on human energy as a resource for the future. "You are the best gift you have to offer," she told the assembled nurses.

Dean Preheim-Bartel, the new president of MHA and chairman of the Long-Range Planning Task Force, reported on future goals of the organization, including the exploration of more extensive cooperation with the Brethren Health and Welfare Association. Preheim-Bartel is director of Developmental Disability Services in Elkhart, Ind.

Myron Augsburger, moderator of the Mennonite Church, was the keynote speaker. He addressed the topic, "The Pioneering Role of the Church in Health Care." Among other things, he quoted psychiatrist Karl Menninger as saying, "Love is the medicine for the sickness of the world." Augsburger said, "In health care, one has a special sense of working with God."—*David Hostetler, Meetinghouse*

Goshen students fight drunk driving with SADD

One of the first college chapters of Students Against Drunk Driving (SADD) in the United States is off to a successful start at Goshen College.

Students scheduled speeches, films, and discussions during "Alcohol Awareness Days," Feb. 27-28. Included was a convocation address by Walt Aldorisio, leader of SADD for Indiana.

A balloon-launching in front of the church-chapel in December signified the start of the GC chapter. Fifty students signed pledges stating that they would not drink and drive. SADD members help organize activities and are "on-call" 24 hours a day as drivers for persons who need assistance.

The impetus for the SADD chapter came from Monica Denney, a freshman from La Porte, Ind. She had participated in a successful chapter during high school and believed that Goshen College would benefit from a similar program.

"No high school or college is exempt anymore from the problems of alcohol abuse," she said. "Even though unsafe drinking and driving may not occur here as often as it does at other institutions, it is still a problem that students must address."

Administrative response to the student organization has been favorable. President Victor Stoltzfus thanked the group "for your initiative and leadership in getting a SADD chapter started at GC." Other administrators encouraged SADD to continue its work. "I hope this will lead to a greater awareness of the problems of alcohol abuse and will curb the use of alcohol for recreation," said student development dean Norm Kauffmann.

Because GC's SADD group was one of the first college chapters in the nation, its organizers have encountered some obstacles. No college-related literature was available from the national office, so Denney and other organizers modified materials to make them relevant.



Barbara Rogers of Pittsburgh Mennonite Church and MCC truck driver Gordon Friesen deliver food to the manager of a Pittsburgh soup kitchen.

MCC delivers food to needy U.S. cities

Ten tons of potatoes grown by eastern Pennsylvania farmers have gone to feed hungry people in western Pennsylvania, Ohio, Michigan, and Indiana.

A Mennonite Central Committee truck delivered the potatoes plus canned beef and beef broth, Feb. 18-22, to soup kitchens and food pantries in eight cities between MCC headquarters in Akron, Pa., and Elkhart, Ind.

"We learned that farmers in eastern Pennsylvania had potatoes to give and that people in other places needed food," explained H. A. Penner, director of MCC U.S. programs. "So we decided to build a bridge between the food and the need."

Barbara Rogers of Pittsburgh Mennonite Church said that the 2,500 pounds of potatoes, 500 pounds of meat, and 288 cans of broth she received were probably a three-days' supply for the 10 local food pantries she works with.

Bessie Wentz of Lee Heights Community Church in Cleveland predicted that the 2,000 pounds of potatoes and 400 pounds of meat her congregation's community center received would be gone by noon the next day. "We pack grocery bags for 800 to 900 people each month," she explained.

"We hope to highlight the needs of the hungry and to inspire people to get involved locally by helping to stock food pantries and by addressing the causes of hunger," said Penner.

A study released on Feb. 26 by the Physician Task Force on Hunger in America indicated that up to 20 million Americans regularly do not get enough to eat, and that more people are hungry than at any time since the Great Depression of the 1930s.

In addition to the Pittsburgh and Cleveland stops, the MCC truck also delivered food for soup kitchens and food pantries in Harrisburg, Johnstown, and Bedford, Pa.; Youngstown and Toledo, Ohio; Detroit, Mich.; and Elkhart, Ind.

Hotline established to help farm communities

An Iowa-based farm hot line—1-800-553-8371—was activated on Mar. 13 as a service to Mennonite farm communities in the United States and Canada.

The Farm Task Force, created by Mennonite Central Committee U.S., is setting up the hot line for farm community people to obtain information and identify their needs.

"Many people in the farm community are under severe pressure, some of them still suffering in isolation. This new hot line is the arm of the church reaching out so that Christians can begin to respond to each others' needs," said Wilmer Heisey, executive secretary of MCC U.S.

In its initial report from its Feb. 12 meeting in Cedar Rapids, Iowa, the task force called on the farm community to (1) listen and be informed, (2) care and pray, and (3) reach out to those in need. The statement rejects the attitude that nothing can be done because of the magnitude of the farm debt. It calls the church community to respond with wisdom and compassion.

Not only farm families are being hurt, but those in small businesses dependent on agriculture are also suffering. In some communities factories have been shut down or workers laid off.

The MCC task force is working with a network of support groups emerging in various Mennonite farming communities. Task force members have also been active participants in farm-related meetings in a number of states. In addition, they are in communication with inter-Mennonite agencies regarding the support available through their networks for specific needs.

Meanwhile, the Continuing Committee named at the Faith and Farming Conference in November in Laurelville, Pa., has begun working on long-term faith and farming issues. A special inter-Mennonite farm day is being planned for Aug. 12 during the Ames 85 Mennonite Church biennial convention.

Iowa-Nebraska Conf. establishes Economic Crisis Council

Out of a pastoral concern for farmers and others, Iowa-Nebraska Conference has established an Economic Crisis Council.

It will consist of local chapters of persons with gifts of wisdom, counseling, theological perspective, and management. Chapters are envisioned for eastern Nebraska, southeast Iowa, and northwest Iowa.

The exact nature of this ministry is yet to be developed. Some possibilities include developing emotional/spiritual support groups, providing management counseling or referrals, and facilitating mutual aid.

The council will also serve as the conference's link with parallel efforts. Especially important will be contact with the new Farm Task Force of Mennonite Central Committee.

The hurt which has called forth this "structure of love" is being felt by many farm families in Iowa-Nebraska congregations. With high interest rates, low incomes, deflated land values, and heavy indebtedness, a number of farmers have received foreclosure notices and several have taken bankruptcy. If conditions continue, many others face similar consequences.

The crisis is more than financial. It is also emotional and spiritual. It has affected marital, family, and intracongregational relationships.—*Ron Kennel*

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information?
a listening ear?
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Alice and Floyd Sieber

Siebers retire from 36 years of service in Argentina

Floyd and Alice Sieber have retired from 36 years of missionary service in Argentina with Mennonite Board of Missions. They are staying in that country, where two of their three children have settled.

Siebers' first MBM term sent them to Bragado in 1948 to operate a children's orphanage. Later, they were called to pastor churches in the towns of America and Santa Rosa.

In 1969, Siebers tackled the task of starting a new church in the southern part of the country. Knowing no one when they moved to Choele-Choel, Siebers set up a small business selling eggs and baby chicks as a way to learn to know the people.

Informal visits with people also occurred, but not the door-to-door kind. "If we had taken that approach, which was used by the Jehovah's Witnesses and others," Alice observed, "people would have shut the door in our faces."

There were no converts for three years. But when Siebers experienced a spiritual renewal, people started coming to the altar without explanation.

From that slow and small beginning, the church at Choele-Choel now has 270 members and about 350 attending Sunday services. That has forced the church to expand its building for the fourth time.

Six years ago, with the church and leadership at Choele-Choel well established, Siebers began visiting and ministering to other churches in the region. Some were new outreach efforts of the Choele-Choel congregation.

Siebers returned to Argentina in March after a visit to North America. Floyd is a native of Dakota, Ill., and Alice (Mast) is from Chester County, Pa.

Visitor Exchange continues strong after 35 years

After World War II Mennonite relief workers in Europe developed deep friendships with European Mennonites, some of whom had been their "enemies" during the war.

As North American Mennonites witnessed this reconciliation, they talked of bringing Europeans to North America, so the exchange of international understanding could be deepened. Their dream brought the first 21 European "trainees" to North America in 1950.

1985 marks the 35th anniversary of what is now known as the International Visitor Exchange Program of Mennonite Central Committee. Through the years, nearly 1,600 young people from 50 countries have participated.

While the program expanded, the goals have stayed the same: to promote international understanding, to strengthen bonds of Christian fellowship, and to foster peace and reconciliation.

The program is open to young people between the ages of 19 and 30. Each exchange visitor comes for two six-month terms. He or she lives with a host family and is placed in a work assignment at one location, then moves to a second location for the second six months.



Ana Luz (right) of Bolivia explains her work experience to Doreen Harms, longtime director of Visitor Exchange Program.

The year starts with an orientation, hosted by the Clayton Kratz Fellowship of Blooming Glen (Pa.) Mennonite Church. The trainees again gather for a midyear conference to share their experiences and for mutual support.

The program began as an "exchange" between North American relief workers and European trainees. In 1963 European Mennonites welcomed North American trainees in the new Intermenno trainee program, which has hosted a total of 770 U.S. and Canadian citizens.

The visitor exchange program has also included two special efforts—Polish Agricultural Visitor Exchange and LABO. Through LABO, Japanese teenagers have come to Pennsylvania since 1978 during the summer to improve English language skills. All 191 participants have been hosted by members of Allegheny Conference.

The Polish program, which operated from 1971 to 1983, brought nearly 250 agriculturists from that communist country to North America in an attempt to increase East-West dialogue.

Peacemaking is an important goal of the visitor exchange program, says Doreen Harms, who was its first director and who has directed it for 20 of the past 35 years.

Her greatest satisfaction has been witnessing the "love and interest" of the many supporting church groups, institutions, families, and individuals, and the unity of the international visitors whose homes span the globe. Her biggest challenge is to continually find enough homes and workplaces for the young people.

Gulf States Conference raises money for camp ministry

Unusually cold weather has not slowed the preparations for the fourth annual Pine Lake Camp benefit sale and auction in Mississippi.

Though Gulf States Fellowship is large in area, it is temporarily small in the size of its churches. The conference's congregations are Native American, black, Cajun, and traditional Mennonite. All of them have new Christians.

Because some of the churches are as much as 350 miles apart, Pine Lake Camp is used as a place for fellowship and encouragement.

Located near Meridian, the camp sits on 74 wooded acres and has a seven-acre lake. During the long warm season, the camp is used by many youth groups and church organizations. All of the summer youth camp staff is volunteer. The camp offers nature trails, swimming, boating, athletic fields, and good housing and eating facilities. It is open during the winter months for personal and family retreats.

A large portion of the cost of maintaining Pine Lake Camp in 1985 will be funded by the benefit sale and auction scheduled for Apr. 6 at the Frank Cochran Center in Meridian. Gulf States members are using their talents creating handcrafts, baked goods, wooden toys, ceramics, and quilts. The highlight of the auction will most likely be a quilt comprised of squares completed by members of each church.



Missionary David Shank (second from right) describes his work in Ivory Coast to Goshen College students (left to right) Susan Vandenburg, John Peachey, and Harley Yoder.

Goshen students learn about service from missionaries at 'mission retreat'

A group of Goshen College students learned more about how they might fit into world mission careers when they met Mennonite Board of Missions representatives for the first "Goshen College Mission Retreat" at MBM offices in Elkhart, Ind., Feb. 1-2.

The 22 sophomores, juniors, and seniors cooperated with MBM in setting up the weekend as a way of hearing firsthand from missionaries and former missionaries about the purpose, need, and work of Mennonite missionaries.

John Peachey, a senior from Sarasota, Fla., who helped organize the retreat, was instrumental in starting a campus mission fellowship last fall after returning from a term of service with Youth-With-A-Mission in Thailand. The retreat with MBM personnel, he said, "gave us a broader perspective on missions than we could have as students."

When Peachey suggested the mission fellowship on campus last fall, he was surprised to have more than a few interested students. Approximately 25 appeared at the first meeting.

Peachey explained that student participants were all "at some stage in considering missions careers." The retreat was the culmination of sharing sessions and special speakers the group has had since forming last fall.

The MBM coordinator for the project, recruitment director Tom Bishop, said MBM responded so readily to the student request for a retreat because "now is the crucial time as we think of mission in the 1990s." He said more than half of MBM's present missionary staff will be retiring in the next 10 years. "We are asking now who will be the replacements for these people—not to mention who will fill all the new opportunities that keep opening up," he added.

The idea of a retreat with college students and MBM personnel had a precedent in a similar retreat last fall at Eastern Mennonite College and Seminary. It resulted in a continuing student mission fellowship.

COMMENTARY:

Proposed tax changes jeopardize charitable giving

An old cliché says that nothing is certain except death and taxes. Death is fearsome and taxes are tolerated if they aren't too great or we are kept uninformed.

In 1981 the federal revenue code was liberalized to allow taxpayers who file non-itemized returns to include an additional charitable contribution deduction beyond the standard deduction built into the tax schedule.

Schedule of Charitable Deductions for Non-itemizing Taxpayers:

1982	25% of 1st $100 ($25 maximum)
1983	Same as 1982
1984	25% of 1st $300 ($75 maximum)
1985	50% of *all contributions*
1986	100% of *all contributions*
1987	"Sunset" clause cancels deduction provision

A wonderful affirmation of the long-standing tradition of American philanthropy, the 1981 revision continued to give recognition by providing a tax incentive through 1986.

As you read this, however, our national leaders are preparing to revise the federal tax code once again. Among the proposed changes is a section on charitable contribution deductions which, if adopted, will affect negatively the taxpayer and the church or organizations depending on charitable contributions. Following are the proposed revenue code changes.

Contributions Disincentives:

1. the "sunset" clause will be retained, removing the charitable contribution deduction provision for non-itemizing taxpayers after 1986.
2. Deductions for gifts of appreciated property will be limited to actual cost plus a factor for inflation, or actual market value, whichever is less. Currently, the market value may be deducted.
3. Contributions can be deducted if they represent more than 2 percent of a taxpayer's adjusted gross income. At present, there is no minimum base.

Contributions Incentives:

4. The limit on how much pretax income a corporation can give would be lifted from the current ceiling of 10 percent to no limit.
5. The ceiling on how much an individual can give of his or her annual income would be lifted from the current maximum of 50 percent to no limit.
6. The current 30 percent limit of annual income which an individual can transfer to a private foundation will be removed. (Note: number 2 above diminishes the attractiveness of this incentive.)

Federal tax revenues are expected to *increase* by approximately $2 billion while charitable contributions are projected to *decrease* by $10 billion if these proposed changes are adopted.

In light of the anticipated negative outcome for church giving, you are urged to write the president and your congresspersons urging that the charitable contributions deductions remain unchanged.

If you would like to receive more specific information about these proposed changes, please write me at Mennonite Church General Board, Box 2123, Elkhart, IN 46515.—*Stanley Kropf, churchwide agency finance secretary*

READERS SAY

Carol Rose, San Marcos, Honduras.

I just reread J. Ward Shank's article "Update on the Peace Movement in the Mennonite Church' (Sept. 18). Though this response is late, I believe some of the issues are still relevant.

Brother Shank, I wish to say that I disagreed with your initial assertion: "The ruling idea in the Mennonite Church today is that of peace action." I believe that the central and ruling idea is "Christ is Lord." But, brother, just as when Jesus answered that the first commandment is to love the Lord our God with our whole being, we cannot stop there. We must love our neighbors as ourselves. Peace is an integral part of that love, as are right relations between people (justice). You also proposed that "The basis of belief has shifted from the biblical and personal to that of the communal and political." In seeking to live the gospel in word and deed, many of us have found that much of the sin that causes suffering is woven into the structures of culture. It is in effect "communal" or corporate.

Each Pharisee imagined he was doing right in teaching the whole law. Yet Jesus saved his strongest words of criticism for those who were part of that system which had come to value personal piety over people. Jesus called them to conversion. We are called too. An integral part of that conversion was and is turning away from sin. This includes individual sins *and* corporate ones.

When salvation came to Zacchaeus he repayed all whom he had cheated *and* gave half of his wealth to the poor. Apparently at least half of his great wealth was accumulated within the bounds of "legal" tax collecting (as opposed to immoral cheating). Though it was legal, it was still wrong in the light of the gospel. Thanks be to God for those who take Christ's call seriously and rid themselves of the shackles with which sin has bound them, be they chains material or otherwise, the sins individual or corporate.

Preaching good news to the poor and setting free the captives was and is seen by authorities as political. I pray that we in the church will not forget that these concrete works are part of God's biblical and spiritual call. Faith is not a choice between biblical/personal and political/communal. The latter grow out of the former.

In closing, you posed some questions for the future: How would we react to starving people moving en masse to the countryside after a nuclear explosion? How would we react to terrorism or revolutionary forces? Please forgive my boldness, but may I suggest that the answers to those questions will be the same as the answers to these: How *are we* responding to millions of starving people? They are no less our neighbors. How *are we* reacting to death squads and other government-sponsored terrorism in neighbor lands? And how *are we* treating those who've chosen to respond, multiplying violence with violence? Brother Shank, you are exactly right, "Now *is* the time."

Billy Gehman, Bergton, Va.

I respect him as an evangelist, but after reading Robert Roberg's article "The Pleasure of Killing" (Jan. 8) I feel that his hunting experiences as a lad may have been different from mine. I am 13 years old and enjoy hunting very much. I shot a deer this past season, but I did not have to pay $300, climb a mountain in rain, or drag it three miles. I only paid $20 (the gun was given to me), the weather was cool but beautiful, and I only had to drag it 400 yards. Some hunters do pay $300, but they don't have to. And some will climb mountains in rain, but they don't have to.

I like the meat of game animals, and I hunt mainly for the meat. I don't think guns are "evil inventions straight from the anvils of hell." A gun offers a quick kill and usually no suffering. Is it better for a deer to die slowly in a winter storm because of starvation, or quickly from a bullet? If it were not for hunters, the woods would be too greatly overpopulated with game animals. In our hunters safety class in school, we learned that hunters could take 40 percent of the deer population and still have many more left over the next year.

Samuel B. Nafziger, LaCrete, Alta.

The editor is to be commended for presenting alternate views on "Women as Pastors: What Does the Bible Say?" in the Jan. 29 issue.

Phillip A. King produced an excellent article defending a solid scriptural position. He is correct; there is no unequivocal Scripture to justify women as pastors. When Scriptures dealing with the roles of men and women are ignored, proof texts must be found to support the argument. And when the findings are liberally sprinkled with "likely," "may have," "assume," "suggest," "apparently," "I believe," etc., the position appeals to the unwary.

Loren Johns points out that Phoebe was *the* minister at Cenchrea. Based on the Greek word *diakonos* (there is no article in the Greek) he translates it *minister*. An examination of 20 versions in four languages shows that without exception the term *minister* has been avoided in favor of a word like *servant*. For candid translation it is most important to use the English equivalent that fits the context and not to borrow a word used elsewhere because it fits one's preference.

In Romans 6:7, Brother Johns favors *Junia*, saying that the church fathers assumed the word was feminine. Yet, 21 Greek manuscripts, among them the most reliable and dating back to the fourth century, use *Junian*, which is masculine. Why didn't these church fathers read their Bibles? Experts in the

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field hold that the original was masculine with the highest degree of certainty.

A strong case for women pastors can be made on the basis of our degenerating culture. This does not mean that in rare and exceptional cases women cannot be leaders. In the Old Testament a woman leader surfaced about once in a thousand years!

Richard MacMaster, Bridgewater, Va.

I very much appreciated the recent discussion of Mennonite Mutual Aid investment policies and Betsy Beyler's informed and balanced article on South Africa (Feb. 5 and 19). However, I would like to see a full-scale examination of the use of divestment as a moral weapon against the evil of racial segregation.

I know that many Christians feel that funds invested in South African enterprises or in firms in other countries that do business with South Africa contribute to perpetuating racial discrimination. They feel that withdrawal of this money would bring about a more just society. It would be helpful to have someone examine the question from the viewpoint of contemporary problems and from the viewpoint of traditional Christian morality in presenting a case for divestment and a similar study against divestment.

I personally question whether divestment is likely to bring about the changes we all agree should come. Segregation disappeared in the U.S. at a time of economic expansion. Equal opportunity for black Americans cost nothing, because the economy promised to absorb unlimited numbers of new professionals, managers, and skilled workers. One may contrast the massive and successful opposition to admitting refugees from Hitler in the midst of the depression of the 1930s.

Divestment is not, like sanctions on certain types of arms shipments, something that can be turned off and on like a faucet. If divestment has any effect, it is long-lasting. When South Africa abolishes the last vestige of apartheid, the agricultural, industrial, transport, and other sectors of the economy will perhaps have already collapsed and left the country in chaos. This would be a classic revolutionary situation, but scarcely one that does any good to anyone except professional revolutionaries.

Divestment is understood as a means of coercion. The withdrawal of investment capital is a threat to destroy the national economy if certain conditions are not met. The Central Intelligence Agency and their mercenaries are attempting to destroy the economy of Nicaragua in order to bring down the Sandinistas. Leaders of the Irish Republican Army have long aimed at disrupting the economy of Northern Ireland to pave the way for a state on their own terms. Both groups are notoriously callous to the human suffering this entails.

Is economic warfare more or less moral than other forms of warfare? Does our moral and ethical decision depend on whose ox is gored, or is the act immoral in itself?

Walt and Leanne Smith, Raleigh, N.C.

From Caiaphas and the Jerusalem mob to Richard Nixon and his "silent majority," political manipulators and those whom they have sought to manipulate have resorted to the same tactic: discredit the messenger if you can't discredit his message. In "Readers Say" Feb. 12, Daniel M. Hartzler uses this method in his letter concerning Ron Sider's call for Christians to witness more actively, even at risk of life, in the cause of peace. We are saddened by this, believing as we do that it is not in keeping with the standard to which brothers in Christ are obligated to adhere when admonishing one another.

Paul instructs us (Rom. 12:2) to conform no longer to the pattern of this world, but be transformed by the renewing of your mind. In so doing, we are assured that we will be able to test and approve God's will in all things. By conforming to the all too prevalent political expedient of castigating the bearer of tidings which is inconvenient or unpalatable for us to accept, we Christians fail in meeting this standard of conduct which Paul has set for us. Moreover, we fail in our duty as set forth in Colossians 3:16 to let the word of Christ dwell within us richly as we teach and admonish one another with all wisdom.

It is not given to us to look into the mind of a brother, and it is not appropriate for us to attempt to speculate as to what that brother might or might not do in a particular circumstance. Had Brother Hartzler been less hasty in his comments, he would have noted in the Jan. 22 *Herald* that Ron Sider had, indeed, participated in a personal witness on the troubled border separating Nicaragua and El Salvador. *(Editor's note: see also Sider's article in this issue.)* Had he been more familiar with the original text of Brother Sider's proposal, he would have been aware that Ron, himself, questioned his own courage to carry out his proposed witness, as he rightly questioned the courage of all of us. It is not a simple thing, after all, to be willing truly to lay down your life in an attempt to mediate between sides in a quarrel of which you know little.

In the Jan. 22 article, it was stated, "Members hope to return to the U.S. with a greater understanding of Nicaraguan issues and contribute to a more informed debate over the U.S. role in Central America." We fervently pray that such will be the result of their trip. Certainly, this type of activity will contribute more than will emotional attacks upon the characters of the participants.

Alverna Y. Hunsberger, Perkasie, Pa.

I liked the *Gospel Herald* better when it did not have to devote five pages to an R-rated movie. (Articles on *Witness*, Mar. 5)

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Mennonite Mutual Aid

MENNOSCOPE

Former Franklin Conference leader Norman Martin, 74, died on Mar. 16 after a long battle with diabetes. He was a pastor, Choice Books distributor, and member of Mennonite Publication Board. He lived in Marion, Pa., with his wife, Elizabeth.

Michael Stankewicz, 61, president of Polish Baptist Union and a friend of Mennonites, died of a cerebral stroke on Feb. 21 in Warsaw, Poland. He helped organize Mennonite Central Committee's agricultural exchange program between Poland and North America. He was a pastor to MCC volunteers in Eastern Europe, and his family provided a "home away from home" for them.

The Browning, Mont., Voluntary Service unit closed on Feb. 8 when the term of the last VSer, Sonia Martin, ended. Recent analysis of the unit determined that having long-term personnel in Browning to work with the Blackfeet Indians would be more expedient. Terry and Rhonda Longenecker have been in the town since last August in a long-term church-planting effort. A total of 33 VSers served in the unit since it opened in 1972. It was operated by Mennonite Board of Missions. A celebration of the unit's ministry will be held during the annual meeting of Northwest Conference in June in Kalispell, Mont.

A snow sculpture of a broken missile out of which a dove of peace emerges was the contribution of local Mennonites to the annual snow festival in Obihiro, Japan, in late January. A candlelight vigil and short worship service was also held near a row of food stalls reported to be operated by radical rightists. The Mennonites represented Eastern Hokkaido Bible School and Beth Shalom coffeeshop. "This was an invigorating time of coming to terms with our fears of going public with even this kind of peace witness," said Mennonite Board of Missions worker Marvin Miller. The snow festival attracts crowds equaling the total population of Obihiro—150,000 people.

One of the most exciting areas in church growth today is in Africa among the independent churches, said missionaries David and Wilma Shank during a Mission Forum on Feb. 23 at Hesston (Kans.) Mennonite Church. Veteran workers with Mennonite Board of Missions, Shanks are daily witnesses to this fact as they teach, preach, counsel, listen, study, and write among the Harrists in Ivory Coast. The forum, part of a series sponsored by MBM in various locations, attracted 85 people in Hesston. "We appreciate the way MBM is open to the use of a wide variety of methods in church planting, teaching, and sharing the gospel," said Lois Amstutz, the congregation's extension elder.

Despite hunger, poverty, and violence in Mozambique, Anglican bishop Denis Sengulane said the church in his country is experiencing "great challenge and growth." He spoke at the annual retreat in January for Mennonite Central Committee workers in Mozambique and Swaziland. "God is in charge in Mozambique," Sengulane affirmed in his talks on hope.

The farm crisis drew lively discussion at the annual meeting of Association of Mennonite Aid Societies, Feb. 28-Mar. 1, in Akron, Pa. The properties insured by AMAS member companies are predominantly rural, said board member Edgar Stoesz, who chaired a panel that presented farm issues. Nearly 200 people attended the annual meeting of AMAS, which is made up of 31 mutual aid societies in North America. Its chairman is David Lehman of Mennonite Mutual Insurance Association of Orrville, Ohio.

Mennonite Indemnity Inc. paid almost $4 million in claims in 1984, reported President Edgar Stoesz at the MII annual meeting on Feb. 27 in Akron, Pa. This was an increase of $1.7 million, largely due to a tornado that hit the Iowa communities of Kalona and Wellman last June, causing Mennonite claims in excess of $1.2 million. MII is the reinsurance agency for 19 participating insurance companies and mutual aid associations.



Stoops and Kraybill

Accreditation has been granted to Locust Grove Mennonite School, Smoketown, Pa., by the Assembly of Elementary Schools of the Middle States Association of Colleges and Schools. The official presentation was made to Principal Maribel Kraybill by the accreditation group's executive director, John Stoops, at the school's Parent-Teacher Fellowship meeting on Feb. 19. Founded in 1939, Locust Grove has 380 students in kindergarten through eighth grade.

A play about a family that survives a nuclear attack will premiere at Goshen College, Mar. 29-30. *After the First Death* by Richard Stayton was selected from 32 entries last June as the winner of the 1984 Goshen College Peace Play Writing Contest. Stayton, a theater critic for the *Los Angeles Times*, will attend the premiere. He will participate in a discussion of the play and address communication classes.

Internationally known organist Wolfgang Rubsam performed music by J. S. Bach on Mar. 21 at Goshen College. The evening concert closed a day-long celebration of the 300th anniversary of the German composer's birth. Rubsam is the organist at the University of Chicago's Rockefeller Chapel and an organ and church music professor at Northwestern University. He has recorded many albums.

Who will be tomorrow's Christian service workers? Will they be equipped for the challenges of leadership? Will they be deeply committed to service? These were questions asked during Christian Vocations Emphasis Week, Mar. 6-8, at Goshen College. On campus were representatives from several Mennonite agencies. Today's Mennonite young people have not escaped the national professional career emphasis, observed Tom Bishop of Mennonite Board of Missions.

Eastern Mennonite College has signed an agreement with LeTourneau College of Longview, Tex., that will permit students to begin an engineering program at EMC and transfer credits to LeTourneau, a Christian college with an emphasis on engineering and the technological sciences. Among the degree programs that are included in the agreement are industrial management, electrical engineering, aviation technology and computer science, and engineering.

A $600,000 addition to the classroom building at Lancaster (Pa.) Mennonite High School will be constructed this year. The decision was made at a special Mar. 4 meeting of the school's board of trustees. The purpose of the project is to expand the library, provide more classroom space, and consolidate the offices into one area. Construction will begin in early April, with completion expected by Aug. 31.



Quilley as "Peter"

Mennonites urged to see "A.D." Denis Quilley portrays Peter in A.D., a 12-hour television miniseries that NBC will air during Holy Week, Mar. 31-Apr. 4. The five episodes reenact events surrounding the birth of the Christian church as experienced by the apostles, Roman emperors, and common people. NBC cautions that A.D. is a picture of what was happening 30 years after Christ's



Sculptures unveiled at The People's Place. *Bronze sculptures by Esther Augsburger of Washington, D.C., and Milton Good of Elizabethtown, Pa., were unveiled on Mar. 1 at The People's Place in Intercourse, Pa., as part of the heritage center's on-going exhibit of works by Mennonite artists. Good created "Pioneer Family" (right), and Augsburger sculpted "Servant," depicting Jesus washing the disciple Peter's feet.*



Drama/music team promotes Eastern Board. *A team of young people is using drama and music this spring to promote the Discipleship Ministries Department of Eastern Mennonite Board of Missions. From February through May they are visiting congregations in the Eastern states to encourage participation in Youth Evangelism Service (YES), Summer Training Action Teams (STAT), and Voluntary Service (VS). Galen Burkholder, who directs the team, said the group wants to reach high school students in congregations outside of Eastern Board's Lancaster Conference constituency. The team members are (left to right) Kathy Hess, Philip Martin, Melody Sollenberger, Bev Shenk, and Galen Sauder.*

resurrection rather than a documentary on the birth of the church. Willard Roth of Mennonite Board of Missions was among religious leaders who previewed A.D. recently in Chicago. He recommends the miniseries for Mennonites, calling it "a window on the world which cradled the Christian way."

"Relating to the Church Press" is the title of a May 3-4 seminar in Waterloo, Ont., sponsored by seven Mennonite periodicals and Conrad Grebel College. The main speakers are writer-editor Jim Taylor of Toronto and writer-professor John Redekop of Waterloo. A variety of workshops will be offered on such topics as news, reviews, features, editing, devotional writing, promoting church papers, photography, and congregational newsletters. More information is available from Ron Rempel, *Mennonite Reporter*, 3-312 Marsland Dr., Waterloo, Ont. N2J 3Z1.

A 20th anniversary "memorial" of the Apr. 11, 1965, tornado will be held Apr. 20-21 at Shore Mennonite Church, Shipshewana, Ind. The congregation's meetinghouse was one of the many buildings and homes destroyed on that day. People who helped rebuild the church are especially invited to attend the event. It is sponsored by the congregation's historical committee.

The seventh annual assembly of Atlantic Coast Conference will be held Mar. 29-31 at Cedar Grove Mennonite Church, Greencastle, Pa. Under the theme, "The Church in Culture," the assembly will include youth and children's programs, reports on conference activities, and addresses by Eastern Mennonite College church studies professor Calvin Shenk. A business session will deal with the issues of divorce/remarriage and certification of ministers.

A spiritual formation retreat will be held at Spruce Lake Retreat, Canadensis, Pa., Apr. 18-19. Emphasizing spiritual growth, healing, and wholeness, the experience will include Bible reading, silence and reflection, group processing, and prayer for healing. The leaders are James Wagner of Nashville, Tenn., and Clayton Swartzentruber of Harleysville, Pa. More information is available from Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325.

Hartville (Ohio) Mennonite Church will celebrate its 40th anniversary on Apr. 14 with a morning service, carry-in dinner, and afternoon "memory time." All friends and past members are invited to attend. The congregation is affiliated with Ohio Conference.

Stephen Esh was ordained as assistant pastor of Red Run Mennonite Church, Denver, Pa., on Jan. 20. He was licensed in 1983. Bishop Luke Horst of Lancaster Conference's Bowmansville-Reading District officiated, and Bishop Paul Weaver of Landis Valley District preached.

Robert Keller was ordained as pastor of Marietta (Pa.) Mennonite Church on Feb. 10. He was licensed in 1981. Bishop Raymond Charles of Lancaster Conference's Landisville District officiated, and Bishop Abram Charles of Manor District preached.

Truman Brunk, Jr., has resigned as pastor of Akron (Pa.) Mennonite Church, effective on July 1. He has served the 340-member congregation since 1977. It is affiliated with both the Mennonite and General Conference Mennonite churches.

Melvin Leidig concluded six months of service in February as interim pastor of Stoner Heights Mennonite Church, Louisville, Ohio. He and his wife, Lois, continue to attend the congregation.

Church-related job openings:

- *Staff* at Eastern Mennonite High School, beginning in September. Needed are a dormitory residence director (full time), home economics teacher (nearly full time), and librarian (fall semester). Contact Principal David Yoder, EMHS, 801 Parkwood Dr., Harrisonburg, VA 22801.
- *Printer* at Mennonite Board of Missions, to operate small offset printing press in Copy Center. Contact Dan Schrock, Personnel Department, MBM, Box 370, Elkhart, IN 46515.
- *Staff* at Laurelville Mennonite Church Center—a maintenance worker and a cook. Contact Executive Director Dana Sommers, LMCC, R. 5, Mt. Pleasant, PA 15666.
- *Teachers* at Hinkletown Mennonite School, beginning in September. Needed are teachers for grades 1, 2, 4, 5, and 6. Contact Principal Jon Scott Bender, HMS, R. 3, Wanner Rd., Ephrata, PA 17522.
- *Principal* of Iowa Mennonite School. To begin on July 1. A master's degree in educational administration is required. Apply by Apr. 15 to Duane Miller, R. 2, Box 15, Wellman, IA 52356.
- *Designer* at Mennonite Publishing House. Immediate opening for a person skilled in graphic design and layout. Contact Personnel Office, MPH, 616 Walnut Ave., Scottdale, PA 15683.

Openings at Eastern Mennonite College and Seminary: *director of physical plant* and *administrative assistant* in the seminary dean's office. Contact Joyce Eby, Personnel Office, EMC&S, Harrisonburg, VA 22801.

Special meetings; *Ivan Yoder,* Belleville, Pa., at Groffdale, New Holland, Pa., Mar. 31-Apr. 7.

New members by baptism and confession of faith: *Peace, Lorain, Ohio:* Emory King and Jonathan Porter by baptism and Violet Sabo, Bob Porter, Sandra Porter, and Rebecca Porter by confession of faith. *Des Moines, Iowa:* Lang Baccam, Vieng Tong Baccam, Boun Cavanh, and Pe Van Luong. *Bosslers, Elizabethtown, Pa.:* Steve Wehibe.

Change of address: *Milo D. and Viola Stahl* from Harrisonburg, Va., to Iona College, P.O. Box 153, Ocho Rios, St., Ann, Jamaica, W.I.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Crilow, Larry and Kim (Miller), Millersburg, Ind., first child, Preston Lee, Nov. 1.

Gingerich, Michael and Jackie (Clingerman), Goshen, Ind., first child, Justin Michael, Oct. 13.

Heatwole, Conrad and Mary Jane (Swartz), Gainesville, Fla., second daughter, Cheryl Beth, Feb. 8.

Heinz, Bryan and Lisa, Mishawaka, Ind., first child, Justin Bryan, Oct. 14.

Kniss, Philip and Irene (Hershberger), Gainesville, Fla., second daughter, Sharon Elizabeth, Nov. 6.

Kolb, Roland and Nancy (Frankenfield), Spring City, Pa., first child, Heidi Ann, Feb. 23.

Martin, Jeff and Amy (Geiger), Wakarusa, Ind., second child, first son, Kyle Austin, Oct. 19.

Meyer, Ron and Mary (Clemens), Fresno, Ohio, third child, second daughter, Katherine Ann, Feb. 28.

Miller, Mike and Lois (Miller), Partridge, Kans., first child, Peter David, Feb. 21.

Nice, Donald and Delores (Rice), Perkasie, Pa., fourth child, second daughter, Jessica Ann, Feb. 13.

Nussbaum, Dallas, Jr., and Kristi (Arter), Dalton, Ohio, second daughter, Katie Elizabeth, Mar. 1.

Nyce, Timothy and Teresa (Hamvas), Blooming Glen, Pa., first child, Heather Lynn, Feb. 23.

Reinhardt, Duane and Laurie (Fiske), Wakarusa, Ind., first child, Brittany Rae, Nov. 9.

Rutt, Phil and Marian (Hollinger), McGaheysville, Va., first child, Philip Michael II, Feb. 24.

Steury, Robert and Barbara (Steider), Goshen, Ind., fourth daughter, Brenna Maria, Feb. 28.

Weaver, M. Gregory and Valerie (Showalter), Keezletown, Va., first child, Micaela Anne, Feb. 27.

Weisel, David and Cynthia (Cooke), Morrison, Ill., first child, Lydia Jane, Jan. 21.

Widmer, James and Alice (Cason), Mt. Pleasant, Iowa, second daughter, Rachel Elizabeth, Feb. 26.

Zook, Jay and Karen (Stein), Belleville, Pa., fourth child, first son, Jeffery Morton, Feb. 9.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Beachy-Yutzy. Kenton Beachy, Ocean City, Md., Scottdale cong., and Rhonda Yutzy, Ocean City, Md., by John Beachy and Melvin Yutzy, Mar. 2.

Brubaker-Hanson. Simeon Brubaker, Tucson, Ariz., and Heidi Hanson, Tucson, Ariz., Shalom Mennonite Fellowship, by Vernon Schertz, Dec. 22.

Holsopple-Saylor. Samuel Ray Holsopple, Thomas cong., Hollsopple, Pa., and Robin Joy Saylor, Blough cong., Hollsopple cong., by Elvin Holsopple, uncle of the groom, Dec. 15.

Kauffman-Harshbarger. Kenneth L. Kauffman, West Liberty, Ohio, South Union cong., and Jane Harshbarger, West Liberty, Ohio, Bethel cong., by B. Frank Byler, Feb. 23.

OBITUARIES

Burkholder, Mary, daughter of Jesse and Fannie (Blosser) Barb, was born in Rockingham Co., Va., June 29, 1896; died at Virginia Mennonite Home, Harrisonburg, Va., Feb. 2, 1985; aged 88 y. She was married to John Burkholder, who preceded her in death. Surviving is one stepdaughter (Nellie Weber). She was a member of Weavers Mennonite Church, where funeral services were held on Feb. 5, in charge of Herman Ropp and James Stauffer; interment in Weavers Cemetery.

Double, J. Roger, Sr., son of Herbert and Margaret (Stites) Double, was born in Lenawee Co., Mich., Aug. 28, 1925; died of a heart attack at Wauseon, Ohio, Jan. 12, 1985; aged 59 y. On June 17, 1950, he was married to Alice McConnell, who survives. Also surviving are 3 daughters (Judy—Mrs. Terry Miller, Bonnie—Mrs. Gene Gerlach, and Joan), 2 sons (J. Roger, Jr., and Eugene), his mother and stepfather (Lawrence and Margaret Cupler), 8 grandchildren, one brother (Wayne), and 3 sisters (Betty—Mrs. Walter Riegsecker, Mildred—Mrs. Harold Miller, and Jean—Mrs. Larry Borton). He was a member of West Clinton Mennonite Church, where funeral services were held on Jan. 15, in charge of Edward Diener and Randall Nofziger; interment in Pettisville Cemetery.

Driver, Anna, daughter of Abram and Rebecca (Shank) Weaver, was born at Dale Enterprise, Va., May 13, 1891; died at Virginia Mennonite Home, Harrisonburg, Va., Feb. 19, 1985; aged 93 y. On Feb. 25, 1915, she was married to Rhodes H. Driver, who died on Feb. 24, 1936. Surviving are one son (Harold W. Driver), 4 daughters (Reba Heatwole, Edith Branner, and Gladys and Brownie Driver), 8 grandchildren, and 11 great-grandchildren. She was a member of Weavers Mennonite Church, where memorial services were held on Feb. 21, in charge of James Stauffer and James T. Shank; interment in Weavers Cemetery.

Egli, Rosie M., daughter of John and Mary (Rich) Good, was born at Hopedale, Ill., June 22, 1904; died at Apostolic Christian Restmor, Morton, Ill., Mar. 4, 1985; aged 80 y. On Sept. 12, 1926, she was married to John B. Egli, who died on Nov. 8, 1970. Surviving are 5 sons (Arthur, Ivan, Lester, Glenn, and Joe), 3 daughters (Florence Egli, Gladys Zehr, and Lois Egli), 25 grandchildren, 33 great-grandchildren, and one sister (Ruth Good). She was preceded in death by 2 children (Grace and Clifford). She was a member of Hopedale Mennonite Church, where funeral services were held on Mar. 7, in charge of Aden Yoder and Glenn Egli; interment in Hopedale Mennonite Cemetery.

Fretz, Ruth M., daughter of Phares A. and Mamie (Mininger) Gehman, was born in Line Lexington, Pa., Apr. 3, 1920; died of cancer at Blooming Glen, Pa., Feb. 28, 1985; aged 64 y. On Oct. 18, 1947, she was married to Clyde Y. Fretz, who survives. Also surviving are one son (David C.), 2 grandchildren, and 2 brothers. She was a member of Blooming Glen Mennonite Church, where funeral services were held on Mar. 5, in charge of Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Hershberger, Drusilla, daughter of Daniel S. and Mary (Miller) Hochstetler, was born in Wisconsin on July 21, 1907; died at Greencroft Nursing Center, Goshen, Ind., Feb. 23, 1985; aged 77 y. On Jan. 21, 1932, she was married to Menno Hershberger, who died on Jan. 4, 1982. Surviving are 2 daughters (Martha—Mrs. Bert Williams and Donna—Mrs. Hubert Tobias, Jr.), one son (Vernon), 11 grandchildren, 8 great-grandchildren, and 2 sisters (Martha Miller and Ida—Mrs. Dan Helmuth). She was a member of Clinton Brick Mennonite Church, where funeral services were held on Feb. 27, in charge of Carl L. Smeltzer; interment in Thomas Cemetery.

Hershberger, Mary M., daughter of Daniel and Fannie (Yoder) Hershberger, was born at Shipshewana, Ind., May 28, 1884; died at Schowalter Villa, Hesston, Kan., Feb. 20, 1985; aged 100 y. She was a member of Hesston Mennonite Church. Funeral services were held at Miller Funeral Home, Hesston, Kans., Feb. 23, in charge of Dan Johnston and Wesley Jantz; interment in East Lawn Cemetery.

Miller, Effie E., daughter of Jonas and Mattie (Yoder) Smucker, was born at Smithville, Ohio, Oct. 12, 1893; died at Smithville, Ohio, Mar. 3, 1985; aged 91 y. On Dec. 27, 1930, she was married to Daniel D. Miller, who died on Oct. 10, 1947. Surviving are one son (D. Richard) and one stepson (Cloy). She was preceded in death by a stepson (Jake). She was a member of Oak Grove Mennonite Church, where funeral services were held on Mar. 6, in charge of Russell Mast; interment in Oak Grove Mennonite Cemetery.

Reist, Mary E., daughter of Nathan M. and Annie (Reidenbach) Eberly, was born in Lancaster Co., Pa., May 27, 1896; died at Landis Homes, Lititz, Pa., Mar. 6, 1985; aged 88 y. On Mar. 11, 1922, she was married to Alvin J. Reist, who died on Mar. 8, 1977. Surviving are 2 sons (Donald and Henry), 7 grandsons, 6 great-grandchildren, 2 sisters (Elsie—Mrs. Clarence Houseberg and Anna—Mrs. Roy B. Hollinger), and one brother (Park N. Eberly). She was a member of Mount Joy Mennonite Church, where funeral services were held on Mar. 9, in charge of H. Raymond Charles and William H. Reist; interment in Kraybill Mennonite Cemetery.

Stichter, Esther, daughter of John and Mary (Rich) Good, was born at Hopedale, Ill., Sept. 4, 1906; died of a heart attack at her home on Mar. 1, 1985; aged 78 y. On Dec. 18, 1930, she was married to Gordon Stichter, who died on Sept. 8, 1956. Surviving are 2 daughters (Carolyn—Mrs. Toby Graber and Lorene—Mrs. Elwood Schrock), 5 sons (Donald, Ralph, Leonard, Loren, and Kenneth), 26 grandchildren, 4 great-grandchildren, and 2 sisters (Mrs. Rosie Egli and Ruth Good). She was preceded in death by one son, 2 brothers, and 4 sisters. She was a member of North Main Street Mennonite Church, where funeral services were held on Mar. 4, in charge of John C. King; interment in Olive Cemetery.

Unruh, Donna Mae, daughter of Alvin and Minnie Roth, was born at Milford, Neb., Aug. 6, 1932; died at Bethel Deaconess Hospital, Newton, Kans., Feb. 1, 1985; aged 52 y. On July 30, 1950, she was married to Glen M. Saltzman, who died on Jan. 27, 1957. On Jan. 3, 1974, she was married to Ralph Vogt, who died on Jan. 4, 1974. On Aug. 12, 1978, she married Wilbur Unruh, who survives. Also surviving are her father, stepmother (Elma Roth), one son (Royce), one daughter (Shirley—Mrs. Stephen Bauer), 2 stepsons (Roger and Larry Vogt), 3 grandchildren, 9 stepgrandchildren, and 2 sisters (Opal—Mrs. Leonard Lichti and Faye—Mrs. Lloyal Burkey). She was a member of Hesston Mennonite Church, where memorial services were held on Feb. 4, in charge of Paul Friesen and Dan Johnston; interment in East Lawn Cemetery.

West, Frances Maude, daughter of Joseph and Fannie (Beiler) Bawel, was born at Shrader Station, Pa., July 5, 1898; died at Albany, Ore., Dec. 20, 1984; aged 86 y. On Feb. 8, 1947, she was married to Harry West, who died on Oct. 18, 1965. Surviving are 4 stepchildren and one brother (Orrie Bawel). She was a member of Zion Mennonite Church, where funeral services were held on Dec. 22, in charge of John P. Oyer and John Garber; interment in Zion Church Cemetery.

Yoder, Anna, was born at Lagrange Co., Ind., Sept. 3, 1889; died at Schowalter Villa, Hesston, Kans., Mar. 2, 1985; aged 95 y. Surviving are 2 sisters (Mrs. Fannie Gaines and Mrs. Amanda Johnson). She was a member of Hesston Mennonite Church. Funeral services were held at Miller Funeral Home on Mar. 5, in charge of Waldo Miller and Dan Johnston; interment in West Liberty Cemetery.

Yoder, Elsie J., daughter of Samuel G. and Mary Elizabeth (Raber) Yoder, was born at Holden, Mo., Jan. 23, 1901; died of congestive heart failure at Dunlap Hospital, Orrville, Ohio, Feb. 25, 1985; aged 84 y. Surviving is one brother (Forrest R.). She was a member of Oak Grove Mennonite Church. Funeral services were held at Gressers Funeral Home on Feb. 28, in charge of Russell Mast; interment in Aurora Mennonite Church Cemetery.

Correction: There was an error in the obituary of *Paul D. Stahly* in the Mar. 12 issue. It should have read: On Oct. 7, 1934, he was married to Elsie R. Hostetler, who died on Nov. 28, 1976. On May 19, 1979, he was married to Ruth Simmons, who survivies.

CALENDAR

Illinois Conference, Lombard, Ill., Mar. 29-30
Atlantic Coast Conference seventh assembly, Cedar Grove, Greencastle, Pa., Mar. 29-31
Alive 85, Denver, Colo., Apr. 11-14
Symposium on Developmental Disabilities, Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 13
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 28
Afro-American Mennonite Association board of directors, New York, May 2-4
Rocky Mountain Conference, Colorado Springs, Colo., May 3-5
Franconia Conference, Franconia, Pa., May 4
Gulf States Fellowship spring conference, Pine Lake Camp, Meridian, Miss., May 4-5
Mennonite Mutual Aid board of directors, Goshen, Ind., May 9-10
Mennonite Board of Education board of directors, May 10-11
Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

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ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Home education central issue in Mennonite couple's legal troubles

An Evangelical Mennonite pastor and his wife in Union City, Ind., could be fined and jailed in a dispute over the education of their children. Jimmy and Louann Brasher are scheduled for separate trials for refusing to send their two children to a public or recognized private school. Jimmy said formal education was changing the children. "Before entering public school, they had a tremendous desire to learn that really seemed to dwindle," he said. Brashers follow a curriculum established by the Hewitt-Moore Child Development Center, a Washougal, Wash.-based group that provides materials for home schooling for children. They have tried to recreate a schoolroom in their home. More than 700 shelved books line the walls. An overhead projector and small stereo are available for audiovisual presentations. Even such classroom traditions as a globe and an American flag adorn the room. But the superintendent of the local public school system, after meeting with Brashers, is convinced their educational methods are lacking.

Arms race takes a toll, says Billy Graham

Evangelist Billy Graham wrote as follows in the March issue of *Decision* magazine: "Because of the development and deployment of nuclear and biochemical weapons of mass destruction, you and I are living in the first generation in history which has within its power to destroy human life from the face of this planet.... Someday millions of people may die in a nuclear or biochemical holocaust. But already the arms race exacts an appalling toll on humanity. Resources which could be used to fight hunger, poverty, and illness in the world are diverted instead to the arms race. As a result, uncounted millions are condemned to a premature death through starvation and preventable diseases...."

Canadians generally positive on papal visit, survey shows

One in five Canadians felt that the visit of Pope John Paul II last year "had changed them," according to a Gallup survey commissioned by the Canadian Conference of Catholic Bishops. The survey also found that the papal visit last September won the approval of more than three-quarters of Canadians, and that 93 percent participated in some way, either in person or by watching it on television. John Paul's stands on social issues won wide agreement. Sixty percent agreed that Canadians should do more to help the poor in third world countries, and 88 percent agreed that more should be done to assist the poor in Canada. Fifty-three percent remembered the pope's contact with native peoples, and almost all of these felt this contact promoted equal rights for the natives. Almost three quarters of Canadian Catholics and 41 percent of the national total said they were "emotionally involved and affected" by the visit. Two-thirds of all Canadians felt the pope's visit brought people of all faiths closer. Eighty-three percent of Catholics agreed with this, as did 57 percent of Protestants, and 48 percent of people of no religion.

Tourists exploit third world if not careful, magazine says

A recent issue of *The New Internationalist* says that 17 percent of the world's tourists now go to the third world and that they are bringing some $25 billion to the poorer countries each year. This results in jobs for the local people and revenue for their governments. However, if tourists go to gratify their appetites, free from the restraints of life at home, then tourism can be negative. The magazine describes how this can affect land use, religious events, cultural activities, and even human sexuality. It says that Thailand, for example, has 500,000 prostitutes and that in one recent year 80 percent of the Japanese tourists to Thailand were men. In West Germany, which provides 700,000 third world tourists each year, church groups have produced films which Lufthansa and other airlines show on chartered flights to third world destinations. The films describe the country, encourage respect for the people, and suggest how tourists might behave.

Time, money, expectations are greatest stress-makers for ministers

Time demands, financial difficulties, and high expectations are primary stress producers among Southern Baptist ministers, according to a recent survey. Seven of the top 10 stress factors identified by ministers responding to the survey conducted by the research services department at the Baptist Sunday School Board were related to time—particularly the lack of it. The other three factors among the top 10 were expectations for productivity and leadership. The financial difficulties were second overall as a source of stress, with the primary complaint being an inadequate retirement plan. Other areas mentioned were inadequate salary, house expenses, excessive car expenses, medical expenses, and paying off indebtedness. Terry Peck, consultant in the church administration department, said personal and professional expectations for ministers are multifaceted. Also, most churches do not have a clear, written job description for the pastor. "Minister-types are involved in giving, giving, giving," Peck said. "Eventually, they will give out unless they receive ongoing support, of which the family can be a part."

No dead men found in seat belts, say Pittsburgh paramedics

"Only 14 percent of American drivers wear seat belts. Half of the 50,000 people who die each year would have lived if they wore their seat belts. Auto accidents are the leading cause of death of people under 40." These three stark statements appear in "Seat Belts Will Save Lives," *Accident Prevention News*, January-February. According to the article, the most common excuse among accident victims is "I just didn't think I would ever be in an accident." Yet it states that, according to the National Safety Council, an average American driver should expect to be in a "serious collision" at least every 10 years. The article concludes with a quotation from William Robinson, chief of West Penn's emergency department: "The city paramedics say they have never had to unbuckle a dead man from a car, and that says it all."

Ecumenical & evangelical Christians move toward common ground

Some Christian scholars predict that the gulf separating "ecumenical" and "evangelical" strains of Protestantism will be the most stubborn issue hindering Christian unity efforts for the remainder of this century. But there are signals that antagonists in what historian Martin Marty calls "the two-party system of American Protestantism" are beginning to talk about their differences and are trying to find common ground. For example, three member denominations of the National Council of Churches are quietly discussing the possibility of seeking membership in the National Association of Evangelicals while maintaining NCC ties—though the NAE's present constitution bars NCC-affiliated bodies from its ranks. Another example is that the magazine *Christianity Today*, a respected voice of mainstream evangelicalism, although a severe critic of the NCC, has recently expressed editorially a new openness to dialogue between the magazine's constituents and the liberal supporters of NCC.

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Worked-out salvation

Work out your own salvation. —Philippians 2:12

Two separate series of articles are in process at this time. One is intended to lead up to Easter and the other points toward a symposium on the needs of the developmentally disabled to be held in eastern Pennsylvania on April 13. We do not normally carry two series at once but the two events coming less than a week apart have brought this about.

Building up to Easter is a common *Gospel Herald* practice, as longtime *Gospel Herald* readers may recall. Normally we do this by featuring expositions from the Gospels. This year the pre-Easter series grows out of Philippians.

Why Philippians? As much as anything, because I have heard that Philippians is the text for Bible study at next summer's general assembly, Ames 85. Beyond this, Philippians is as good as any Easter text because it shows the Easter theology being applied to the experience of a Christian congregation.

This is true of most of the New Testament books, of course. While they have been found useful in evangelism, originally most were prepared as nurture material to help young Christians and young congregations find their way through the minefields of ordinary life.

In some instances the problems that called for the writing of a Gospel or a letter are more apparent than in others. In Galatians and 1 Corinthians the problems are addressed directly. Philippians is more subtle. One can view Philippians from several perspectives.

From one, Philippians is about the most upbeat statement that ever came from a man in jail. The words "joy" and "rejoice" are used repeatedly throughout. From another perspective, Philippians seems to be written by an egotist, one who is continually boasting about what he has been able to accomplish. But when you look a little deeper, it appears that Philippians is actually concerned about discord in the congregation. In 4:2, the light is focussed on two women, Euodia and Syntyche, but they may be only two of many who found it hard to "agree in the Lord."

When disagreement erupts in a congregation, we are often dismayed because we hoped that we all could "agree in the Lord." But then we read 1 Corinthians and discover that partisanship in the church did not occur first in our generation. It has been there all the time. It hides between the lines throughout the letter to the Philippians, finally surfacing in 4:2 with the special concern about Euodia and Syntyche.

The clue to Paul's concern, it seems to me, is his use in chapter 2 of Jesus as example of the appropriate mindset. And the lesson from this, the "therefore," is the call to "work out your own salvation."

There is in the Mennonite tradition a restlessness with the celebrative aspects of the church year. The urge to celebrate is native and the educational functions of religious holidays are well known. They are an old Jewish custom. And yet something tells us that the place where we are most involved in Christian reality is in working out our salvation.

Students of Paul will note that he does not say "earning our salvation." The author of Romans and Galatians could never do that. Rather he implies what is Pauline through and through: we are saved when we respond to the grace of God, but this is only the beginning. As Archibald Hunter paraphrases: " 'Cooperate with God in producing the fruits of the Christian life which are love, joy, peace, and all the rest.' Let them do this, and there will be no need to worry about the little dissensions in their fellowship" *(Layman's Bible Commentary,* Vol. 22, p. 96).

The joy of Philippians is an Easter joy. It is joy based on Paul's appreciation for what has been given him through Jesus Christ and satisfaction from the experience of working out his salvation. This working out led Paul to jail and, according to tradition, ultimate martyrdom. For us it has not been so. But the letter of Philippians as an Easter statement reminds us that this could happen.

It reminds us too that what seeks to pull us together is greater than the forces driving us apart. Or as Paul puts it in the final words of the letter, "The grace of the Lord Jesus Christ be with your spirit."—*Daniel Hertzler*

April 2, 1985

GOSPEL HERALD

Two Basins—Two Messages

by Wilmer R. Lehman



Near the time of Jesus' death there were two incidents in which basins and water were used. The messages conveyed by these demonstrations stand in stark contrast to each other. The first is found in Matthew 27 and the second in John 13. Both were given by rulers. The first was the civil ruler of the people, the second the divine Ruler.

Jesus was on trial before Pilate, and Pilate had the authority to either condemn Jesus or to pronounce him not guilty as charged and release him. After hearing the case, he attempted to do neither. He took a basin, washed his hands, and declared, "I am innocent of this man's blood. . . . It is your responsibility" (Matt. 27:24). Pilate with this act declared that he was not going to get involved.

Today we sometimes use the phrase "I am washing my hands of the situation," meaning that "I am not going to get involved." People around us are hurting. We have the capability of meeting a need, and we wash our hands.

The night before the encounter with Pilate, Jesus also used a basin. He was making one last attempt to help his disciples understand why he came to earth. I have frequently heard that this was done by Jesus as an example of servanthood. I would like to suggest that it is more than servanthood. A servant washed feet out of duty. It was an obligation he had to perform. It was the way he earned his keep.

In contrast Jesus used the basin voluntarily as a symbol of his willingness to become involved in the life of each disciple—involved in the menial and very personal task of washing their feet. He told them, as he washed their feet, "You do not realize now what I am doing, but later you will understand" (John 13:7). And after he was finished, he said, "I have set you an example that you should do as I have done for you" (John 13:15). The thing they did not understand was that his involvement in their lives meant he would suffer and die for them.

Today involvement, just as it was for Jesus, is costly. Becoming involved takes time, effort, and sometimes money. It may mean risking being misunderstood by those observing. And yet Jesus said, "Wash feet."

And so the two basins declared two contrasting messages. The first, disengagement from involvement. The second, dramatic involvement. The first was done as a performance alone in front of the crowd. The second was done to another in caring concern. The first was done with a sense of shirking responsibility. The second was done out of a keen sense of responsibility to others.

This Holy Week I reflect on not just one basin, but two. Pilate's and Jesus'.

Wilmer R. Lehman, Fayetteville, Pa., is an Eastern Mennonite College professor who is on sabbatical leave and studying at Shippensburg University.

Reflecting on Philippians in preparation for Easter and Ames 85 (part 3)

Piety redeemed

by Michael A. King

When I was perhaps nine, I lost a pen which, at the press of the appropriate button, wrote in red or green or blue and elevated my status among my classmates. With nightmares of a barren eternity devoid of multicolored pens and fawning friends spilling darkly through my brain, I mounted a search. With a burst of energy that must have startled parents used to the languid body that greeted requests to sweep floors, I climbed cupboards and lifted couch cushions and probed through trash bags. The pen did not appear, but a fateful moment did. Had I, my mother wondered, prayed about the matter?

I had not, but I then tried. When the pen did not float through the air into my trembling hands, my mind brimmed with angry doubts about the value of prayer and pious living. (I might point out to my mother, who, as a faithful *Gospel Herald* subscriber will no doubt read this, that if she will calmly proceed it will become evident this incident caused no ultimate harm.)

Such experiences contributed to a skepticism about piety that persisted into my adult years, and unless I base my conclusions too much upon association with publicans and sinners, many others have wrestled with such doubt. Among reasons for our discomfort with piety are, I think, two central ones: we associate piety with faith that God has some sort of power to *act*, to intervene in our lives and in the broader sweep of history; and with the admission that we *need* God to act on our behalf. Such notions stir doubt or embarrassment in many of us. But I would nevertheless like to try to rescue piety—the meaningful walk with a powerful God—from the rubbish heap upon which it is moldering.

Divine action is a possibility. Why does even a child find it easier to doubt than believe in God's power to act? Probably because such doubt fills our cultural air. By age nine I had been reading voraciously for years. With every word I devoured about Nancy Drew or Tom Swift, Jr., I was breathing in assumptions about how reality is structured. Already I was being secularized, modernized, and programmed to believe I lived in a closed universe in which every effort was prompted by an ordinary or verifiable cause.

Now I wonder. In many fields of study there is appearing a postmodernist trend toward questioning whether the loose ends of the universe can be tied up as neatly and mechanistically as has been thought. Take *historical study*. Particularly since Ernest Troeltsch articulated them in the 19th century, historians have been guided by such principles as "correlation" and "analogy."

The first basically states that past events can be accepted as having actually occurred only if it can be demonstrated they were caused by ordinary natural or human agents. The second suggests that only what usually or ordinarily happens in the present is likely to have happened in the past. The principles are helpful; modern historical study could not survive without such instruments for distinguishing between actual and legendary events.

William J. Abraham notes some weaknesses, however. For one, such principles decide in advance what events cannot be historical. Resurrections cannot be because no natural or human cause can be isolated (correlation) and such an event does not ordinarily happen (analogy) (*Divine Revelation and the Limits of Historical Criticism*, Oxford University Press, 1982, pp. 92-115).

When *physics* was ruled by deterministic assumptions, it saw its task as formulating natural laws explaining how one event was connected to another. "When those laws are understood, events can be linked to their causes in a logical way. The fall of the last domino in a row is a result of the push on the first. . . ." Physics is now founded on probabilistic assumptions, because it has been discovered that, at the level of those basic subatomic particles upon which everything else is built, stimulating particles is not like pushing the first domino. Only what particles will *likely* do, not what they *definitely* will do can be predicted *(Discovery*, December 1984, p. 90).

I would like to try to rescue piety—the meaningful walk with a powerful God—from the rubbish heap upon which it is moldering.

Thus there may be no natural law for acts of God to violate. In a world apparently governed not by natural law but *probability*, it is probable a crucified person will stay dead, but not certain.

Most schools of *psychology* are built upon assumptions that exclude the possibility of God's action.

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Freudian psychology sees belief in God as a projection into empty space of our need for what is not there, a great daddy or mommy in the sky to keep us safe.

There is much truth here. Our image of God is to a large extent a projection of our ideas and longings onto a mystery we can never fully know. When belief in an abusive God reinforces a person's sense of worthlessness, disordered thinking is present.

It is fascinating to note, however, how differently the same data can be interpreted. Jungian psychology refuses to force all human behavior into a mechanistic cause-and-effect box. It insists that a person is not only pushed by such identifiable causes as needs, thoughts, stimuli, but is pulled forward by a mysterious "inherent psychic predisposition toward wholeness, centeredness, meaning." We all have an archetypal self—soul, divine light, god within—who prods us toward growth through dreams, intuitions, and interaction with stories and symbols.

Jungian psychology does not try to determine whether there is a God outside ourselves, but it leaves open the possibility that in our interaction with the god within we relate in a limited but vital way to the God of the universe (Yoram Kauffman in *Current Psychotherapies*, Raymond J. Corsini, editor, F. E. Peacock, 1979, pp. 95-107).

Suffering prompts piety. As helpfully as such arguments prepare the way for someone like me to value piety, they are fuel but not fire. The fire comes when that second obstacle to piety, not wanting to admit we need God, is shattered by suffering. This is why piety flourishes among oppressed and pain-filled people, among the poor, the weeping, the hungry, the hated whom Jesus says are the blessed (Luke 6:20-23).

James F. Cone, a black theologian, suggests we all have "axiological grids," or spectacles created by life experience through which we perceive the world. Different life experiences grind the glass of our spectacles in different ways. A rich man may see the free enterprise system as a good way of structuring economic transactions to spread wealth. A poor woman may see it as a demonic structure that exploits her cheap labor to turn a profit she will never pocket.

Which perceptions more accurately capture reality? Cone argues that what is perceived through lenses honed by oppression and suffering is closest to the truth. He further argues that the truth of the gospel of Jesus Christ (whose word to the rich, full, laughing, and accepted in Luke 6:24-26 is "Woe!") can be fully seen only through such lenses *(God of the Oppressed*, Seabury Press, 1975, pp. 39-61). This provides a possibly incomplete but powerful tool for interpreting some of Paul's words to the Philippians.

Paul the clear-eyed sufferer. With martyrdom quite possibly approaching, Paul sits in prison aglow with piety. He not only rejoices in the fact that God *can* act but sees his *need* for God not as an embarrassment but as a source of awesome strength. Paul says:

> *Rejoice in the Lord always. . . . The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus (4:4-7).*
>
> *I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength (4:12-13).*

Through lenses ground by suffering, Paul has seen the great truth to which those made comfortable by pleasure, success, and illusions of self-sufficiency are blind. God does indeed live and act and intervene lovingly in our lives. God is the ground of our being and the tent over our heads, the cloud guiding us by day and the pillar of fire leading us through our nights.

Piety redeemed. I don't claim to be terribly oppressed or poor; I likely do not see as clearly as can the literal poor, but I have known suffering in the past few years that has ground some of the specks of doubt out of my spectacles. In addition to the normal woes (and of joys there are a few, as well!) of pastoring, I have been afflicted by that classic double-bind, the need to be universally liked *and* respected. I hurt when I try to lead out with courage on an issue, then find myself, sometimes appropriately, met with skepticism or hostility.

Piety flourishes among oppressed and pain-filled people, among the poor, the weeping, the hungry, the hated whom Jesus says are the blessed.

It was during such a time that one afternoon I put my three-year-old daughter, Kristy, to bed. As always I sang to her. The usual songs: "You Are My Sunshine," "Hickory, Dickory, Dock," "Row, Row, Row Your Boat." I was trying to offer her peace though tense and torn myself. Then my pain became the key to a great warehouse of gospel songs, pious songs, songs that I had never sung to her before, songs that stretched back to my own childhood and the days of innocence before I started to generalize that if pens don't fly God never acts and protects. I sang, "What a Friend We Have in Jesus," "Softly and Tenderly," "Precious Lord, Take My Hand."

Another song welled up within me, a song steeped in the rich tradition of black gospel music and the suffering world out of which Cone writes. I began to sing, holding Kristy's hand, looking into her blue eyes, "I am weak, but thou art strong; Jesus, keep me from all wrong. . . ." The words wrapped themselves around my tension and drew tears. "Just a closer walk with thee, grant it, Jesus, if you please. . . ." Her eyes softened and drooped.

I sang on. Her eyes rolled up and her eyelids closed. As I watched her, I sensed the trust in me that allowed her to sleep. And I sensed what it might be like to be God, parent to the trusting child, and what it was like to be a child, loved to sleep and peace by the God who guards our hearts and minds through Christ Jesus, who died and on the third day rose again.

Words from a tall person

by Joyce Clemmer Munro

Editor's note: This is the second in a series of articles coinciding with a major inter-Mennonite symposium on disabilities in Lansdale, Pennsylvania, on April 13.

I'm short. I look up to tall people.

You can imagine how I felt interviewing Jean Vanier. He is 6'5", age 55, with gray hair that lets the light through, bushy eyebrows, and eyes like lasers.

Having grown up thinking that the choices I was making sometimes actually were foregone conclusions of my Mennonite heritage, I've been impressed by people who break through the influences of heredity and environment. By their unpredictable choices, the converted drug addicts, the Chuck Colsons, and the Hell's Angels of this world have helped me understand the significance of the choice I made to follow Jesus. Naturally, then, my curiosity about Jean Vanier overcame my fear of heights.

Jean Vanier is a man of paradoxes. Twenty years ago, as a philosophy professor who knew nothing about the handicapped, he invited two retarded, physically handicapped men to live with him in Trosly-Breuil, France. A French-Canadian Catholic endowed by heritage, intelligence, and class to achieve almost anything he desired, Jean Vanier left his inheritance to become family to these men. Why would a person—least of all the son of Canada's governor-general—do a dumb thing like that?

Dressed in a red flannel shirt and those gray work clothes I associate with mechanics, Jean Vanier hunkers down to my eye level and answers my question with hindsight: "I have learned more about the Gospels from handicapped people, from those on the margins of our society, from those who have been crushed and hurt than I have from the wise and prudent."

Philosophy professors make answers their business. So what has Vanier learned about the Gospels from these people? "Through their own growth and acceptance and surrender, wounded people have taught me that I must learn to accept my weakness and not pretend to be strong and capable. They have reminded me that I am called to death and that this is the reality of which I am most afraid. They have shown me how much I need Jesus the healer." To plan to live happily ever after with two people who could barely talk could be bravery, but it could be stupidity. Vanier left behind a cushy teaching job in Toronto in the 1960s for gains that surely must add up to more than personal knowledge.

Wisdom of foolishness. "On looking back I can see the wisdom of my foolishness," says Vanier, throwing his hands up and smiling like a caught schoolboy. "I've always been a person who can go ahead in risk." But it is more than personality that led to the founding of l'Arche, a worldwide federation of international communities where handicapped people and "temporarily able-bodied" people live together.

Vanier believes his kind of irresponsible behavior can have big results. He says that change with a capital "C" can come about by becoming "attentive to the little people, the wounded, the fragile, and the lonely people. I believe that the world will change only as our hearts change, as we learn to die to ourselves and to be reborn in the Spirit, as we live for our brothers and sisters and for God our father," he says with eyes that entreat.

That sounds familiar, almost trite, except that Vanier has a way of saying the same thing that it cuffs my spirit: "Those who want to take Jesus seriously live with the poor, because Jesus said: 'I came that they may have life, and have it abundantly.' " Then for people like me, the people of the 1980s, Vanier asks pointedly, "If we don't take Jesus seriously, do you know who will suffer?" To his own rhetorical question Vanier responds: "*We* will, because we are refusing to grow. Someone else will suffer. The poor will suffer."

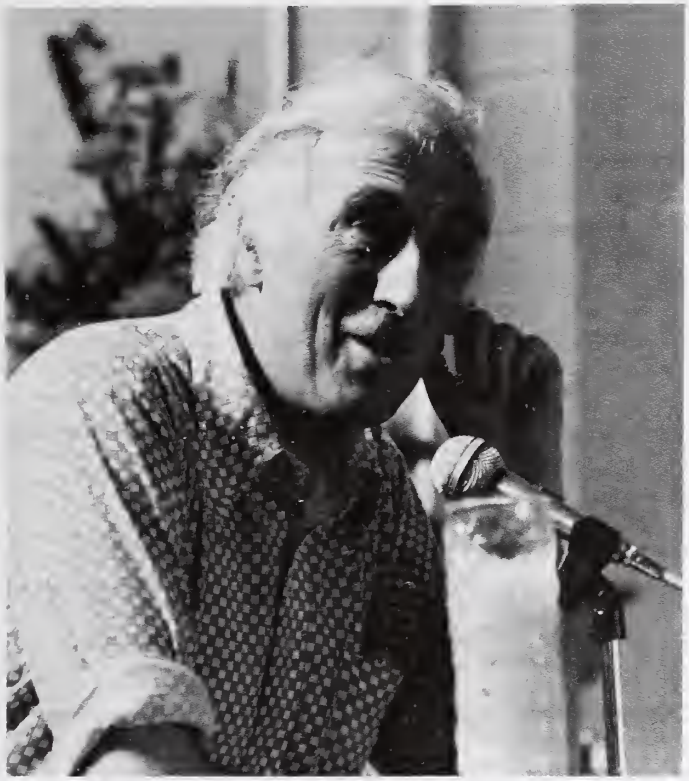
"I have learned more about the Gospels from handicapped people, from those on the margins of our society, from those who have been crushed and hurt than I have from the wise and prudent."

Just when I am beginning to enjoy this giant's relaxed laugh and spaciousness, he reminds me of his height. Vanier makes it clear that my otherwise programmed choice to be Christian is a choice to live a certain clear way. I'm caught in the dilemma of my own past—Mennonites who have been martyrs and Mennonites who have been the "quiet in the land."

The Jesus of the Gospels is "extremely strong and extremely weak, extremely demanding and extremely tender," says Vanier. "He is the Good Shepherd and he wants us to be good shepherds." From the 16th century I recall the words of 27-year-old Anabaptist Hans Denck: "No one can truly know Christ unless he follow him in life." There are some interesting parallels that help me hear Vanier better.

We should be shepherds. Over and over again at the Faith and Sharing Retreat I attended (see last week's *Gospel Herald*), Vanier used the word "shepherd" to

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Jean Vanier: he left his inheritance to become family to the disabled.

describe what a modern Christian should be. Shepherds can be identified, he says, by these specific traits: (1) they know themselves and they come to know others deeply in an authentic way, (2) they model a special type of authority, (3) they are prayerful people undergoing transformation by the Holy Spirit, (4) they live in community, and (5) they have a strong sense of *my people* and are willing to sacrifice themselves for their people.

Shepherds know themselves. I'm intrigued with this requirement. "A shepherd grows in freedom and brings others to freedom," says Vanier. Growth requires full self-awareness if a shepherd is to become fully aware of others. But Vanier has another reason for making this a requirement of the shepherd. "The anguish of the poor reminds us of our own," he says knowingly. "We must meet Jesus in the broken part, not the rich and intelligent part of our being. The good news is the reality that we are loved in our fragility and our weakness." What a paradox for a Christian of the 1980s—to think of Jesus minding our fragility, not our brains.

That makes a kind of crazy sense to me, but I'm human. Threaten me at my weak spot and I'll get angry. Vanier agrees. "One of the serious needs of our world today is to learn to walk with our aggression," he says. "A shepherd's work is to assume aggression and remain creative so forgiveness and growth can occur." Where did I get the impression that a Christian should avoid conflict? Vanier says the path of forgiveness leads through the thick of life. What have I missed by taking the long way around? Growing in freedom. Bringing others to freedom. I'm intrigued with the idea that self-knowledge can become a source of evangelism.

Shepherds assume authority. That's easy for a tall person to say. I've been trying to resign myself to living in an age when so little real authority seems to exist and yet so much is authoritarian. Vanier contrasts the shepherds of Ezekiel 34 with the shepherd of John 10. "To assume authority is to serve with humility and an immense tenderness," says Vanier of the true shepherd. You translate that for yourself; I'm still working on it.

Shepherds become people of prayer. "We must be able to waste time with Jesus. We must let our intelligence be lit by the Word of God. We must allow the Holy Spirit to take away all the powers of division that separate us from others. We must allow the Holy Spirit to create in us powers of understanding and reconciliation." There were three hours set aside each day for prayer at the retreat. I used them for their intended purpose, but I got more upset, not calmer, about my life. Vanier is reassuring. Good shepherds are made *over time,* not overnight, by the Holy Spirit and much prayer.

Shepherds live in community. Vanier gives several compelling reasons for this. First, love for the poor can become possessive; I can start using my love for them to gain my own salvation. Second, because their anguish can inflame mine and their neediness can exhaust me, the poor can easily become my enemy. "Love for the poor must come from a heart that is fulfilled," says Vanier, smiling. Also, being Christian changes what is meant by community.

Here Vanier confounds an assumption I've made about faith. I've sometimes assumed that church (read: Christian community) has been about the sorting of wheat and tares, keeping the silver polished, and all that. Vanier recognizes my humanity but leaves room for God's miracle of faith. "In our difference we pain each other," he acknowledges, "but if we believe we are called by God, we find a way out." Then he adds, "We welcome differences because differences bring us to our covenant—the *me and thee.* And in remaining together we discover relationship." I'm beginning to get the picture—shepherding is living in relationships.

Shepherds have a strong sense of "my people." Bound together, not ghettoized, in order to embrace their brothers and sisters of the world. That's a disturbing truth. By loving my Mennonite brothers and sisters I can love the people of Nicaragua and Chad. Sometimes it has been easier to love them than to love you. Only by living covenanted together, says Vanier, can a shepherd be willing to die for the sheep.

Vanier's advice to l'Arche assistants minces no words: "The vocation of l'Arche is to believe in the reality of the beauty of the poorest, to live this, witness to it, and proclaim it. Because this witness goes against the world tendency to reject the weak, we can expect to be persecuted." Being Christian goes against the world tendency. I'm familiar with that *idea.*

Room to be tall. Watching this tall man (who I must remind myself is Catholic) fill up his spare time with people who hardly ever speak in clear sentences, charmed by his laugh and eyes that squint shut on the funny lines, I find myself wanting to be seen by eyes like lasers. I find myself wanting to be telling him my story rather than getting his. I'd be delighted if he invited himself to my house for tea. He takes into account my smallness, and yet there's so much room to be tall with him.

Saturday people

by Gary Gunderson

They found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus....

They remembered [Jesus'] words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

And their words seemed to them as idle tales, and they believed them not.

—Luke 24:2, 3, 8, 9, 11

There was a time when I would have been satisfied to have found God. But watching, describing, and understanding is not as attractive to me now. *Doing*, not just seeking, is the point. And if that is true, the hinge event of our search is not, "aha!—I understand it all now!" The hinge is when we can say with honest commitment, "I have decided to act on what I know."

I think of this hinge at Easter, the most dramatic claim imaginable that God is not finished with us. Easter focuses the hope of Christian faith in its most abrasive, tantalizing way and demands something in response. I'm amazed that year after year so many of us, myself included, manage to dodge the question. We spend all our lives hovering between the despair of Good Friday and the exuberance of Easter Sunday. We are Saturday people, waiting like the disciples, endangered and embarrassed by our identification with Jesus. Too Christian to deny it, not faithful enough to feel assured about tomorrow.

I can imagine what it was like that Saturday—shocked in Jerusalem with Jesus' cries and all-too-vivid suffering dominating their (our) minds. The leader dead, wrapped, wasted, bound in cloth in a rock tomb guarded by soldiers who may come for us in the morning. And Jesus was not just dead. No, he was humiliated. "A week ago we moved crowds into the streets; today we could only move them to laughter. But I'll tell you what—*we have survived*, at least for now. Jesus is dead. But we live. *We might be a bunch of humiliated fools in a crowded dark room, but it beats a lonely rock tomb.*

God moved. "I have survived Friday and I am smarter than I was last week. *A lot smarter.* No messianic dreams for me again. I have brushed near the cross—watched a man I loved die in pain—and that's as close as this boy is going to go."

We settle so comfortably into Saturday—in the gentle space between the shocking violence of Friday and the just-as-shocking absurdity of new-life promises on Sunday.

Isn't that where we live? Don't we stay in the nonchoice between death and life, tragedy and newness, not really embracing the one or committing to the other? Don't we hover there all the time, year after year?

We think ourselves mature in our Saturday lives, mingling hope and horror without commitment.

But in the end, are they both equal—the cross and the vacant tomb? *Is* the one as true as the other? *No!* The gospel insists that death does *not* deserve equal time—not after Jesus, it doesn't. That life moves through death, surely. But beyond it, too. Life is more true than death. Or so the gospel claims.

Sometime in that time between Saturday night and Sunday morning, God moved. We don't know how or in what manner. And I'm not sure it would make any difference. God moved—the stone, the body, and the soldiers. God opened a new option that didn't exist before.

We spend all our lives hovering between the despair of Good Friday and the exuberance of Easter Sunday. We are Saturday people.

Why is that so hard to believe, so embarrassing to believe? Given the choice, why do we hold back in Saturday?

We know too much about Friday, perhaps. We know too much about failed marriages, cancer, hunger, and bad hearts. And too much about evicted neighbors, high-tech warfare, and lost jobs. We know Friday too well.

And we have heard so very much about Sunday. From childhood we've heard of new life, of healing and Jesus' power, of God's justice that could move in our midst, in our lives. We haven't just heard, either. We have seen the hints and premonitions of hope. We know enough of Sunday to yearn for more.

Not yet. But it is still the "not yet" for us. It is beyond our experience, even if it defines our hope.

What will it take to move us beyond here? Surely not more words. We are much too smooth for words—especially *religious* words. We know how to duck and dodge them, use and bluff with them. And ceremonies won't do it either. We know how they are designed and we're too smart to give ourselves up to them.

It's easy to spend a lifetime pretending to have decided about Easter, faking its hope and promise. We can treat it as a merely religious event without allowing it to translate into personal revolution. But how can I absorb Easter and roll on untouched? Surely it would be better to reject it straightforwardly, than to turn it into a powerless sham.

Often after preaching what I thought to be an honest sermon—one that stretched as far as my faith could see—someone tells me, "Nice sermon, Gary." It's a kind of polite avoidance that translates to, "You seem sincere, but I'm not taking this seriously enough to let it touch me. Thanks, anyway." On Easter, I turn to Jesus and

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Gary Gunderson, Decatur, Ga., is editor of SEEDS, a publication of Christians Concerned About Hunger. This was his editorial last Easter. It is reprinted by permission.

say, "Nice resurrection, Jesus."

So we wait. Even as we live, we wait. But you and I have to decide about this Easter thing. Are we in or not?

Saturday is slipping away. Quickly it goes. Is that nearby sound a rolling stone? Or is it just another wishful phantom in our minds?

HEAR, HEAR!

The spirit of hunting and the growth of compassion

I would like to speak a word on behalf of my father, and other Mennonite men I have known, who would be shocked at Robert Roberg's challenge to their enjoyment of hunting ("The Pleasure of Killing," *G.H.*, Jan. 8).

The first thing to be said is this: There are fundamental programs of human behavior which are patterned into the operation of our entire mind/body process. These traditional behaviors are not something we can avoid, even if we think we have good grounds for rejecting some part of them, as Paul recognized in his comments on the pros and cons of marriage. Primary among these traditional behaviors are hunting, courtship, mating, kinship bonding, community life, and ceremony or ritual.

Hunting must be included in this deep background patterning which has staged human life. The foundations of male intelligence were laid down in the skills of the hunter. The vast majority of human time, with respect to male behavior, has been under the economics of hunting.

If, as a species, we had been put on some other economic track, say as browsers, we would not now be the kind of creatures we are. Human males are characteristically smart in the way hunting animals are smart. We have closer mental bonds with dogs, and behavioral similarities with wolves, than with any of our so-called primate cousins.

Consider the following: Science follows the pattern of the "great hunt." Engineering and technology set up problems and hunt through to solutions. Modern medicine is still trying to hunt down death and all his agents. Businessmen and corporations are always on the prowl for materials and markets. Entrepreneurship follows out the pattern of the hunt. Teams who set up goals and work cooperatively to reach them are enacting mainline hunting behavior. Athletic competitions are organized hunts for fame and/or wealth. Education is the hunt for competence and authority. Training is the hunt for a job or profession. Missionaries have been a great credit to the hunting tradition.

Our love of travel and seeking out novel places is an old habit of the hunting mind. Even our spiritual journeys are often cast in the metaphor of the hunt. Francis Thompson, in his famous poem, went so far as to envision God as "the hound of heaven." The process of hunting echoes with resonance in our souls!

I have a testimony about the value of the hunting culture. I grew up in the middle of it, and though I have not been a hunter for a long time, I am not convinced it should be crowded into a corner and stamped on.

My father taught me the proper handling of guns and the skills of hunting and dressing game at an age he judged I was ready for that learning. The full meaning of that sentence will be clear to you only if you can feel the nuances of knowledge, challenge, expectation, guidance, respect, and love that pass between father and son in this situation.

Every son needs to hold that level of direct, intense, respectful learning with his father. It gets you off to a good start. It puts you through an educational process which makes it impossible to forget what real learning is and how it happens best. There is an instinct for learning and, like all developmental potentialities, it forms best in the early years when basic neural association patterns are being laid down.

However, in spite of all this fancy anthropology and childhood nostalgia I am compelled to recognize the seriousness of Robert Roberg's challenge, particularly with regard to sport hunting. No matter how ancient the lineage of hunters in your family, and no matter how well integrated hunting is into your personal mental health program, it is fair to ask whether sport hunting is compatible with spiritual growth and Christian maturity.

It is true that Christianity, as distinct from Judaism, has no specific teaching on our relations with nonhuman creatures. But the ethic of love which Christ installed in our spiritual tradition has a built-in evolutionary momentum which works to tenderize the calloused areas of mind and spirit which culture and time have wrought.

The admittance of the love of God, through Christ, into the regions of mind and spirit that have to do with hunting are fatal to one's enjoyment of the sport. It is the touch of compassion. It comes as a gift. It is a recognition of kinship; a sudden loving heart for all creation. One is moved to tear no more flesh, neither with bullet nor with arrow now, perhaps, even with tooth.

If we become annoyed and then get a sinking feeling at the suggestion we can live perfectly well, nutritionally speaking, without sacrificing all those fellow creatures to the pleasure of our palates, we have already entered the danger zone of personal change. We may have to face the consequences of becoming more compassionate persons.

If killing must still be done—of food from the wild, in predator control, in wildlife management, or in barnyard butchering—it is done, henceforth, only in sorrow and necessity.

I have noticed that as men grow older they tend to leave off hunting. They grow increasingly shy of killing. As our own deaths loom up on the horizon we get the feeling there has been "too much killing." But what is working here late in life can also strike a child, an adolescent, or young adult.

Whether it is the old hunter sadly musing on the many animals of beauty and intelligence he has severed from life, or the schoolchild who refuses to eat the meat loaf at supper because a teacher has had the courage to arrange a field trip to the local abattoir, it is the same feeling of "too much killing."

This feeling is a valuable possession. It is a little stub of compassion which, with proper nurturing, can grow and flower into a dedicated search for a nonexploitive, nonviolent, readaptation of human life and settlement on the earth.

This search is, in fact, a new level of hunting, a new deployment of the hunting spirit. It flows far beyond the question of killing animals and eating meat and into considerations of all resource use. Dare we hope that deep Christian encounter can reorient the hunting mind in this fashion and, thus, play a role in arresting the human species' destruction of the biosphere?

The question Robert Roberg poses is whether hunting can legitimately be on the agenda of the "new-man-in-Christ." The only answer that avoids legalism and yet leads to high ethical ground is the one George Fox made to William Penn when Penn asked him if, after joining the Society of Friends, he should continue to wear his sword. Fox said, "Wear it as long as you can."

Those who hunt will continue to hunt until touched by the spirit of compassion. And those, like Robert Roberg, who ask courageous questions will, I hope, continue to ask them.

—**Keith Helmuth,** *Debec, N.B.*

CHURCH NEWS

EMC, Goshen, Hesston take alcohol concerns to Mennonite Church

Student life staff from Eastern Mennonite, Goshen, and Hesston colleges are taking their concerns about students and alcohol to the Mennonite Church at large.

Meeting at EMC for a consultation, Mar. 1-2, the student life representatives agreed to ask Mennonite Church General Board to appoint a task force to develop alcohol education materials for Mennonite congregations and colleges.

Peggy Landis, director of student life at EMC, said the materials are needed as the basis for discussion about choices concerning alcohol—specifically the positions of abstinence and nonuse. Most materials that are available take a position that supports "responsible use," Landis said.

Nonuse is slightly different from total abstinence in that nonuse recognizes "certain situations in a given setting where it may not be inappropriate to drink," Landis said. She cited Mennonite Central Committee's "statement of commitment" which recognizes certain social or ceremonial occasions in which abstinence would offend the host.

Materials prepared by the Mennonite Church could become the basis for discussion in congregations and could be the first step in "acknowledgement of a problem that exists widely."

In discussion of alcohol-related problems on Mennonite campuses, the student life representatives acknowledged the tension between enforcing rules and helping students to grow and to develop their own internal controls.

On the one hand, rules give a sure framework, providing various penalties for times when the rules are broken. This framework allows students and their parents to know in advance the rules and the consequences for breaking them.

But rules do not address the question of internal controls, particularly important in the 1980s when social responsibility has become a nationwide problem. "It depends on your goals," said Norman Kauffmann, student development dean at Goshen College. A student life staff—in fact an entire administration—could concentrate on keeping the "campus pure," or could work instead to "help students grow up." Perhaps the biggest challenge is to help students learn that "you don't have to drink to have fun," Kauffmann said.

Ruth Guengerich, director of student life at Hesston, agreed. To counter the invitation of a drinking student to spend an evening in a bar, nonusers need to be challenged "to be equally as warm," she said. She said the importance of planning student activities is being reinforced in training of resident advisers. The college recently began "Club 18," a monthly event which features musical entertainment and nonalcoholic drinks. Almost half the student body turns out, she said.

There also appears to be some help from an unlikely source—society at large. With the increasing attention paid to drinking and driving through nationwide organizations like SADD (Students Against Drunk Driving) and MADD (Mothers Against Drunk Driving) and with action in state legislatures raising the drinking age, local law enforcement provides some degree of restraint on student drinking.

The student life representatives shied away from numbers and other statistics in their conversation about alcohol problems. As Landis remarked, "If you have one student who has a problem with alcohol, you have a drinking problem."

The student development consultation was funded largely through a federal grant awarded to EMC this year. And because the meeting was so helpful, the student development staffs of the three colleges plan to meet again next year.

$2.3 million in gifts distributed in 1984 by Mennonite Foundation

Mennonite Foundation distributed nearly $2.3 million in gifts from donors to educational, church, and charitable organizations during 1984, reports manager Kent Stucky.

The foundation, a service of Mennonite Mutual Aid, acts as a channel for donors who wish to give property and other assets to organizations.

Of the total given last year, colleges and seminaries received the largest share—28 percent. Mennonite schools received $605,475, while non-Mennonite schools benefited by $41,773.

Seventeen percent of the total went to local congregations and 10 percent to Mennonite conferences and agencies. Mennonite missions, the fourth largest group marked for gifts, were designated for $161,178; other missions received $44,167.

The remaining assets were given to camps, hospitals, schools, publications, children's homes, retirement communities, and other causes.

In addition to disbursing gifts, the foundation also conducted 1,034 personal interviews during 1984. "We provide estate planning and charitable gift planning counseling," said Stucky, "for members who wish to contribute in life income plans or gift deposits."

Foundation representatives, stationed in the home office in Goshen, Ind., and branch offices in Hesston, Kans., and Lancaster, Pa., and volunteer representatives throughout the United States also held 62 organized stewardship meetings last year.

AMES 85 UPDATE:

Costs will be lower than Bethlehem 83

Costs for adult participants at Ames 85 will generally be lower than those at the last Mennonite Church biennial convention, Bethlehem 83. Ames 85 will be held at Iowa State University, Aug. 9-14.

Adults who preregister and take a full package of room (air-conditioned) and three daily meals will pay $150.25. Those who choose full lodging and *two* daily meals will pay $135.

Off-campus housing costs are similar to those at Bethlehem 83. Nearby motels range from $32 to $43 for singles and $38 to $52 for doubles. Camping facilities are also available. Some lodging is available in private homes at a cost of $3 per adult and $1.50 per child per night.

Persons staying off-campus or those coming in for the day can purchase breakfast ($2.50), lunch ($3.25), and dinner ($4.00) at an on-campus cafeteria. There are restaurants within three blocks of the university.

Children's program registration is $20 for the whole week or $5 a day—considerably lower than Bethlehem 83. Child care will be provided at a minimal fee.

More information is available from Ames 85, 528 E. Madison St., Lombard, IL 60148; phone 312-620-7802.



Virginia Hostetler interviews J. C. Wenger in "What I Believe About the Devotional Life." The cameraman is Jim Bowman, the director is Ron Byler, and the setting is Laurelville, Pa.

Film/videotape series featuring Wenger completed

Three more videotapes in the *What I Believe* series with Mennonite historian/theologian J. C. Wenger were completed recently, and are now available in both video and 16mm film formats for use in churches.

"What I Believe About the Devotional Life" and parts 1 and 2 of "What I Believe About the Bible" were added to the first film hosted by Wenger, "What I Believe About Baptism and Church Membership."

In the series, Wenger shares insights about the Christian faith based on his five decades of experience in studying, teaching, and preaching. A professor of historical theology at Associated Mennonite Biblical Seminaries, Wenger has written more than 50 books and booklets on matters of faith, theology, and Anabaptism.

The series was produced in consultation with Mennonite Board of Congregational Ministries and is especially designed to help persons beginning their Christian pilgrimage or who are getting acquainted with Mennonite teachings. All four are recommended for use in church membership classes, Sunday school classes, small-group settings, and youth group meetings. A printed study guide with suggestions for use accompany each 20-to-25-minute presentation.

All of the films were produced by Sisters & Brothers, a Harrisonburg, Va.-based group of Mennonite communicators who produce media that address issues of faith and social concern from an Anabaptist perspective. It is a nonprofit, tax-exempt corporation.

The *What I Believe* series is available from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515. Videotapes are also available for purchase from Sisters & Brothers, 1251 Virginia Ave., Harrisonburg, VA 22801.

Choice Books sales increase 20 percent

The number of inspirational paperbacks sold through the Choice Books network increased 20 percent during 1984. Nearly 620,000 books were distributed through 21 districts and about 2,750 racks in stores, restaurants, airports, and other places.

"This means 20 percent more people may be reading Choice Books, and we are on the way to selling one million books annually by 1988," said Paul Yoder, Choice Books director for Mennonite Board of Missions.

Some of the medium-sized districts grew the most, Yoder noted, citing as an example the 168 percent growth of Alberta Choice Books under Mel Reimer's leadership. That district sold 11,904 books. Another district with a high growth rate was Great Lakes under Marvin Musser's leadership. It grew 161 percent, with sales of 17,567 books.

To stimulate growth, MBM began offering to the districts a bonus of 6 percent on retail sales above a 15 percent growth rate.

Engles complete postretirement VS term in Illinois

"It's not how old you are, but how you are old!" is only one of the countless statements on aging quoted by Royce and Doris Engle during their past three-year Voluntary Service term in Illinois, which ended in January.

After retiring in the early 1980s, the Engles, from Spencerville, Ohio, accepted a dual VS assignment with Mennonite Board of Missions—Royce as Illinois area VS administrator and Doris as primary staff person for Illinois Mennonite Council on Aging.

Although Royce and Doris had no special training for their VS tasks, they brought a rich variety of skills accumulated through years of employment. Royce had worked as training manager for New Idea Farm Equipment. Doris taught in a business college.

"Service has always been part of us and our whole viewpoint toward life," said Royce. Doris admitted there are obstacles in considering VS—the fear of something new, the fear of commitment for a specific length of time, the desire for complete independence or travel, resistance to leaving one's home, and fear of changing lifestyles.

Doris hopes her work with the innovative Illinois Mennonite Council on Aging, jointly sponsored by Illinois Conference of the Mennonite Church and Central District of the General Conference Mennonite Church, is a harbinger of what is to come in meeting the needs of senior adults within the church. She and Royce gave 90 presentations on aging in congregations.

Royce administered VS households in Champaign, Eureka, and Sterling, working with more than 70 VSers during the past three years. "Starting the Sterling household in 1983 was one of the biggest challenges," says Royce. After he located VS employment assignments, he and Doris lived in the household for seven months until it was established. An apartment in Bloomington was home-base the remainder of their term.

Although Engles have returned home, they will continue to speak about the aging process at churches in Illinois and Ohio.

Royce and Doris Engle



READERS SAY

Anna M. Buckwalter, Bronx, N.Y.

I was very glad to read "When a Fellow Christian Offends You" (Feb. 26) with the responses. This is a growing concern of mine.

Unless the sharing of frustrations is to the one who has offended, it usually is very degrading to that one. One person told me she went to a doctor and told him her frustrations in front of the one offending her. I told her she should use the Jesus way, that after talking to that one without a response she should get someone in the church to go with her. She objected about their not being professional. I said they do not have to be professional—they need to be Spirit filled.

In a class discussion on Matthew 18 one sister said that the person thus confronted would not hear. I make two objections to that excuse. The first is that if we call Christ Lord, how can we disobey him? The second is that Christ made provision for not being heard in instructions for the next step of taking one or two witnesses with us.

I agree with Brother Kraybill that if all church members would commit themselves to this kind of life, we would witness a mighty revival. My prayer is: "Lord, may it be that an awakening in this area may continue and that your love among us would thus be seen. Amen."

Geneva Thoman, West Liberty, Ohio.

Thank you so much for printing "When a Fellow Christian Offends You," by John Shearer (Feb. 26).

He said so well what I have felt for a long time. Gossip (sometimes called by other titles to make it more acceptable) does much to undermine our love for each other. I long for honest, loving dialogue in the church even in the midst of disagreement.

In Matthew 22:37-40 Jesus said that loving our neighbor is just as important as loving our God and that the whole law was based on those two commandments. Sometimes we expect our love for each other to just happen if everything is right with God. We've often ignored conflict to give the appearance of things being right. Many times we just don't know how to say what we really want to say so we will be understood. Or maybe we just don't want to commit ourselves to working through misunderstandings. It's easier to be independent and not worry about anyone else's feelings or ideas.

Let's hear more about communication skills and conflict resolution. We have a lot to learn from each other.

Name withheld.

Two years ago in June I was facing a turning point in my life. My wife and I found ourselves without work. We had sold our house and were surviving on the equity. Then a friend made the suggestion that we enter the ministry. Not as a last ditch effort, but answering the call God had placed on my life some 15 or 20 years before.

The avenue that opened was to attend seminary for the much-needed training. After brief visits to both Eastern Mennonite Seminary and Associated Mennonite Biblical Seminaries, we submitted an application to EMS and moved to Harrisonburg, Va.

At times seminary has seemed far removed from the church life. It is admittedly an academic program. After my first year I wasn't sure it spoke to the needs I knew a pastor had after having lived fairly close to several. And I have difficulty recalling much mention of the problems pastors face such as those mentioned in J. Grant Swank's article (Feb. 26).

But I have become aware of those problems. I talked with pastors who have been run off from their flock. I've seen the frustrations of a pastor trying to get a 30-year-old mission church off the ground. I've seen the battle scars of other pastors who have fought with congregational members for years over what God is saying to the church. In most of these cases I could side with the pastor. But guess who left? The pastor.

Yet we've committed ourselves to serve the church—my wife, my three children, and myself. We've placed our trust in God to provide for our needs. If he continues as he has through seminary, we are safe in his hands. We have seen him provide through my wife's job, seminary grants, and the sacrificial support of friends in our home community in Ohio.

As we approach graduation, fear creeps in. The need in the church is great. Ohio Conference needs over 10 pastors. Pennsylvania conferences probably have need of over a dozen. Virginia Conference needs at least six. The other needs in the broader church are probably similar.

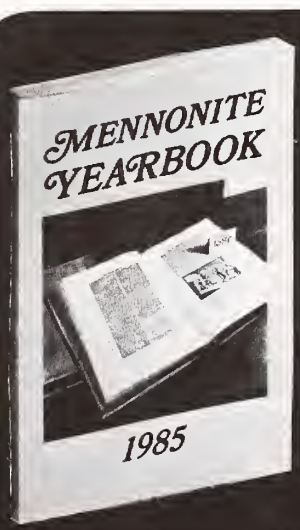
Will we end up in one of these frustrating situations Swank mentions? Should we make the sacrifice of supporting ourselves to serve a struggling congregation? Or have these struggling congregations been struggling because of internal problems that don't come to the surface in the interviews?

We hear the church wants to plant 50 new congregations this year! While in some respects it may be easier to plant a new church and start with a "clean" slate, I'm going to stay with the need that is obvious to me. I'm going to try to fit in one of the holes we now have. Maybe with God's guidance he can use me to help rescue one of those congregations that's struggling. Maybe I can confront (in love) those whose attitudes have undermined the previous leadership. Confront them so they can be redeemed from work in the enemy camp. Or I can encourage those left to "gird up" and go on.

I'm willing to pour my life into the church, not to maintain a lifeless organization. But to restore the life of the Spirit I see evident in the early church. I want to be used for God's glory in the church today.

Ann Hostetler, Philadelphia, Pa.

I was in a state of shock after reading Merle Good's article "Reflections on Witness Controversy" (Mar. 5). How could such an unbalanced, misleading, and personally vindictive account of the



Mennonite Yearbook is the standard information book of the Mennonite Church. It provides the organizational structure of conferences and worldwide bodies. It reflects over 20 tables of data about Sunday school, summer Bible school, and college enrollments, giving, membership, and more.

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Witness controversy find its way to the front pages of the *Gospel Herald?* Controversial issues are not new to the *Gospel Herald,* but never before have I seen in its pages an article centered around a venomous personal attack on another Mennonite. Such an article is a public embarrassment to Mennonites worldwide.

Had Good stuck to the issues, we might have had a lively debate, but it is impossible for the reader to tell what the facts and issues really are from this account filled with unsubstantiated charges and insinuating questions. Having been in Lancaster during the controversy last summer and having a number of Amish friends, I know that many of Good's assertions are erroneous and one-sided. He accuses Hostetler of saying things that Hostetler never said, and misrepresents Hostetler's position on the issues. Is it not the editor's responsibility to check the facts before a piece is printed? Does not the *Gospel Herald* owe its readers a more balanced presentation of the issues? (Hostetler could easily defend himself, but why should the *Gospel Herald* have put him in this position in the first place?)

There is a great difference between refuting someone's argument and attacking them personally. When a writer claims not to be making a personal attack and then proceeds to do so, is it not the editor's responsibility to point this out before publication? And how much more so in a magazine devoted to the Christian spirit of dialogue and understanding? Finally, I would ask Good his own question: "Would not a more moderate approach have been more helpful?" And I might add, more in keeping with our Anabaptist heritage?

Omar Eby, Harrisonburg, Va.

Commendations are in order for your courage to print recently several articles of a controversial nature. Merle Good's fair defense for *Witness* (its gentle treatment of the Amish, and its being shot among them in Lancaster County) is seasoned by his experience in cinematography and tourism; his tempered enthusiasm is well-balanced by a rightful worry: the movie will increase the invasion of the "English" tourist among the Lancaster Amish. Both Good and Hostetler stand to gain, ironically. But then, he who has clean hands in marketing the Amish, throw the first stone.

Thanks also for reprinting the Wilkerson interview, "A Star Is Burned" (Mar. 12). After absorbing its truth for oneself, one thinks of the many rich, Jesus-praising, Holy-spirit-baptized Mennonites who no longer read your good *Gospel Herald* for inspiration or reproof. Perhaps they'll catch Wilkerson on the "Johnny Carson" Bakker 700 Club. Let's hope.

Courage, brother, to speak/write the truth in love.

Annie Wenger-Keller, South Point, Ohio.

Merle Good's article on *Witness* arrived in our mailbox soon after my husband and I had seen the movie. Both of us disliked the movie for different reasons. It raised a lot of old conflicts for me, as well as nostalgic feelings for Lancaster County, and left me feeling ambivalent as to whether it was a "good" movie or a "bad" movie. There were moments of pure eloquence and beauty. Weir is, as Merle Good pointed out, capable of presenting a masterpiece, but I don't think *this* movie deserves any outstanding awards.

The film failed to be a fully artistic expression of its ambitious theme. Art is at its best when it refines and encapsulates the truth. *Witness* did not do this.

My basic opinion of the movie was that it was entertaining, novel, had good photography, beauty, and action. But it really is just another way to exploit people whose major fault is that they continue to live in an environment that promotes their exploitation. I think the anthropologists and sociologists who are interested in the Amish as a unique culture are going to be looking at the impact of this movie for a long time.

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MENNOSCOPE

Mennonite Board of Congregational Ministries offices in Elkhart, Ind., will be closed for a week at a time on three different occasions this year. It is a cost-cutting measure, with MBCM employees taking unpaid layoff days as well as regular holidays. The three weeks are Apr. 1-5, July 1-5, and Dec. 23-Jan. 1.



Rouner

Evelyn Rouner has been named director of the Senior Center at Greencroft—a large Mennonite retirement community in Goshen, Ind. She has been a schoolteacher and administrator, and holds a doctorate in family studies and human growth/development. In addition to offering a variety of services to the elderly at Greencroft, Rouner will help the new Senior Center reach out to the surrounding community. The first outreach effort is Greencroft Home Health Service.

William Zuercher will become business manager of Goshen College on July 1, succeeding Robert Kreider, who is retiring. Zuercher has been executive director of Mennonite Health Resources in Hesston, Kans., since 1981. Before that he was administrator for nine years of Harlan (Ky.) Skilled Nursing Facility and Appalachian Regional Hospital. Zuercher has been a member of the Goshen College board of overseers and chaired the presidential selection committee appointed by Mennonite Board of Education in 1983. Zuercher is a 1958 Goshen graduate.

Longtime churchman J. Irvin Lehman, 89, died on Mar. 27 at Menno Haven Nursing Home in Chambersburg, Pa. His many services to the Mennonite Church included secretary of the former Washington County (Md.)-Franklin County (Pa.) Conference, Bible school teaching, and evangelistic work. He served for a number of years as editor of *Sword and Trumpet* magazine.

A one-year-old prison ministry in Burgos, Spain, has yielded beautiful results, according to Mennonite Board of Missions workers Dennis and Connie Byler. Several people from an Anabaptist-style community which Bylers are a part of have started prayer "cells" in several jails, with cases of evident conversion. Recently the ministry was expanded to involve the families of prisoners.

A congregation is being established in Louisville, Ky., under the leadership of Matthew and Elizabeth Ojo, church planters with Conservative Conference's Rosedale Mennonite Missions. Seven new believers form the core of the new congregation. The group emerged from the more than 200 persons contacted by Ojos in a recent four-month individual evangelism effort. The new Christians are involved in personal discipleship classes, Bible study groups, and counseling and prison ministries.

A dance hall has been purchased from a Jewish proprietor and turned into a Mennonite church in Bridgeport, Conn., by the young 30-member Gospel Light Community Church. Some 200 people attended the dedication of the renovated building on Feb. 10. Lindsey Robinson of Lancaster Conference's Eastern Mennonite Board of Missions challenged the integrated congregation—black, white, and Hispanic—to see the dedication as one step among many in church planting efforts in New England. The congregation was begun in 1982 by Mennonite Bible Fellowship of New Haven, Conn. James and Andrea Miller are the pastoral leaders.

A new evangelistic effort in Albuquerque, N.M., is enjoying success, according to Rosedale Mennonite Missions worker Gary Troyer. "We are experiencing revival," he said. "The Lord is moving." Known as West Mesa Christian Outreach, the effort includes a weekly seminar on using spiritual gifts for church growth. An evangelism weekend is planned for Easter. Rosedale Mennonite Missions is a program of Conservative Conference.

A Lebanese employee of Mennonite Central Committee was killed during the recent fighting that has accompanied the withdrawal of the Israeli army from southern Lebanon. Nabil Mohammed Dia, 18, was shot by Israeli soldiers during a raid of his village. Israel says the raids are necessary to protect the withdrawing army from Shiite Muslim rebels who have opposed the Israeli occupation of their country. Dia worked in MCC's forestry program, which local MCC workers report has now been severely restricted by the fighting.

"Nicaragua is virtually under siege," reports Rich Sider, Mennonite Central Committee's Central America secretary, who recently returned from a trip to that embattled country. Many have been quick to criticize the leftist Sandinista government of Nicaragua, but Sider said that what many of those critics do not understand is that this small country has been fighting a three-year war for survival. The U.S. openly supports the "contra" rebels who are seeking to overthrow the Nicaraguan government. The "siege" is taking its toll, Sider says, with a growing number of people expressing discontent with military conscription and economic hardships.

Eighty-two young people from 31 countries converged on Holmes County, Ohio, for the International Visitor Exchange Program's annual midyear conference, Feb. 5-11. Berlin Christian Fellowship hosted the Mennonite Central Committee-sponsored event. The main speaker was longtime MCC administrator Peter Dyck, who used the theme, "God's People Serve in Hope," from last year's Mennonite World Conference. The week ended with the international youth presenting a program before a capacity crowd of about 500 people.

European Mennonites and Mennonite Central Committee are working together on a $70,000 emergency relief program for Chad. It involves the purchase of local food as well as development projects to support efforts of villagers to get back on their feet in that famine-stricken African country. MCC and European volunteers are on location to assist with the project.



Mennonite Board of Missions was the beneficiary of a 60th wedding anniversary celebration for Allan and Elizabeth (Wagler) Schwartzentruber of New Hamburg, Ont. Held at Steinman's Mennonite Church on Feb. 3, the celebration took the form of a worship service. It included a song composed for the occasion and sung by the grandchildren and an offering in Schwartzentrubers' name for MBM. Allan and Elizabeth were Voluntary Service workers with MBM 1974-76 and their son Ken is an MBM missionary in Brazil.

Choice Books is entering the fast-growing Spanish market in North America. Paul Yoder, director of the bookrack ministry for Mennonite Board of Missions, recently compiled information to assist distributors who want to test Spanish titles in major Hispanic population centers. Persons wanting to test Spanish racks in their community may contact their local Choice Books distributor or write to Paul Yoder, 1251 Virginia Ave., Harrisonburg, VA 22801.

How has the migration of Mennonite students and young adults contributed to church growth? That question is being answered in a study being conducted by Student and Young Adult Services of Mennonite Board of Missions and its counterpart in the General Conference Mennonite Church. Two surveys will be used, one to see how congregations developed in urban and university settings and the other to find out how the migration from rural Mennonite communities to more urban areas has affected traditional beliefs. The former will be completed by May and the latter by September.

Mennonite filmmaker and historian John Ruth discussed the movie *Witness* in a talk on "Plain Values and Sensational Rhetoric" at Goshen College on Mar. 14. He said *Witness* should not be condemned because it violates the Amish desire not to be photographed, but it must instead be judged by how truthfully it portrays the Amish. Ruth said he has not seen the movie because he does not want to place a sensational Hollywood overlay on the images of the Amish he has gathered through contacts with them. The irony of the debate over *Witness,* he said, is that while Mennonites engage in lively discussions about the film's strengths and weaknesses, the Amish themselves are largely silent.

Famine-stricken Ethiopia was the beneficiary of this year's Goshen College Carnival. More than $1,800 was raised through this popular annual event. The Union building was filled on Mar. 8 with booths, games, and prizes to entertain college students, staff, faculty, and the Goshen community.

"The poor cry out, calling us to change," said antipoverty worker Murphy Davis during the Staley Distinguished Christian Scholar Lectures at Goshen College, Mar. 13-15. She challenged students and faculty to make a more radical response to Christ's "good news for the poor." Davis, a Presbyterian minister, spoke of her own dramatic response to the gospel's call. She and her husband left promising careers to start Open Door Community in Atlanta, where homeless people can find

shelter, food, and relationships. The community has also developed a strong prison ministry, including a witness against executions.

Movies and Christian responses to them were the subject of the annual Staley Distinguished Christian Scholar Lectures at Eastern Mennonite College and Seminary, Feb. 11-13. Paul and Hildegard Tiessen, a Canadian Mennonite couple from Wilfrid Laurier University in Waterloo, Ont., urged their audiences to view films critically and analytically. They said Mennonites have a historic ability to discern and to pick up the artificial from the real in popular culture, so this should help them in viewing movies. During the lectures, Tiessens showed the award-winning films *Ordinary People* and *The Seventh Seal* as part of a discussion on the contrasts between European and American movies.

The Eastern Mennonite College women's basketball team has completed its best season ever. The Lady Royals finished with a record of 22-4, winning the Old Dominion Athletic Conference regular season and tournament championships. They were led by Sandy Brownscombe, who was named "ODAC coach of the year." The Lady Royals went on to finish fourth at the National Christian College Athletic Association national tournament, Mar. 7-9. They lost in overtime to the team that went on to win the championship. The EMC men's team, meanwhile, finished the season with a 14-13 record. Junior Leonard Dow of Philadelphia, who broke EMC's career scoring record in February, was named "ODAC player of the year."

Canada's former minister of health and welfare, Monique Begin, addressed the Monday Peace Colloquium at Associated Mennonite Biblical Seminaries on Feb. 18. Speaking on current issues in social services, she expressed pride in Canada's "safety net" of services for its citizens, including a free health-care system. Currently a visiting professor at Notre Dame University in South Bend, Ind., Begin noted that Canada's new health and welfare minister is a Mennonite—Jake Epp.

Hesston College piano instructor Barbara Fast has been selected as a touring artist for 1985-86 under the Kansas Arts Commission. She and North Newton flute player Vada Snider will tour as a duo. They auditioned for the honor last fall. The touring artists program is designed to give Kansans greater access to quality performers.

"Homelessness" is the theme of a workshop planned by Chicago area Mennonite young adults for Apr. 27 at the Salvation Army's Tom Seay Center in Chicago. Goals of the workshop are to raise concern about the homeless, hear stories of the homeless, and understand homelessness as it relates to present Reagan administration policies. More information is available from Carolyn Prieb, 7419 N. Damen, Chicago, IL 60645.

The eighth annual Pilots Retreat will be held at Spruce Lake Retreat, May 3-5. The speaker is Ron Gluck of Arlington, Va., who has served many years with the aviation program of Wycliffe Bible Translators. More information is available from Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325.

Regan Savage was ordained at Groveland Mennonite Church, Pipersville, Pa., on Dec. 30. He has served the congregation as pastor for nearly three years. Overseer Ray Yoder of Franconia Conference officiated, and Pastor Sam Janzen of Souderton Mennonite Church preached.

Church-related job openings:

- *Regional representative* for Mennonite Board of Missions. An immediate opening. Based in Elkhart, Ind., the person would be responsible for direct contacts with pastors and congregations. Candidates should understand and appreciate the Mennonite Church, have experience in relating to the public, and have communication skills with an emphasis on listening. Contact Dan Schrock, MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.
- *Gardeners* for Mennonite Central Committee Canada this summer in the far north of Canada. Thirty persons are needed to help native peoples who have traditionally been hunters and are unfamiliar with gardening. Orientation will be May 6-10 in Kenora, Ont. Contact MCC Canada, 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8; phone 204-475-3550.
- *Teachers* for Lake Center Christian School, a Mennonite institution in Hartville, Ohio. Needed for this fall are elementary teachers and a learning disabilities teacher for the elementary grades. Contact Principal Roger Putnam, LCCS, 1360 Woodmont St. NE, Hartville, OH 44632; phone 216-877-2049.
- *Typist* for Word Processing Center at Eastern Mennonite Board of Missions headquarters. Position opens in mid-April. Responsibilities include transcribing dictation. Good typing and language skills required. Contact Associate Personnel Coordinator Caroll Johnson, Eastern Board, Salunga, PA 17538; phone 717-898-2251.
- *Teachers* for Lancaster Mennonite High School. Needed for this fall are teachers of chemistry, biology, mathematics, health, and physical education. Contact Principal Richard Thomas, LMHS, 2176 Lincoln Hwy. East, Lancaster, PA 17602; phone 717-299-0436.
- *Summer staff* at Spruce Lake Retreat, which is operated by Franconia Conference. Needed are male counselors for youth camp, kitchen assistants, lifeguards, dining room hostess, receptionist, snack shop manager, children's activities leader, and waitress/housekeeping assistants. Contact Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325; phone 717-595-7505.

Special meetings: *William R. Miller,* Harrisonburg, Va., at Mathias, W.Va., Apr. 12-14. *Robert Krider,* at Birch Grove, Port Allegany, Pa., May 18-19. *Richard F. Ross,* Hartville, Ohio, at Roanoke, Eureka, Ill., Apr. 21-24.

New members by baptism and confession of faith: *Hebron, Hagerstown, Md.:* Pam Harnish, Andrea Peifer, Belinda Wilfong, Melissa Wilfong by baptism and Teresa Byler by confession of faith. *Souderton, Pa.:* Bev Derstine.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Burkholder-Elliot. Glenn Burkholder, Orrville, Ohio, Martins cong., and Karen Elliot, Smithville, Ohio, Church of the Brethren, by Dean Kindy, Feb. 16.

Fielitz-Ware. Lynn Fielitz, Archbold, Ohio, Lockport cong., and Diane Ware, Boulder, Colo., United Methodist Church, by Keith Leinbach, Mar. 16.

Jantzi-Beach. Larry Jantzi and Barbara Beach, both of Medina, N.Y., Harris Hill Mennonite Fellowship, by Richard Bender and Beryl Jantzi, Mar. 9.

Rice-Koch. Daryl Rice, Groveland cong., Pipersville, Pa., and Jeannette Koch, United Church of Christ, by Regan W. Savage, Feb. 14.

Schaar-Marquardt. Chuck Schaar and Carole Marquardt, both of Milwaukee Mennonite Fellowship, Waukesha, Wis., by Lawrence and Clarice Kratz, Dec. 29.

Wyse-Wyse. Philip Wyse and Becky Wyse, both of Archbold, Ohio, Lockport cong., by Keith Leinbach, Mar. 2.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Brenneman, John and Shirley (Gerber), New Hamburg, Ont., first child, Andrea Nicole, Feb. 25.

Chandler, Randy and Myrna (Blosser), Canton, Ohio, second child, first daughter, Sarah Nicole, Dec. 5.

Derstine, Daryl and Julie (Miller), Blooming Glen, Pa., first child, Rachel Elizabeth, Jan. 25.

Hennen, Michael and Karen (Yoder), Streetsboro, Ohio, second child, first son, Brian Michael, Oct. 15.

Hoffman, Stanley C., and A. Colleen (White), Elkhart, Ind., third child, first daughter, Veronica Yvonne, Feb. 26.

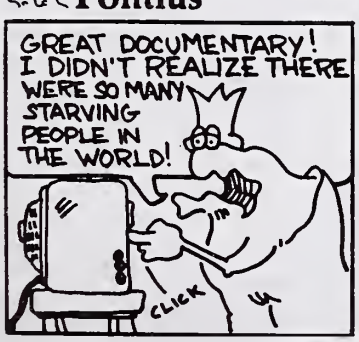
Law, Rick and Rosemary (Imhoff), Oswego, Ill., third child, second daughter, Catherine Elizabeth, Mar. 15.

Longenecker, David and Linda (Rohrer), Oxford, Pa., first child, Patricia Danae, Feb. 11.

Martin, Murray and Joyce (Martin), Elmira, Ont., first child, Travis Ryan, Feb. 26.

Miller, Virgil and Sylvia (Smith), Perkasie, Pa., second daughter, Kara Elizabeth, Mar. 8.

Pontius Joel Kauffmann







Miller, Wayne and Kim (Birk), Hartville, Ohio, first child, Heather Lynn, Mar. 7.

Pettit, Bill and Karen (Derstein), Souderton, Pa., first child, Eric Edward, Mar. 14.

Shirk, Maynard and Alice (Hess), Denver, Pa., third child, second son, Philip Leon, Sept. 14.

Steckly, Ernie and Heather (Sherick), Didsbury, Alta., first child, Kenneth Warren, Mar. 3.

Stutzman, Curtis D., and Katherine (Parrish), New Market, Va., first child, Daniel Curtis, Mar. 5.

Swartzentruber, Byron and Connie (Hildebrand), New Hamburg, Ont., first child, Kerri Leanne, Mar. 5.

Wenger, Norman and Jeanne (Alder), Dayton, Va., second child, first son, Joseph Christian, born on July 24; received for adoption on Nov. 15.

Witzel, Randy and Nancy (Deiterding), Woodstock, Ont., first child, William Randy, Feb. 25.

OBITUARIES

Baechler, Elmer, son of Peter and Katherine (Steinman) Baechler, was born in Perth Co., Dec. 13, 1903; died at Mount Dora, Fla., Feb. 19, 1985; aged 81 y. On Dec. 28, 1927, he was married to Erma Schwartzentruber, who survives. Also surviving are 3 daughters (Mary, Elaine, and Helen), one son (John), and 10 grandchildren. He was a member of Stirling Avenue Mennonite Church, where funeral services were held on Feb. 23, in charge of Vernon Leis and Mary Mae Schwartzentruber; interment in East Zorra Cemetery.

Bond, Mary, daughter of Marshall and Jessie (Hoylman) Gingrich, was born at Roseland, Nebr., Apr. 10, 1907; died of cancer at Albany, Ore., Feb. 17, 1985; aged 77 y. On Sept. 19, 1926, she was married to James W. Bond, who died on Jan. 16, 1984. Surviving are 3 sons (James, Harold, and Kenneth), one daughter (Elsie Jones), 2 brothers (Mahlon and Ervin Gingrich), and 5 sisters (Ruth Brenneman, Della Unruh, Esther Elston, Doris Ellsworth, and Audrey Brenneman). An infant daughter preceded her in death. She was a member of Albany Mennonite Church, where funeral services were held on Feb. 20, in charge of Ed Springer; interment in I.O.O.F. cemetery, Lebanon, Ore.

Byer, Edwin Arthur, son of Jesse and Emma (Haacke) Byer, was born at Markham, Ont., Nov. 23, 1894; died at Parkview Home, Stouffville, Ont., Feb. 13, 1985; aged 90 y. On Feb. 20, 1918, he was married to Ruth Meyer, who died on Nov. 30, 1984. Surviving are 2 sons (Erle and Arthur), 4 daughters (Evelyn—Mrs. L. Burkholder, Dorothy—Mrs. Roy Smith, Edith—Mrs. Wilson Hunsberger, and Helen—Mrs. Mose Hochstetler), 30 grandchildren, 25 great-grandchildren, 3 brothers (Walter, Lorne, and Lloyd), and 2 sisters (Mrs. Annie Grove and Mrs. Grace Avis). He was a member of Wideman Mennonite Church, where funeral services were held in charge of Jim R. Shantz; interment in the adjoining cemetery.

Byer, Ruth, daughter of Henry and Annie (Hoover) Meyer, was born at Markham, Ont., Dec. 3, 1892; died at Newmarket Hospital, Ont., Nov. 30, 1984; aged 92 y. On Feb. 20, 1918, she was married to Edwin Byer, who died on Feb. 13, 1985. Surviving are 6 children (Erle, Evelyn—Mrs. Leonard Burkholder, Dorothy—Mrs. Roy Smith, Edith—Mrs. Wilson Hunsberger, Helen—Mrs. Mose Hochstetler, and Arthur), 30 grandchildren, 25 great-grandchildren, one brother (Reuben), and 3 sisters (Mrs. Mae Reesor, Mrs. Sarah Gamble, and Mrs. Mary Strong). She was a member of Wideman Mennonite Church, where funeral services were held in charge of Jim R. Shantz; interment in adjoining cemetery.

Donze, Laura, daughter of David and Emma (Steider) Wagner, was born in Roanoke, Ill., Oct. 4, 1895; died at El Paso, Ill., Feb. 20, 1985; aged 89 y. On Feb. 20, 1916, she was married to Fred Donze, who died on July 23, 1958. Surviving are one daughter (Blanche Donze) and one sister (Beulah Bachman). She was preceded in death by 2 brothers and 3 sisters. She was a member of Roanoke Mennonite Church, where funeral services were held on Feb. 23, in charge of Robert Harnish; interment in Roanoke Mennonite Cemetery.

Gingerich, Alice M., daughter of Christian and Lena (Steinman) Orendorf, was born in Flannigan, Ill., July 30, 1895; died on Mar. 10, 1985; aged 89 y. On Dec. 23, 1914, she was married to Ezra Gingerich, who died in July 1975. She is survived by 4 grandchildren and 7 great-grandchildren. She was preceded in death by one daughter (Elna—Mrs. Martin Aaron). She was a member of Sunnyslope Mennonite Church. Funeral services were held at the Hansen Mortuary in Phoenix, Ariz., Mar. 12, in charge of David Mann; interment in Resthaven Memorial Park Cemetery.

Hooley, Walter, son of Daniel Y. and Mattie (Yoder) Hooley, was born at Harrisonville, Mo., July 12, 1901; died at Elkhart, Ind., Mar. 5, 1985; aged 83 y. On Aug. 20, 1933, he was married to Esther A. Landes, who survives. Also surviving are 5 daughters (Joan—Mrs. Donald Kleykamp, Jr., Norma—Mrs. Frances Datena, Carol—Mrs. Fred Wright III, Marjorie—Mrs. Pete Lynch, and Becky—Mrs. Gary Best), 4 sons (Carl W., Paul D., Stanley E., and Dennis L.), 10 grandchildren, 12 great-grandchildren, 4 stepgrandchildren, 17 step-great-grandchildren, one sister (Martha—Mrs. Glenn Rogers), and 2 brothers (Jesse and Harold). He was a member of Prairie Street Mennonite Church, where funeral services were held on Mar. 8, in charge of Dorsa J. Mishler and Russell Krabill; interment in Prairie Street Cemetery.

Hostetler, Daniel, son of John P. and Elizabeth (Detweiler) Hostetler, was born at Belleville, Pa., Mar. 26, 1896; died at Valley View Haven, Mar. 6, 1985; aged 88 y. On Jan. 25, 1923, he was married to Nancy Peachey, who died on May 24, 1979. Surviving are 2 sons (Lloyd and Thomas), 11 grandchildren, and 11 great-grandchildren. He was a member of Locust Grove Mennonite Church, where funeral services were held on Mar. 10, in charge of Gerald Peachey, Max Zook, Erie Renno, and Elam Peachey; interment in Locust Grove Cemetery.

Howe, Mary, was born in Pennsylvania on Dec. 20, 1907; died of a heart attack at Baptist Hospital, Miami, Fla., Feb. 22, 1985; aged 77 y. On May 16, 1931, she was married to Earl E. Howe, who survives. Also surviving are 3 daughters (M. Reta—Mrs. LeRoy Sheats, Florence Ann—Mrs. Allen Beiler, and Mary Louise—Mrs. Jim Keim), 6 grandchildren, and 4 great-grandchildren. She was a member of Old Road Mennonite Church, where funeral services were held on Feb. 27, in charge of Hershey Hostetter, Richard Buckwalter, Norman Kolb, LeRoy Sheats, and Matthew Kolb; interment in Millwood Mennonite Cemetery.

Kanagy, Lomie R., daughter of John M. and Anna (Wiss) Esh, was born at Belleville, Pa., Aug. 16, 1909; died of a massive stroke at Phoenix, Ariz., Mar. 4, 1985; aged 75 y. On June 24, 1937, she was married to Amandus Kanagy, who survives. Also surviving are 4 sons (Jay, Gerald, Jonathan, and Fred), one daughter (Donella), 2 brothers (Ira and Orie Esh), and one sister (Allie—Mrs. Harvey Kanagy). She was a member of Grace Mennonite Church. Funeral services were held at Allensville Mennonite Church on Mar. 9, in charge of Paul Bender and Mark Peachey; interment in Locust Grove Mennonite Church.

Keim, Thelma, daughter of Reuben and Malinda (Schweitzer) Birky, was born in Milford, Nebr., July 29, 1914; died at her home in North Judson, Ind., Feb. 14, 1985; aged 70 y. On July 26, 1936, she was married to Walter Keim, who survives. Also surviving are her father, 2 daughters (Phyllis Beckler and Mary Graves), 4 grandchildren, 4 stepgrandchildren, one step-great-granddaughter, and one sister (Laurine Koehler). She was preceded in death by her mother, one sister, and one brother. She was a member of Toto Mennonite Church, where funeral services were held on Feb. 17, in charge of Emmanuel Hochstedler and William Yoder; interment in Hopewell Mennonite Cemetery.

Kurtz, Rebecca M., daughter of Stephen and Sarah Mast, was born in Morgantown, Pa., May 27, 1888; died at Reading, Pa., Feb. 19, 1985; aged 96 y. On Jan. 18, 1910, she was married to Jacob E. Kurtz, who died on Aug. 5, 1939. Surviving are 2 sons (Omar and Stephen), 6 daughters (Anna Lois Umble, Ida—Mrs. John Glick, Susanna—Mrs. John Umble, Linda—Mrs. Joseph Bush, Fannie—Mrs. Thomas Yoder, and Martha—Mrs. Wayne Stoltzfus), one foster daughter (Janet Brunet), 35 grandchildren, 64 great-grandchildren, and one great-great-grandchild. She was a member of Ark Bible Chapel. Funeral services were held at Connestoga Mennonite Church on Feb. 22, in charge of Christian Kurtz and Karl Glick; interment in Connestoga Mennonite Church Cemetery.

Selzer, Nellie Mae, daughter of Elmer J. and Sarah L. (Dintaman) Hartzler, was born at Garden City, Mo., Dec. 25, 1906; died at Comanche Co. Hospital, Coldwater, Kan., Feb. 25, 1985; aged 78 y. On Oct. 4, 1927, she was married to Glenn Selzer. Surviving are one son (Fredrick), 4 daughters (Goldie Piland, Grace Histand, Twyla White, and Ruth Akpan), 9 grandchildren, 4 great-grandchildren, one brother (Don Hartzler), and one sister (Erie O'Driscoll). She was a member of Protection Mennonite Church, where funeral services were held on Feb. 28, in charge of Robert Troyer; interment in Mennonite Cemetery.

CALENDAR

Alive 85, Denver, Colo., Apr. 11-14
Symposium on Developmental Disabilities, Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 13
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 28
Afro-American Mennonite Association board of directors, New York, May 2-4
Rocky Mountain Conference, Colorado Springs, Colo., May 3-5
Franconia Conference, Franconia, Pa., May 4
Gulf States Fellowship spring conference, Pine Lake Camp, Meridian, Miss., May 4-5
Mennonite Mutual Aid board of directors, Goshen, Ind., May 9-10
Mennonite Board of Education board of directors, May 10-11
Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design by Ann Graber; cover photo and p. 241 by D. Michael Hostetler.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Admiral-turned-archbishop urges cuts in defense spending

Archbishop John O'Connor of New York, who reached the rank of rear admiral during 27 years in the U.S. Navy, declared in Washington recently that it was morally wrong to continue high levels of military spending when there is such a "desperate" need for housing for low-income people. "If I were a congressman, there would be no question in my mind about the moral thing to do," the Roman Catholic prelate told a congressional panel when asked about conflicts between the U.S. arms buildup and housing aid to the poor. The archbishop testified on Mar. 7 before the House of Representatives Subcommittee on Housing and Community Development, in behalf of the U.S. Catholic Conference. O'Connor's plea was viewed as particularly credible coming from someone who has spent most of his career as a chaplain in the armed forces, rising to a high rank. He also played a role in President Ronald Reagan's reelection campaign.

Evangelicals speak of hope in a bleak secular world

"Hope" was the key word picked to keynote the 43rd annual convention of the National Association of Evangelicals. But an array of speakers who encouraged 750 conservative Christian leaders who met in Los Angeles, Mar. 5-7, at the posh Airport Hyatt, to share their hope in the Christian message, painted a bleak picture of the society where they are called to minister. Seldom, however, could be heard a discouraging word about the public issues that trouble the gatherings of more liberal church leaders these days. Leaders of NAE, the most influential conservative counterpart to the liberal National Council of Churches, took pains, in fact, to put a clear distance between themselves and those to both the left and the right of them. One document declared that "politically, NAE stands in a distinctive position between the mainline denominations and the 'religious right.' "

40 years later, Bonhoeffer continues to inspire theologians and activists

Liberation theology is often identified with radical Catholic priests in Latin America. But one of its modern forerunners, who participated in a political assassination plan as a means of doing the work of God, was a German Lutheran who was executed for his part in the political plot 40 years ago this April. Phrases like "cheap grace," "religionless Christianity," and "cost of discipleship" come to mind at the mention of Dietrich Bonhoeffer. Yet many who use the terms fail to understand the way the theologian-activist employed them in his life and writings. Some of these theological points were specific to his own time and culture, but others continue to have broad application in Christian thought and action. As part of the resistance movement against Adolf Hitler in World War II Germany, Bonhoeffer took part in an unsuccessful plot to kill the dictator. But Bonhoeffer's legacy lies in his theological writings as well as his political actions. And it is here that evangelicals as well as liberal Protestants have found a friend. One modern evidence of the German theologian's influence with young evangelicals is found in *Sojourners* magazine and the Christian community in Washington that publishes it.

Falwell gets lukewarm reception from Israeli officials

Moral Majority leader Jerry Falwell, arriving in Israel with 830 of his supporters, said he loves the Jewish state regardless of political or religious reservations. Falwell's assertion came in response to a lukewarm welcome accorded him by the government of Prime Minister Shimon Peres. Aides of Falwell said this contrasted with the effusive reception he received under the governments of Menachem Begin and Yitzhak Shamir. For his part, Falwell said the change in government has nothing to do with unreserved support of Israel by him and "other Bible-believing Christians" in the United States. He said that his tie to Israel was formed before the Likud Government was elected in 1977. "We find ourselves unanimously pro-Israel and pro-Jewish," he said. Falwell blamed liberal American Jewish leaders for the cold Israeli reception. Aides of the Israeli prime minister acknowledged that U.S. Jewish leaders have urged them to give Falwell the cold shoulder because of his attempts to introduce religion into American public life.

Treatment dilemmas cause growth of hospital ethics committees

There is a dramatic increase and interest in hospital ethics committees, according to speakers at a national conference held recently in Pittsburgh. Increasingly complex and expensive medical procedures, limited resources, and outdated laws all make for agonizing life-and-death decisions, the speakers told more than 200 priests, nuns, lawyers, doctors, nurses, and other health care professionals. Test tube babies, frozen embryos, surrogate mothers, "Baby Jane Does," and genetic engineering are all complicating ethical decisions. The conference was sponsored by Catholic Health Association of the United States. According to Laurence O'Connell of St. Louis University, 42 percent of Catholic hospitals, which provide about a quarter of the country's health care, now have ethics committees. The committees really began to increase, he said, after the famous Karen Ann Quinlan court case which permitted doctors to take her off a respirator. Quinlan, now 30, has been unconscious for 10 years, and is being fed intravenously because of severe brain damage. She weighs about 50 pounds, and doctors say she will never regain consciousness.

Stringfellow, author & radical activist, dead at 56

William Stringfellow, a lawyer and Episcopal layman who frequently denounced both his church and country for being oppressive, died of a metabolic disorder on Mar. 2. He was 56. A native of Rhode Island, he went to live and work in Harlem in 1956, and wrote a book called *My People Is the Enemy*, describing his experiences as a white lawyer in a black community. During the 1960s, Stringfellow was active in the civil rights and antiwar movements. During the middle 1970s, Stringfellow defended Episcopalian priests who supported the 11 women who were irregularly ordained to the priesthood in Philadelphia in 1974. He did not mince words in denouncing U.S. leaders. He had urged that President Nixon be impeached because of the Vietnam War. In 1981, he said that then-Secretary of State Alexander Haig was "morally retarded."

Masons blasted by Vatican, investigated by Church of England

The Freemasons, a benevolent society with secret rituals, recently has come under fire from two major church bodies. In London, the Church of England recently voted to investigate Freemasonry, the clandestine society which has existed in Great Britain for a couple of centuries. The investigation, overwhelmingly approved during a recent General Synod, will determine if Masonic beliefs and practices are compatible with Christianity. There is no question, however, for the Vatican, which has long imposed a prohibition against Catholics holding membership in the organization. In a front-page, unsigned editorial, *L'Osservatore*, the Vatican's semiofficial newspaper, declared, "Christianity and Masonry are essentially incompatible so that joining one means to separate oneself from the other."

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Gentle Jesus, meek and mild . . .

God created man in his own image, and man soon returned the favor.—Source unknown

One contribution from the celebration of Easter is that at least once a year we have an occasion to go back to the Passion narratives and check our assumptions about Jesus. In this regard the Bible is always ahead of us. It may be an old book, but we find that if we give it a chance it challenges our latest biases.

Some of the greatest limitations in human learning are found in the learners ourselves. At an early age, we learn a lot of things that aren't so and then if we have the grace of God, we spend a lifetime unlearning them. One of the earliest things we learn is the importance of personal power. At quite a young age it comes to us that adults seem to have all the power and it is up to us to get in on it. The rest of our lives may be spent in a fruitless search for control over our own and others' destinies.

In earlier days it was understood that the way to power was found in alliance with a god of power. If I am not mistaken, the name of the Canaanite high god, Baal, could be translated "power." The Hebrews understood that there was power in a name. So when Moses was summoned to lead the Israelites out of Egypt, he wanted to be sure he had the god's name so he could tell the people who had sent him.

The answer he got must have surprised him. According to Exodus 3:14, God said, "Say this to the people of Israel, 'I AM has sent me to you.' " What kind of name was this for the God who was sending Moses to confront the Pharaoh? Certainly it was a contrast with the gods of stability, such as Baal. The God who commissioned Moses was on the move.

Three of the Ten Commandments further define the nature of God and the nature of relationships with God: (1) no other gods, (2) no graven images; and (3) no careless use of the name of God. If the name indicated power, as the ancients believed, the one who had the name could use the power for his own ends. This use was explicitly forbidden.

Jesus in John 8:58 identified himself as "I am" and so we believe. But in Jesus we find the same mystery that puzzled the Israelites and subjected them to ridicule by their neighbors. Such mystery is disturbing. How shall we deal with this disturbing Jesus? One possibility is to scale him down to size. We can continue to remember Jesus as we learned of him in childhood, in the meantime going about our adult business.

It is true that the few instances recorded where Jesus interacted with children show him more respectful of them than other adults—gentleness personified. But when we become adults we should no longer expect to relate to Jesus as a child would.

Taking another look at the events of Jesus' last week as reported in the Gospels can alert us to qualities in Jesus that the "gentle Jesus" stereotype overlooks. According to Luke, this man from Nazareth staged a demonstration, cleaned the hucksters out of the temple area, faced down the teachers of the law and the chief priests, silenced the Sadducees, and refused to be intimidated by Pilate. He comforted the women mourning for him, prayed for the soldiers who nailed him to the cross, and interacted helpfully with the others being crucified.

Because he was not violent, the commonly accepted standard of bravery in our society, he is written off as the gentle Jesus, meek and mild. Yet his form of bravery was so far above common violent bravery, it cannot be measured on the same scale. Even the centurion, no doubt a violent man, is reported to have at his death "praised God and said, 'Surely this was a righteous man' " (Luke 23:47, NIV).

According to Jesus the only way to deal with the problem of power is to relinquish power. Like the revelation of the name of God, this is so surprising, it is hard to believe and harder to accept. One solution to the problem is to separate the mission of Jesus so far from the mission of the ordinary Christian that it is not necessary to deal with him. Take Jesus as your Savior but not your Lord. Keep the gentle Jesus of childhood, but reject the strong Jesus of Passion Week who would threaten our easygoing ways.

It won't work. All of the Gospel writers are convinced that there is only one Jesus and you take this Jesus or none at all.

What would happen if for once we could put aside the clichés about gentle Jesus and the clever casuistry which reasons that because he was the Son of God he should have been expected to be crucified? What would happen if just once the story were viewed as the way of obedience by a Jew with a mission to represent the Father to some people who needed help and others who needed a message?

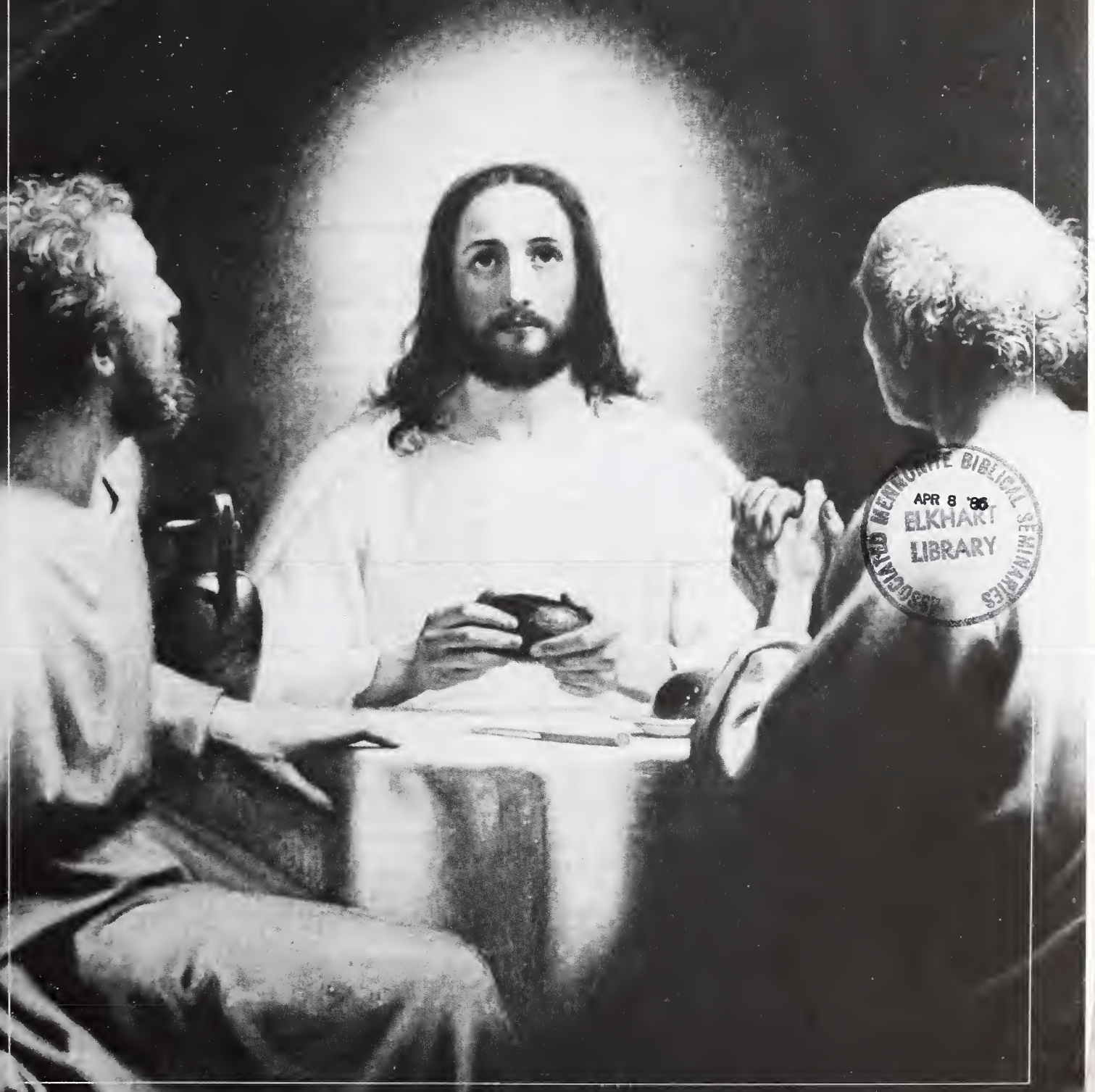
Would this kind of reading help us to see some of what Jesus would weep over if he came to our town? If he marched on Washington or Ottawa? Managua or San Salvador? Moscow or Shanghai?

The gentle Jesus, meek and mild, has nothing to say to us or our world and can thus be ignored. The Jesus of Passion Week, the I AM of John 8:58, is quite another person.—*Daniel Hertzler*

April 9, 1985

GOSPEL HERALD

The reality of the resurrection cannot finally be answered in scientific terms, or in the language of provable fact.



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"Christ at Emmaus" by Anton Dorph

From the depths of the earth

by Sara Wenger Shenk

"Oh, Aslan!" cried both the children, staring up at him, almost as much frightened as they were glad.

"Aren't you dead then, dear Aslan?" said Lucy.

"Not now," said Aslan.

"You're not —not a—?" asked Susan in a shaky voice. She couldn't bring herself to say the word "ghost."

Aslan stooped his golden head and licked her forehead. The warmth of his breath and a rich sort of smell that seemed to hang about his hair came all over her.

"Do I look it?" he said.

"Oh, you're real, you're real! Oh, Aslan!" cried Lucy and both girls flung themselves upon him and covered him with kisses."—From The Lion, the Witch and the Wardrobe, *by C. S. Lewis*

Last week our church sponsored a showing of the film, *The Lion, the Witch and the Wardrobe*, based on C. S. Lewis' first book in *The Chronicles of Narnia*. With my two eager sons in tow, I went to the show with some skepticism, sure that no one could adequately capture the rich world of Narnia in black and white *or* color. My misgivings were confirmed, though the film made a valiant effort to convey the spirit of the book.

What I found most memorable, however, was my six-year-old son's response. For him, the magic, the scintillating suspense, the pathos, and joy were gone from the story. When I had read the story to him, he'd been on the edge of his seat throughout, barely letting me put down the book. When Aslan, the glorious lion, the not safe, but good son of the great emperor-beyond-the-sea, was crudely killed by the white witch, I could hardly console my dismayed son. It was all I could do to keep from telling him then that Aslan's death was not the final word. As I quickly read on, Aslan's live, golden reappearance brought relieved laughter and sparkling eyes.

During the film, however, as the hags, ogres, and evil dwarfs readied Aslan for slaughter, I leaned over to make sure my son was bearing up under the horror. He merely remarked, "It's okay. He'll rise again." The pathos was gone. The sparkling joy was gone. Resurrection had become passé.

My son's indifferent air pained me. Had the wonder of the resurrection so quickly evaporated through repetition? How could I keep it vibrant for him—and for myself, for that matter? Ever since I could understand words, my church and family have taught me that Jesus rose again from the dead, and that I will too. Big deal!

Resurrection—a foregone conclusion, a fairy-tale ending, a panacea for all ills. Our belief in the resurrection has become so commonplace that we yawn at the empty tomb. It wasn't that way at the beginning. Mary of Magdala sobbed, "They have taken my Lord away . . . and I don't know where they have put him."

Healthy skepticism. I imagine it would be possible to go blithely and superficially through life, never questioning, never doubting that Jesus was raised, and that we will be too. I imagine it could even be considered a sin to doubt it. I would contend, however, that a healthy skepticism about resurrection will do more to keep that unbelievably good news vibrant than an easy espousal of the truth.

Our belief in the resurrection has become so commonplace that we yawn at the empty tomb.

The historical "proof" of Jesus' resurrection is compelling, but doesn't convince everyone. Many think there may not have been a resurrection; there may be no life beyond the grave. There is little, perhaps nothing, we can say about the resurrection with conclusive certainty. Is our faith confident enough to address these doubts?

I would also contend that the willingness to acknowledge grief in the face of death will do more to bring us into a robust faith in the resurrection than would a numb and cheerful acceptance of death. If I must quickly cover death's ugly visage with a pat resurrection

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formula, like pulling a blind to cover a dirty window, I will not know the splendor of resurrection; I will not know the washing of the window so that light can flood through.

Skepticism and acquaintance with death serve a purpose in heightening our perception of the resurrection, albeit a limited one. Paul stayed alert to the doubters' dark alternatives. He writes, "If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith.... If only for this life we have hope in Christ, we are to be pitied more than all men" (1 Cor. 15:13, 14, 19).

If! But not if! Paul immediately proceeds to a resounding affirmation: "Christ has indeed been raised from the dead." And Paul refers to a passage in Isaiah which declares, "Death has been swallowed up in victory" (cf. Isa. 25:8).

No yawns. In the early Christian church there were no yawns at empty tombs, no minds anesthetized to repetitious assumptions about life after death. Instead there was breathless excitement, incredulous laughter, irrepressible joy. What euphoria! Now nothing, absolutely nothing could separate a child of God from the love of God—neither death nor life! Nothing! The resurrection is the central theme in every Christian sermon in Acts. Why? Because the crucifixion came before the resurrection; despair came before the joy; doubt came before certainty; night came before the sunrise.

C. S. Lewis wrote:

The New Testament writers speak as if Christ's achievement in rising from the dead was the first event of its kind in the whole history of the universe. He is the "first fruits," the "pioneer of life." He has forced open a door that has been locked since the death of the first man. He has met, fought, and beaten the King of Death. Everything is different because he has done so. This is the beginning of the New Creation: a new chapter in cosmic history has opened (Miracles, *p. 150).*

The reality of the resurrection cannot finally be answered in scientific terms, or in the language of provable fact. Rather, the language of the resurrection is the language of persons who were themselves skeptical and deeply dismayed, only to be utterly surprised by joy. The witnesses of Jesus' resurrection tell us that Jesus did not stay dead and that we can know him as the risen Lord. We have a unique opportunity to test the reliability of those witnesses time and time again.

Risen Lord. The suspense of death and surprise of resurrection may never again be as tingling for my son as they were on his first hearing of *The Lion, the Witch, and the Wardrobe.* My joy in the resurrection may never be as poignant as Mary of Magdala's. I would vouch to say, though, that there will be sadness and death aplenty in my life and in my son's life, causing us to reach out for the reassuring presence of the risen Lord again and again.

"Aren't you dead then, dear Aslan?" said Lucy.

"Not now."

"Oh, you're real! You're real!"

And with each encounter our confidence will grow more certain that indeed Jesus is risen and real; that there is light on the other side of darkness.

The psalmist's confidence is becoming mine, and hopefully will become my son's, in spite of repetition, and *because* of repetition.

Though you have made me see
troubles, many and bitter,
you will restore my life again;
from the depths of the earth
you will again bring me up.
—Psalm 71:20

The daffodil

Moriah unleashes his pent-up fury
Icy windowpanes rattle in fear
Statuesque spruce bend in agony
under frozen cargo
Wildlife searches diligently for sustenance
For many of earth's inhabitants
life is a struggle now
Mere existence is paramount

Life without Christ—
winter's counterpart
Chilling, lonely, desolate
Despondent horizons loom unconquerably
as meaningless days
inch toward eternity
Self-centeredness becomes preeminent

Then one day
hope!
Without trumpet or fanfare
a daffodil arises from frosty grave
A servant of beauty
its precious blossom
graces man's otherwise bleak landscape
It beckons men of every race
to come and partake of its inherent splendor
Sadly
most ignore
Still absorbed in winter's struggle
they fail to see the miracle
only the remaining snow

—Lynn R. Otto

Just as welcome as the first

by Joyce Clemmer Munro

Editor's note: This is the third in a series of articles being published in conjunction with the April 13 inter-Mennonite symposium on disabilities in Lansdale, Pennsylvania.

It was 1760 and Bishop Henrich Funck of Franconia, Pennsylvania, knew he should settle his affairs, especially for the sake of Esther. She was "lame in all her limbs" and would need special attention. After all these years of carrying her from the warm *stube* to the cold upstairs *kammer*, he knew the nature of her needs.

Being a man who paid attention to small details, Henrich in his will painstakingly listed how Esther's needs were to be met after he was dead—the type of bedding she was to have, how she should "be kept clean of lice and other vermin." Almost half of his estate he reserved for her care. Should she be miraculously healed or die, Funck willed a contribution to the congregation's alms fund in her memory for those needing similar loving care.

Ideally, Henrich wanted his sons and daughters to look after Esther. But if "their love toward their poor sister should decrease and she should be not duly regarded or attended," he asked that the elders of the congregation assume care for her. He wanted the bases covered, and he also recognized that a handicapped person wears a family thin sometimes. If that happened, he wanted the church to take care of his daughter.

A child that is not normal for whatever reason—sickness or development in the womb—tests the fabric of family and community relationships.

Henrich Funck died in 1760, and Esther outlived her father by four years. Funck's estate papers, still intact in the basement of a Philadelphia federal building, show that in the first year after her father's death Esther lived where she'd grown up. Thereafter, Esther was moved yearly to the home of another sibling. Siblings collected the annual sum they earned for taking care of Esther, paid out for her clothes, and made the contribution to the poor fund in her memory.



Esther Funk was the disabled daughter of an early Mennonite bishop in Pennsylvania. Her recently discovered tombstone far from her home community makes one wonder if she was cared for by her family and church as her father stipulated in his will.

On paper the record looks okay. But I have begun to wonder because of something I found recently—a small tombstone almost hidden in tall grass in a non-Mennonite cemetery, miles and a mountain away from Esther's home.

A child that is not normal for whatever reason—sickness or development in the womb—tests the fabric of family and community relationships. They are not hurricanes that after cleanup and repairs bring the assurance of a job well done. They are human beings who in some measure are always dependent. Often they possess a profound, intuitive sensitivity to their environment. Their delicacy makes them a barometer of faith for the individuals close to them, for the congregations where they grow up, and for the wider church.

Down's syndrome. She was on her way back from the recovery room, exhausted but widely awake with the flush of life one feels just after having given birth. "He's just as welcome as the first," she said. An emphatic, eager statement that gave room in her heart for this, her seventh child.

Later, the aide came in with the baby, placed him in Katherine's arms, and left quickly. She was alone with him. He opened his eyes and stared. The dark speckling in his irises gave him a faraway look. Something from her nurses' training called that look a symptom. "Why, you poor little thing," she said, almost without thinking. Then fear crept up through her. She hunted for more clues. Uncurling a tight new fist to find short stubby

Joyce Clemmer Munro, Harleysville, Pa., is a free-lance writer. This is a Paul Erb memorial article. The research and writing were funded by contributions given in memory of the former *Gospel Herald* editor, who died in 1984.



The chime players of Project Promise in Goshen, Indiana: finding love and support with other disabled people and their families.

fingers and crack lines that ran straight across the palm, she knew—Norman was Down's syndrome!

With no one else nearby, Katherine Troyer came to her conclusions, and alone she vowed to make true what she had said earlier. "Now you need to experience this, and live up to this!" she told herself. "He's a gift, and just as welcome as the first. I accept him."

That was 1953 and a time when some people still believed that if a woman unknowingly pregnant looked at a mongoloid child or held one, she would likewise bear such a child. For this reason some women didn't come to see Katherine or welcome Norman as was then the custom in Logan County, Ohio.

For the past 30 years Katherine and husband, Ray, have tried to be true to the destiny she embraced. Looking back, Katherine can see a path of blessings, and she knows that acceptance has made life easier for the entire family. Yet Norman brought changes. Ray dropped his career as a music teacher and moved into special education administration and then work at the state level in mental retardation. Two of Norman's siblings are now in special education.

Katherine is quick to point out that acceptance didn't come easy. The Troyers have had to be vigilant in many ways to overcome rejection. For example, when Norman's Sunday school class moved from primary to intermediate, from the basement to upstairs, Norman took to sitting out in the car. He refused to be persuaded to come back into church. Then an intergenerational class welcomed him. "It took just one person to want Norman in the class and then Norman felt wanted," observes Katherine. "All of us need just one person to want us, don't we?"

Parents of a child that is not "normal" suffer, often with little comfort from others. It is every parent's wish to give birth to a perfect child, one in whom the "image of God" is clearly and innocently visible. Parents of a child that is not perfect often hunt for a spiritual cause, some sin or period of backsliding in their own lives that explains their child's deformity as their punishment. Even if they find such a cause, they are not comforted, and they are left daily to manage their anger and anguish.

Discomfort. Their church communities often reflect similar discomfort with such imperfection. One parent remembers an offer of prayer for healing and then suffered being told he didn't have enough faith to effect a cure. Other parents found themselves both consoled and wearied with the words: "You must be such wonderful people, because only special people have special children!"

Often parents are in a double bind of wishing that someone would offer to take responsibility just for a short time and holding their responsibility possessively close so no one else can bear the pain with them. "It's my family's problem" is the attitude they reflect, and their congregations find it convenient to respect their privacy. So, constant care strains a marriage and family. And sometimes the family is not always large enough to bear the burden, or responsibility falls by default to siblings.

Druscilla Chupp was living in Florida and beginning slowly to dream. The head nurse had noticed Druscilla's diligence as a nurse aide and had offered to help Druscilla pursue nurse's training. Then her mother, a widow of 22 years, died. On the way home for the funeral in

Goshen, Indiana, Druscilla remembered that her mother had willed the house jointly to Druscilla—oldest of eight and unmarried—and Emma, her 27-year-old younger sister with pseudohypoparathyroidism. With a numb heart, Druscilla said nothing during those days whenever someone asked about her plans with respect to Mother's implicit wish.

After the funeral Emma called Druscilla out behind the house to talk to her alone. "Are you going to stay with me?" she asked. Druscilla did not answer. Throwing her arms out in a helpless gesture, Emma demanded fearfully, "What's going to happen to me?"

"I will stay with you," Druscilla replied suddenly, a promise she is still keeping 20 years later.

Her nurse's hands have become a nurturer's mind.

"I will stay with you," Druscilla replied suddenly, a promise she is still keeping 20 years later.

Druscilla has humbly dedicated herself to helping Emma fulfill *her* dreams and in so doing has found focus for her own life. When Emma wanted to work in a restaurant, Druscilla went to at least one restaurant manager with the offer to work for half-price herself if they hired Emma. For the last years they have earned a living together as a housecleaning team. In the dailiness of their lives Emma and Druscilla have learned to become family to each other.

A crisis occurred when Emma became bored with the cleaning routine. While Druscilla could find refinement in a good book, Emma had no recreational outlets. Someone suggested a week at the retreat for families with a retarded member at Laurelville Mennonite Church Center. There Druscilla saw retarded young people enjoying each other's company, singing together, and making crafts. She returned home with an idea. Shortly thereafter, three other couples from the same congregation (Clinton Frame) and three people from the community joined her in bringing the idea to life.

That idea, Project Promise in Goshen, is now 10 years old. It consists of 25-30 people gathering bimonthly for crafts, sharing, music, and fun. It has become to Emma what Druscilla could not be—Emma's community. It is a place where Emma can take her joys and sorrows and find support. For example, when her little pomeranian dog—which had made Emma a person responsible for another's life for a dozen years—died, she brought the news tearfully to her friends at Project Promise. They surrounded her and wept with her, their grief releasing hers.

Unlikely activists. Often unlikely activists, parents, and caretakers of developmentally disabled children have found ways to turn their anguish to good works. For example, Loretta Gerber, a quiet housewife and mother of two children who were defined as "just slow," in 1956 found herself canvassing Holmes County, Ohio, neighbors in order to start a school for handicapped children.

"It wasn't easy," she says now. "When I felt defeated—like I could just sit down and bawl—then I stayed home. But when I felt like I could capture something, then I went out and visited." She and another woman collected the $6,000 necessary to open a school that year in a church basement.

In the best of circumstances, parental wishes sooner or later bring them to community. In 1962, Anna Gehman, mother of four-year-old developmentally disabled Alan, began calling parents to find out if they would put their child in a special Sunday school class. She found a suitable room in a conference-owned building, convinced Marge and Bernard Wagner to become teachers, and Hilltop Sunday School opened.

It was a spacious, quiet setting; the teachers dedicated 11 years to their task; parents got the lift they needed and yet were assured their children were in good hands. This Sunday school class is now part of Salford Mennonite Church in Harleysville, Pennsylvania, and it continues to be taught by someone who is not a parent.

Likewise, the Troyers found a way to enlist the community in their concern. At their own expense they have renovated their home and have had it approved as a group home. After they are gone, Norman will have a place and a program that can be home for him. They have asked three Mennonite congregations in the West Liberty, Ohio, area to form a corporation with representatives from the Troyer family to run the group home. They have involved the church in order to be certain that the group home will be decidedly Christian.

Room for improvement. Yet there is room for improvement, for miracles among families and among the wider family of the church. For years Lauren Horst, pastor of the Bethel Mennonite congregation in Fulton County, Pennsylvania, and father of Richard, who is brain damaged, has been lobbying for commitment to special education at Mennonite educational institutions. He has heard Mennonites seeming to favor academic excellence and the most efficient use of funds, not fairness or equal opportunity.

Those who carry the cause and concerns of the handicapped see room for improvement in just about every area. Dean Preheim-Bartel of Mennonite Disability Services says, "We need a theology that is a holistic action plan for all—not just one for middle-class, working people. We need pastors who have the training and courage to go and be present. We need parents who will put themselves at risk to be helped. We need congregations who will put themselves at risk." Somehow handicapped people and their families must be just as welcome as the "first" among us.

Haven't we prided ourselves in having a theology particularly open to the poor and the disenfranchised? Yet it is also a theology where evidence of faith is often *works*—service to others—and where being able intelligently to speak our faith has become evidence as well. Have we yet found all the ways developmentally disabled people can serve us and communicate to us God's work of grace in them? Have we let them hold the towel and pour the water over our feet, our heads, our hearts?



Stacie, Jeffry, Denise, Don, and Kelly Aldinger.

SOME SAY THEY KNOW WHAT PRESSURE IS

Pressure, to Don Aldinger, a Dublin, Pa. high school teacher, is being the father of three children . . . and not being able to work. Three years ago, an explosion at school injured Don's spinal cord. Since then, constant pain has kept him from sitting still for more than a few minutes at a time . . . and from teaching school.

"There have been times," Don says, "when we have been down to our last dollar." His wife, Denise, works three part-time jobs . . . but what she earns in a long week barely keeps up with expenses.

Then there are medical bills . . . for Don's hospital stays, and continuing physical therapy. And because of legal tangles, Worker's Compensation has yet to pay anything toward Don's expenses.

If relatives, friends, and the West Swamp church hadn't stood by his family, Don wonders how they'd have survived. And, at one of their lowest times, they received an $800 Catastrophe Aid grant from Mennonite Mutual Aid. "It was a miracle," Don recalls.

Don says he could write a book about what's happened to him and his family. **But most important to them has been the love and concern from their church** . . . both the West Swamp congregation and the larger church family.

Your participation in MMA's Mutual Aid Sharing Fund has helped remove some of the pressure from Don's life. Thanks for helping.

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Post Office Box 483 Goshen, IN 46526

CHURCH NEWS



MCCer Victor Neumann (left), a World War II refugee from the Soviet Union, now serves refugees from postwar Vietnam. This small vessel arrived in Thailand recently with 35 Vietnamese "boat people." Posing with Neumann are refugee children and the Vietnamese chief of Songkhla Camp, where the refugees stay.

MCCer continues task of serving Vietnamese 'boat people'

"Over there used to be 10,000 Vietnamese 'boat people' crowded into makeshift barracks," noted Mennonite Central Committee worker Victor Neumann recently, pointing to an area the size of several football fields at Songkhla Camp in Thailand. "Now there are only a few hundred."

The story of the Vietnamese boat people exploded in the news in 1980 when about 167,000 refugees from postwar Vietnam filled up camps in Thailand, Malaysia, the Philippines, and Hong Kong. But today, the number of boat people fleeing to Thailand has dwindled to a trickle. In 1984, only 1,500 people arrived.

Neumann, a native of Vancouver, B.C., began his assignment at Songkhla Camp in 1980, as one of dozens of agency personnel giving assistance to the boat people. Today most of the agencies have left the camp, but Neumann remains to assist those boat people still coming from Vietnam.

"Sometimes they arrive with nothing, because pirates have robbed them—not only once, but up to three times," Neumann says. His job is to supply them with cooking pots and utensils, mosquito nets, blankets, and other necessities and to be certain that they have a place to sleep in the barracks.

Neumann also works as Songkhla banker and postal clerk, organizes daily cleanup teams to check the barracks and toilets, identifies Christians who arrive in the camp, distributes Christian literature, and conducts Bible classes.

The refugees continue to arrive with harrowing stories of their flight. One of the residents at Songkhla at the end of January was Pham Thi Kim, 31, the mother of three children. Earlier that month she and her husband, Ngo Van, had joined others who were fleeing Vietnam by boat. The night of January 16, in rough seas, the steering apparatus of the boat struck her husband on the head, knocking him overboard. Ngo Van was never found. On the same boat were Kha Thuy Tring and Nguyen Thi Hong, two teenage girls who were abducted by pirates and are still missing.

Neumann, who was born in the Soviet Union, understands what it is to be a refugee. When he was 6 years old, he and other members of his family fled the country on foot and went to an MCC camp in Holland. "I have never forgotten that people helped me," says Neumann. "These five years of work in Thailand with MCC are my way of helping others."

The flight of the boat people and thousands of other Indochinese refugees since 1975 is "one of the great refugee dramas of the century," reports Bernard Gwertzman in the Mar. 3 *New York Times*. Since 1975, when South Vietnam, Laos, and Cambodia (now Kampuchea) fell to the communists, 467,000 Vietnamese have arrived in the United States, along with 146,100 Laotians and 114,800 Kampucheans. Another 181,000 people are still in Southeast Asian camps waiting for resettlement.

MCC U.S. is attempting to arrange sponsorship for about 140 of the 50,000 Southeast Asians the U.S. has agreed to accept in 1985. But MCC is having difficulty finding churches willing to sponsor these people. Two groups being given special consideration this year are Kampucheans who have spent up to six years in the unsettled border area with Thailand, and Vietnamese families with children fathered by American soldiers during the Vietnam War. MCC Canada is encouraging churches to sponsor some of the difficult cases who have been left behind in camps because of medical problems.

Interested churches and individuals should contact Don Sensenig at MCC U.S., 21 S. 12th St., Akron, PA 17501, or Stu Clark at MCC Canada, 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8.

Farm Hotline takes calls after delayed start

The Farm Hotline started taking calls from struggling Mennonite farmers on Mar. 22 after a nine-day delay and a temporary switch to another number.

Established by the Farm Task Force of Mennonite Central Committee U.S., the hotline was to have started on Mar. 13 with a toll-free number—1-800-553-8371—but the telephone company was not able to meet that schedule.

Organizers of the hotline then offered another number—319-646-2300—and encouraged people to call collect until the toll-free number was finally activated on Apr. 2.

Farmers who need help, information, and a listening ear may use the hotline on weekdays 7:00 a.m. to 1:00 p.m. (Central Standard Time) or any evening.

Interested people may also get a free subscription to a farm newsletter by contacting MCC U.S., Box M, Akron, PA 17501.

Eastern Board increases budget, calls for prayer

Lancaster Conference's Eastern Mennonite Board of Missions has increased its budget for 1985 by 5.5 percent and has called for special prayer for Christians in Ethiopia and Somalia.

The new budget of $4.6 million includes $2.3 million for overseas ministries, $1.2 million for home ministries, and about $500,000 each for discipleship and relief ministries.

The overseas budget was increased 3 percent, and includes greater involvement in China and Somalia and strengthening leadership training in Haiti. New initiatives include ministries in Australia and El Salvador and additional church planting efforts among the Kekchi Indians in Guatemala.

The home ministries budget has a 5.6 percent increase, and includes five new church plantings in 1985. In discipleship ministries, the number of persons serving on Summer Training Action Teams (STAT) next summer will be doubled. The Relief budget was increased by 8.4 percent to help fight world hunger.

In light of the persecution and hunger faced by Mennonites and other Christians in Ethiopia and Somalia, Eastern Board has called Lancaster Conference congregations to "intercessory prayer." Eastern Board mission efforts in these countries have been curtailed in recent years by unfriendly governments and general suspicion toward Christianity.

Overseas director Hershey Leaman was impressed with the importance of prayer last August when a Christian in eastern Africa expressed appreciation to him for the North American Mennonites "who suffer with us in a prayer ministry."

Eastern Board revises relationship with Filipino church

Eastern Mennonite Board of Missions has negotiated a new type of mutual relationship with Missions Now, the Mennonite church in the Philippines.

During the past 10 years Eastern Board, an agency of Lancaster Conference, has worked in partnership with Missions Now, supplying missionaries at their request, assisting in economic development, and helping to train leaders through Mennonite Biblical Institute in Lumban.

Made up of 2,600 members in 22 congregations, Missions Now joined the worldwide Mennonite family recently after being an independent church for many years. Felonito Sacapano is its leader.

The new terms call for periodic visits by an administrator from Eastern Board, a month-long pastors' seminar in 1985 directed by an instructor from North America, and relief aid in the event of flooding caused by typhoons. But missionaries will not be appointed.

Eastern Board will also provide financial assistance on a decreasing scale, to be phased out by 1990.

The need to review relationships arose from the withdrawal of a number of pastors and congregations from Missions Now. Eastern Board found it unwise to work between the estranged parties.

The review of relationships was difficult for both Missions Now and Eastern Board. Missions Now felt that because of the unstable economy in the Philippines, subsidy should be substantially increased, but Eastern Board, because of the unstable church situation, wanted to reduce personnel and finances.

New Englanders organize 'Fellowship of Mennonite Churches'

The New England Fellowship of Mennonite Churches was formed recently during a weekend retreat in Sharon, Mass., for the pastors of 13 New England congregations and leaders of eastern conferences.

During the 1950s Franconia Conference began an outreach in Vermont and later in northern New York. Lancaster Conference began work in New England states in the 1960s, and Atlantic Coast Conference planted a congregation in Boston in the 1970s.

Since Mennonite churches in this geographic area are quite isolated from the mainstream, the pastors and conference leaders have been meeting together for the past two or three years for informal sharing and encouragement. This new organized fellowship, which does not replace the conference structures, grew out of these meetings.

The new organization will arrange for regular times of fellowship, encouragement, and challenge in the task of mission both within the local congregation and community and to outreach into new areas for church planting.

Four leadership clusters for the four states of Connecticut, Maine, Massachusetts, and Vermont were also formed, and each cluster is to meet periodically for prayer, fellowship, and general planning. A representative from each cluster, plus the designated conference representatives, form the New England Mennonite Council.

The council convened for the first time on Feb. 9 in the home of Art McPhee in Boston. Nelson Kraybill was chosen chairman and Glenn Metzler secretary-treasurer.

The council decided to meet four times a year, hold a fall retreat, set up a display booth at Congress of Evangelism 86 in Boston, and publish a newsletter six times a year.

Though few and far between, the New England Mennonite congregations are enthusiastic about the potential for growth. One person has proposed that four new churches be planted each year in New England during the next 10 years.—*Wilbert Lind*

Universe had to have 'Designer,' says Mennonite astronomer

"When we see the design of the universe, it seems compelling that this all doesn't make sense unless we see a Designer behind this wonderful structure," Mennonite astronomer Owen Gingerich told a Laurelville Lyceum crowd on Mar. 26 at Laurelville (Pa.) Mennonite Church Center.

He said scientists can explain the origin of the universe to within a fraction of a second of the "big bang" that most scientists say started everything, but they can't explain why and how the "bang" occurred.

This, plus the miraculous way in which the atoms, molecules, and other "building blocks of life" were created at the time of the "big bang," is enough to shake up scientists who don't believe in God, Gingerich said.

The Mennonite astronomer quoted an atheist scientist as saying that "a superintellect has monkeyed with physics as well as chemistry and biology."

Gingerich told how his studies inevitably take him to God in a lecture on "The Heavens Declare" at the last of three winter Lyceums which offered dinner, entertainment, inspiration, and fellowship at Laurelville. The previous two were musical events.

Gingerich has been professor of astronomy and the history of science at Harvard University since 1969. He is also the pastoral leader of Mennonite Congregation of Boston.

In response to a question about the teaching of "creationism" as well as "evolution" in the public schools, Gingerich gently dismissed the creationism that is narrowly defined by some Christians. "The duty of a scientist is to *explain* things," he said. "Scientists are searching for truth; they are not anti-God."—*Steve Shenk*

READERS SAY

Rosa Stone, Elkhart, Ind.

Did Merle Good ("Reflections on *Witness* Controversy," Mar. 5) make John Hostetler appear as a hypocrite, praise Weir's Hollywood movie, and portray himself as a longtime interpreter of the Amish? What he seemingly fails to understand is the soul, the mind-set of the Amish themselves. What may appear to him as hypocrisy on Hostetler's part has been done out of respect. I do not expect him to understand this. It just is so. To equate "one of us" who does photographing undercover with an outsider bringing Hollywood in to mingle Amish life with seminudity, violence, and crime in the name of art feels highly unjust to me.

Hostetler, with his roots from the Amish community and his sociological training, is uniquely qualified to speak from the inside. The truly Mennonite mind-set without the Amish experience will never adequately "interpret" them. Good himself, from this inherent situation, will always speak as an outsider. They need to be interpreted as God needed to be defended in the book of Job.

The film itself was less anger-provoking than I expected. Their Pennsylvania Dutch accents left much to be desired, the lead woman and the boy would be spotted (by me) as phonies in any Amish group, but the portrayal was closer to authenticity than I had dared hope for.

But good or poor portrayal is not the point. The violation was done in portraying them *from the outside!* The violation was in attempting to portray them at all. The violation was in the juxtaposition of Hollywood and Amish. The violation continues when what was done is condoned for the sake of storytelling or art.

My own soul has been violated, as much by the intellectualization of the controversy as by the events that have taken place. So Hollywood has a right to tell its stories and Mennonites have a right to intellectualize and my soul has its wounds through it all. So be it.

Paul A. Miller, Millersburg, Ohio.

I regret that the article by Merle Good in the Mar. 5 edition of the *Gospel Herald* was not a thoughtful discussion of the merits of the film *Witness*. From an Ohio reader's perspective there appears to be a tiff (petty quarrel) between two Mennos.

Merle Good could have decided to publish his opinion and personal feelings in the "Readers Say" section. However, I question the appropriateness in publishing it as the lead article.

Mary Hoyt, Philadelphia, Pa.

The *Gospel Herald* is to me a symbol of continuity and permanence in the Mennonite Church. I grew up with it always on our coffee table, and later learned to fully appreciate it while living abroad, sharing old copies with friends to whom it had also acquired a deeper meaning. It didn't seem to matter that copies were months out of date by the time they arrived, because it dealt with timeless Anabaptist issues. *Not by Might: Gospel Herald Sampler, 1908-1983* is just such an example. Many of these articles are just as pertinent today as when they were written.

However, the Mar. 5 article "Reflections on *Witness* Controversy" is unprecedented in its content. Can one member now use the *Gospel Herald* and its worldwide audience as a vehicle for emotional and undocumented accusations of another? Furthermore, should an article containing controversy over an R-rated film take up prime space in a magazine devoted to promoting the teachings of the gospel? Perhaps constructive debate about a film could conceivably be appropriate for an Anabaptist publication, but this cannot even be considered *debate* as Hostetler was not given equal space nor an opportunity to respond. Instead, Good was given license to personally assault Hostetler sandwiched between a vainglorious account of himself and his tourist enterprise. I suggest that the editors revert to more constructive and Christlike guidelines for airing differences of opinion in the future.

Henry Troyer, Kansas City, Mo.

Merle Good is an excellent writer, but he is not the one who should have written the article concerning the controversy over *Witness*. Good lacks the freedom to be as objective about the controversy as someone involved in some other type of work. I do not have the time or energy to comment on all of the troublesome aspects of Good's article, but I wish to cite a few examples.

I am not entirely sure what Good wished to accomplish with his article. It sounds as if he wished to clear up and diffuse some of the controversy, but in my opinion he does not understand the problems. I feel therefore he only adds to the controversy.

In his second point, Good made it clear where he stands; he has a great deal of respect for Director Weir and even regards him "as a young Shakespeare." Good thus revealed his alignment early in the article. He would choose Weir above all others "to capture the soul of the Amish people on film." Capturing the Amish soul is precisely one of the major problems with this unsympathetic commercial movie-making project. A high level of visibility has been forced upon a people who desire a very low profile. The sympathetic documentary by John Ruth is just barely justifiable, and a Hollywood entertainment-oriented movie can never be justified.

Further on in point two, Good minimized the authenticity problems of the movie which in my opinion are not so minor. The moviemakers took certain artistic license which I feel have been unfortunate. When I viewed the movie, I wept openly through several scenes because something inside me screamed "foul, foul!" I felt that the moviemakers had taken some of my heritage and turned it into a mockery.

In point three, Good showed clearly that he does not entirely understand the problem which the movie has created. Surely Good understands that Catholics and Eskimos (and I wish he had included American Indians) have no particular aversion to publicity or to being represented in photographs. Amish are opposed to both, and their opposition is woven into their faith.

In point five, Good says that "... some of [Hostetler's remarks] have been untrue." Which ones? I questioned John Hostetler recently about some of those untruth charges against him, particularly those made by Peter Weir. He has adequately substantiated his remarks that I questioned him on.

Hostetler has said, "This movie will signal a milestone in the erosion of the social fabric of the Amish community." In point nine, Good called that statement a "drastic assertion" and said that he strongly disagrees. This comment, and many other comments made by Good, clearly show that he really does not understand the exceedingly important function of social barriers which the Amish maintain. These barriers (language, appearance, their Weltanschauung, their taboo on electronic communication) are very important in maintaining the integrity of the Amish society. By rendering the Amish extremely visible and by probing into the intimacies of the Amish life, the movie transcends and weakens the Amish community's barriers.

Superimposed on this intense probe into the Amish community is a lot of violence and misrepresentation at several critical points. It is often said that the Amish will never see the movie, but we should remember that they will quickly enough learn its contents through their outside contacts and printed discussions. This situation cannot help but alter Amish self-perception. The semi-isolation, so necessary for the maintenance of the integrity of the Amish community, is therefore

threatened by weakening those social barriers. The movie will therefore in fact weaken the "social fabric" of the Amish society.

Ruth Eitzen, Barto, Pa.

The publication of the recent "Reflections on *Witness* Controversy" seems a departure for the *Gospel Herald* in its inclusion of personal criticism, its front-page position as a topic of this type, and its flashy headline. It is also out of character for John Hostetler to be involved in controversy. The movie *Witness* is itself out of character as a "cops and robbers" show with a spiritual dimension.

Last, and also least, my women friends of Amish and Mennonite background generally agree that the behavior of the Amish widow was out of character in going beyond the fictional exception that demonstrates the rule. I personally feel that the culture clash in the love scenes would have been much more poignant and revealing if the woman's stance had reflected 400 plus years of "bringing up" as well as her characterization elsewhere in the film. We can hope this ample collection of departures from the norm leaves us on the growing edge.

It is a good thing to share reflections, and the *Gospel Herald* is a place for it. However in the area of personal criticism it seems to be treading unaccustomed and dangerous territory. Is our unusually person-oriented, family-style group ready for this in our church paper? After reading the article, will the thousands of readers who do not know John Hostetler personally see him as the quiet, peaceable, thoroughgoing Christian and scholar he is? Will the readers have a balanced view of its author? Is it the nature of controversy to paint a clear, balanced picture? I understand some of the allegations concerning Hostetler's allegations are themselves inaccurate. This type of article is accompanied in some journals by a response in the same issue—a good idea. In this case we hope an invited response from Hostetler will soon appear.

The article in question deals with a complex as well as controversial combination of issues. If the controversy leads to eventual clarification of any of the issues it will have served a useful purpose. Hostetler's sense of responsibility toward the Amish, Good's sense of mission as a producer and interpreter of film, and the *Gospel Herald*'s role as a forum for an increasingly diverse Mennonite Church seem to have pushed them all to move beyond their usual spheres of action into controversial territory. In one sense each was going an extra mile. Missteps and misunderstandings are to be expected in unaccustomed frontiers.

Mennonites have pioneered in meeting practical demands of material relief and disaster services far beyond their borders. It could be that the most urgent challenge at this point in our history is to explore original and constructive ways to negotiate differences within our borders. Can our Christian community live and grow in the face of rapid cultural change? The arts and sciences, and especially the church publications, all have their mission in awakening empathy and enriching understanding in the process. In this instance their representatives have gotten involved in public controversy, to which we would like to see a satisfying conclusion. Our families, congregations, and the fellowship at large need all the good examples we can get in creative Christian reconciling of differences in an alarmingly fragmented world.

John E. Lapp, Souderton, Pa.

Has it come to this that the *Gospel Herald* has nothing better than to enter into the controversy on the Hollywood film about the Amish? With a good editorial on the last page on "Freedom in the Kingdom of God," why not engage in some more conversations on the kingdom of God?

Then I am also amazed that one of the writers told me not to go to see this film, because I am not a "regular Mennonite moviegoer." Can it be a sad commentary on our times that there are Mennonites who are regular moviegoers? Is there nothing better to do? Are there no good books to read? Is there no good music to listen to? Are there no good sermons to hear? Is there no purpose for engaging in Bible study? Why not do something worthwhile instead of simply whiling away the time? Or has the viewing of TV and moviegoing brought us to the point where we can no longer find the interest or maybe even endure the thought of the more serious and creative activities of life?

I am not often critical of the *Gospel Herald* for I have enjoyed reading this church paper all of my lifetime. But I couldn't help it today!

Andrew Shelly, Newton, Kans.

Thank you for publishing the two very relevant comments by Darrell Zook and Eugene K. Souder (Mar. 5, p. 171). Zook writes about the urgency for Mennonites to become active on abortion. Let us be thankful that more and more Mennonites are taking part in an outcry against destroying unborn babies. Part of this has come about because we now know so much more about the pre-born life of the baby. This is especially true since the production of the film *The Silent Scream*.

We need to study the subject, especially what the Bible says. Then we need to be active in right-to-life groups. There is an alternative to abortion: those in trouble can call 800 numbers and receive help. We can be active in "save-a-baby" movements. We can be more active in teaching biblical morality. But we must remember that the issue does exist and we need to spend the time and money to work on this issue which kills about 1,500,000 a year in the U.S. alone.

Let us stand tall regarding abortion (and infanticide) and alcohol as well as war and other cruelties in our generation.

Relating to the church press

An event for writers, congregational subscription secretaries, photographers, newsletter editors, readers . . . and others interested in the workings of Mennonite papers.

May 3-4, 1985

Friday, 7:30 p.m. - Stauffer Lecture by Jim Taylor: "How does the church press interpret world affairs from a Christian perspective?"

Saturday, 8:30 a.m.-4:30 p.m. - Workshops (in both English and German)

All sessions at Conrad Grebel College, Waterloo, Ontario.

Friday evening lecture free; $10 registration for Saturday; meals and lodging extra. For further information call Ron Rempel (519) 884-3810 or Nelson Scheifele (519) 885-0220. Register by April 26.

This event is sponsored by: Conrad Grebel College, Der Bote, EMMC Recorder, Gospel Herald, Mennonite Brethren Herald, Mennonite Reporter, Mennonitische Rundschau, The Mennonite.

MENNOSCOPE

Ohio Mennonite Federal Credit Union has been established to serve all Mennonites, Brethren in Christ, and Amish in Ohio. Organized last October, the credit union was granted a charter on Mar. 1 by the National Credit Union Administration. Officers of the new credit union are Richard Reimer (president), Paul Blosser (vice-president), George Falb (treasurer), David Garber (secretary), Wayne Denlinger, Ben Horst, and Edna Ressler. An office has been opened in Kidron, with business hours of 10:00 a.m.-1:00 p.m. on Mondays, Thursdays, and Fridays and 5:00-7:00 p.m. on Tuesdays. More information is available from OMFCU, 13363 Jericho Rd., Box 54, Kidron, OH 44636; phone 216-857-5421.

Franconia Conference considered the issue of women in ministry at a special assembly on Feb. 9 at Blooming Glen (Pa.) Mennonite Church. The meeting was called in response to a request by West Philadelphia Mennonite Fellowship that Diane Stitt, a member of its leadership team, be credentialed for ministry. The purpose of the meeting was to provide opportunity for biblical study on the issue, as well as a time for sharing convictions. A summary of the day's study and discussion is being prepared for congregations, who are invited to process the women in ministry issue and submit responses. The matter will be taken up at the regular May delegate meeting of Franconia Conference.

The originators of "Mennonite Your Way Travel Directory" have been swamped with responses from a survey form they sent to hosts and travelers recently. So far 60 percent of the people have completed and returned the forms. "Some days our kitchen table was piled up with nearly 200 responses," said Leon and Nancy Stauffer. The program has grown every year since the first directory was published in 1976. The current edition, for the years 1984-86, lists more than 2,500 hosts from across North America and nearly 50 countries around the world. "We are hearing many interesting stories about how the system is working," Stauffers said. Copies of the current directory are still available for $7.50 each (plus 6 percent tax in Pennsylvania) from Mennonite Your Way, Box 1525, Salunga, PA 17538.

The fifth annual Pennsylvania World Relief Heifer Sale netted $67,000 for distribution to the hungry and needy through Mennonite Central Committee's 550 workers in 50 countries. In opening the Mar. 14 event, MCC associate executive secretary Edgar Stoesz noted that North American farmers currently are in crisis. "But today is for those who have it worse than we do," he said. The annual heifer sale was started by Wilmer Kraybill of Elverson, Pa.

The film "And When They Shall Ask" received a Silver Angel from Religion in Media during its annual awards ceremony on Feb. 21 in Beverly Hills, Calif. Released in November 1983, the 90-minute docu-drama tells the story of the Russian Mennonites. The film was cited for its excellence in religious and moral quality and for "bringing higher values into the media." It was produced by David Dueck of Winnipeg, Man.

Don Jacobs and Isaac Risser conducted leadership seminars in Haiti for local church leaders and Mennonite Central Committee personnel, Feb. 11-20. Jacobs is executive director of Mennonite Christian Leadership Foundation, and Risser is a member of the MCLF board. The seminars were arranged by Eldon Stoltzfus, an administrator in that country for both MCC and Eastern Mennonite Board of Missions.

Mennonite Church moderator Myron Augsburger will be one of the main speakers at the National Church Growth Pastors and Leadership Conference, May 14-17, in Washington. This is the second year for the conference, which is sponsored by National Church Growth Foundation. Augsburger, who is also senior pastor of Washington Community Fellowship, will speak on "The Theology of Discipling."

Lancaster Mennonite High School students received 15 top awards at the Mid-Atlantic Christian Schools Association's Senior High Fine Arts Festival on Mar. 12. Some 50 LMH students entered the competition with students from 24 other schools. Two entries received first place: vocal soloist Rosie Stoltzfus and a girls' choral ensemble. LMH students also won awards in art, photography, drama, and instrumental music.

Western Mennonite School is celebrating its 40th anniversary this year with a variety of activities to be highlighted by a special commemoration during the annual meeting of Pacific Coast Conference in June. The Salem, Ore., high school opened in 1945 with 22 students and two teachers—Marcus Lind and Gladys Hostetler. Today the school has 92 students, nearly 1,200 alumni, and a faculty and staff of 31. Bernard Showalter is the principal.

Faith Mennonite High School will celebrate its 10th anniversary on Apr. 28 at the school's auditorium in Kinzers, Pa. The public is invited to share in a celebration which will include a slide presentation, special music, and an address by Lancaster Conference moderator Noah Hershey. The school's current enrollment is 137. Its principal is James Gochnauer.



Herald Press wins coveted award. *Yvonne Dilling, author with Ingrid Rogers of* In Search of Refuge, *receives her Christopher Awards medallion from Father John Catoir, director of The Christophers, in ceremonies on Feb. 28 in New York. Dilling's account of life among the refugees of Central America was one of four books selected for the 1985 honors from more than 650 nominated titles. The book was published in 1984 by Herald Press of Mennonite Publishing House.*

Goshen College has announced three new full-time faculty members for the 1985-86 school year:

- *Randal Gunden,* assistant professor of economics and business. A former member of the Bethel College faculty in North Newton, Kans., he is currently a part-time Goshen instructor and a doctoral student at the nearby University of Notre Dame. He is a 1975 Goshen graduate.
- *Robert Guth,* assistant professor of biology. He is currently president of Reba Place Fellowship Ecological Associates in Evanston, Ill. He has a doctorate from nearby Northwestern University. Guth is a 1972 Goshen graduate.
- *Carl Helrich,* professor of physics. He has taught at Bethel College in North Newton, Kans., since 1976. He has a doctorate from Northwestern University in Evanston, Ill.

Eastern Mennonite College raised $67,066 in its 1985 alumni phonathon, surpassing its goal by more than $2,000. EMC alumni, faculty, and students called people who had not yet contributed to the 1984-85 annual fund, using a special 15-phone hookup in the college's west dining room over a two-week period in February. The solicitation resulted in pledges from 470 new contributors and an 11 percent increase over last year's total. The top student callers received tuition scholarships for their efforts.

La Junta (Colo.) Medical Center was recently awarded the maximum reaccreditation of three years by the Joint Commission on Accreditation of Hospitals. This came after a thorough review of the center's facilities and services. While not a requirement, most hospitals seek accreditation by the commission as evidence of their high level of quality standards. Founded in 1908, La Junta is affiliated with Mennonite Health Resources. The center's administrator is Elbert Detwiler.

Huerfano Memorial Hospital has changed its name to Huerfano County Hospital and Medical Center. Located in Walsenburg, Colo., it is affiliated with Mennonite Health Resources. The name change reflects an expansion of services, including the addition of physician specialty clinics, which bring doctors from larger medical centers for periodic consultation and follow-up.

The annual meeting of Lancaster Mennonite Historical Society will be held on Apr. 20 at the Farm and Home Center in Lancaster, Pa. The all-day event will include exhibits, music, a volunteer appreciation tea, interest groups, educational sessions, modeling of attire, a panel discussion, banquet, and keynote address by Stephen Dintaman of Eastern Mennonite College and Seminary. Members and non-members are invited. Advance registration is required with Florence Horning at Lancaster Mennonite Historical Society, 2215 Millstream Rd., Lancaster, PA 17602.

The film "And When They Shall Ask" will have a special Denver premiere, Apr. 11-14, as part of the Alive 85 evangelism conference at the Regency Hotel. The award-winning film about the Russian Mennonites will be shown eight times to the general public in the hotel's theater.

"Choosing a Church Organ" by Philip Clemens is a 12-page resource recommended for congregations facing that decision. It appeared originally in the book *Short Hymn-Tune Arrangements for Organ.* The resource is available for 50¢ (USA) plus 10 percent for postage from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

A small new Mennonite congregation in Maine desperately needs about 20 copies of *The Mennonite Hymnal.* Congregations or individuals who could donate new or used hymnals should contact Pastor Bruce Martin at Church of the Servant, 101 North St., Portland, ME 04101.

Correction: In the item "Drama/Music Team Promotes Eastern Board" in the Mar. 26 issue, the team was said to be visiting congregations "outside of Eastern Board's Lancaster Conference constituency." That should be changed to read *outside the Lancaster, Pa., area.*

Patricia Shelly was ordained to the ministry at First Mennonite Church of Denver on Feb. 3. Licensed in 1983, she has been a member of the congregation's pastoral team. Shelly is the first woman to be ordained in Rocky Mountain Conference. Since her roots are in the General Conference Mennonite Church and she plans to join the faculty of Bethel College—a GC school in North Newton, Kans.—in September, Western District of the GC Church also participated in Shelly's ordination. Officiating were Stan Smucker of Rocky Mountain Conference and Frank Keller of Western District. Giving meditations were Kenneth Shelly, Patricia's father, and Marilyn Miller, a church planter in Boulder, Colo.

Church-related job openings:
- *Teachers* at Eastern Mennonite High School. Needed for the next school year are a French/English teacher (nearly full-time) and a mathematics teacher (half-time). Contact Principal David Yoder, EMHS, 801 Parkwood Dr., Harrisonburg, VA 22801; phone 703-433-9107.
- *Teachers* for grades 4-8 at Linville Hill Mennonite School. Starting this fall. Contact Principal Margaret Ebersole, LHMS, 295 S. Kinzer Rd., Paradise, PA 17562; phone 717-442-4447.
- *Sixth-grade teacher* at Locust Grove Mennonite School. Starting this fall. Contact Principal Maribel Kraybill, 2257 Old Philadelphia Pike, Smoketown, PA 17576; phone 717-394-7107.

New members by baptism and confession of faith: *Locust Grove, Sturgis, Mich.:* Albert Drews. *Zion, Hubbard, Oreg.:* Jerald and Katherine Harbaugh by confession of faith. *Kingview, Scottdale, Pa.:* Donald and Joseph Walters.



Health care taught in Nepal. *Mennonite Board of Missions worker Margaret Entz (right) teaches basic health care to a Nepali mother and her children. A nutritionist in Nepal since 1982, Entz is involved in an integrated rural development program with United Mission to Nepal. She lives in Nepali villages in a role that emphasizes learning, communication, and motivation. She tries to identify women who, as "model homemakers," can help teach and motivate other women. Entz also participates in local church services and activities.*

Change of address: The telephone number of *Harold F. Horst,* Altoona, Pa., was not given in the ministerial directory in the 1985 *Mennonite Yearbook.* His number is (814) 942-5441.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Almarode, Mike and Cheryl (Grose), Waynesboro, Va., first child, Nicole April, Mar. 12.

Amstutz, Elliott and Diane (Anderson), La Junta, Colo., third child, first son, Brian Abram, Mar. 11.

Arends, Randy and Bonnie (Shetler), Melvin, Ill., first and second children, Stephen Craig and Gregory Todd, Mar. 4.

Bair, Lauren and Goyann (Mummert), Hanover, Pa., third child, second son, Kevin Lamar, Feb. 28.

Bauman, Philip and Connie (Leinbach), Goshen, Ind., first child, Jeffrey Michael, Feb. 28.

Brubaker, Paul and Helen (Kauffman), Belleville, Pa., second child, first son, Travis Paul, Mar. 3.

Buckwalter, Ben and Amy (Tann), Goshen, Ind., second child, first son, Michael David, Feb. 20.

Camacho-Otero, Daniel and Mary Beth (Kurtz), Sarasota, Fla., second daughter, Angela Rose, Feb. 28.

Conrad, Steve and Sandy (Schroeder), Newton, Kans., a daughter, Aislinn Rea, Nov. 20.

Forbes, Rick and Debra (Baughman), Coralville, Iowa, second son, Brenton James, Mar. 20.

Garber, John, Jr., and Cheryl (Kenagy), Aurora, Ohio, first child, Nathan John, Mar. 17.

Gerig, John and Joan (Heatwole), Roanoke, Ill., first child, Zachary David, Mar. 13.

Gingerich, Charles and Sheryl (Freeman), Hubbard, Ore., second son, Luke Jordan, Dec. 10.

Groce, Charles and Jean (Miller), Hartstown, Pa., third child, second son, Jared Kenneth, Mar. 20.

Hallman, John and Cheryl (Suess), Petersburg, Ont., first child, John Mark, Mar. 9.

Horning, Kenneth, Jr., and Jean (Boyer), _____, Pa., first child, Selena Amy, Mar. 8.

Johnson, Stephen and Robin (Morris), Waynesboro, Va., first child, Megan Elizabeth, Mar. 14.

Kenagy, Jess and Sue, Hubbard, Ore., fifth child, third daughter, Jessica Suzanne, Dec. 4. (One child is deceased.)

Lamoreux, Douglas and Patricia (Byler), Dakota, Ill., first child, Robert John, Mar. 19.

Longenecker, Randy and Marla (Hochstetler), Bellefontaine, Ohio, third child, second daughter, Katherine Jo, Mar. 17.

Loucks, Lynn and Carol (Geier), Elkhart, Ind., first child, Matthew Lynn, Mar. 16.

Ostrom, Dick and Lorraine (Yoder), Portland, Ore., first child, Miriam Rebekah, Mar. 14.

Richards, Evan and Laura (Van Etten), Elmhurst, Ill., second child, first son, Evan, Mar. 20.

Schlegel, Kurt and Carolyn (Kandel), Shreve, Ohio, second child, first daughter, Juliane Kay, Mar. 15.

Slabaugh, Virgil and Barbara (Miller), third child, Angela Kay, Mar. 8.

Smoker, Jim and Anna Mary (Redcay), Gordonville, Pa., second child, first son, Austin Neil, Dec. 23.

Williamson, Gary and Denise (Lipper), Birdsboro, Pa., second son, Joshua Mark, Mar. 13.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Hershberger - Coblentz. Joseph Hershberger and Marjorie Coblentz, both of Hartville, Ohio, Hartville cong., by Richard F. Ross, Mar. 16.

Lebold-Gingerich. Brian Lebold, New Hamburg, Ont., Steinmann cong., and Martha Gingerich, Kitchener, Ont., Bloomingdale cong., by Fred Lichti, Mar. 9.

Lederman-Sutter. Kent Lederman and Jacquiline Sutter, both of Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., and Sherm Kauffman, Mar. 16.

Miller-Boggs. Timothy Lee Miller, Goshen, Ind., Pleasant View cong., and Marcia Sue Boggs, Columbia City, Ind., Church of God, by Hubert Miller, Oct. 20.

Shank - Graber. Kenneth Wayne Shank, Harrisonburg, Va., Lindale cong., and Cheryl Lynn Graber, West Liberty, Ohio, Bethel cong., by Raymond W. Shank and Weldon R. Schloneger, Mar. 9.

Snyder-Shank. Douglas J. Snyder, Indianapolis, Ind., and Kimberly J. Shank, Urbana, Ill., both of Waterford cong., by Elno W. Steiner, Mar. 9.

OBITUARIES

Bauman, Daniel, son of Enoch and Veronica (Martin) Bauman, was born in Waterloo Co., Ont., Nov. 5, 1894; died at Elmira, Ont., Mar. 10, 1985; aged 90 y. On Oct. 25, 1922, he was married to Pearl Groff, who survives. Also surviving are one daughter (Audrey—Mrs. Gordon Weber) and one brother (Clarence). He was preceded in death by one daughter (Ruby—Mrs. Eldon Martin), 9 brothers, and 2 sisters. He was a member of Elmira Mennonite Church,

where funeral services were held on Mar. 12, in charge of Ray Brubacher and Ken Bechtel; interment in Elmira Mennonite Cemetery.

Byler, Mary E., daughter of Floyd C. and Anna Barbara (Maust) Bender, was born on Oct. 27, 1921; died of injuries received in an automobile accident in Iowa City, Iowa, Mar. 6, 1985; aged 63 y. She was married to Leslie Byler, who survives. Also surviving are her mother, 2 daughters (Cyndie Donohoe and Connie Lewis), one son (Elson Byler), 4 grandchildren, 4 sisters (Naomi Yoder, Sarah Miller, Lois Mullett, and Dorcas Bender), and 3 brothers (Philip, James, and Paul Bender). She was a member of the Fairview Mennonite Church, where funeral services were held on Mar. 9, in charge of John Hershberger and Perry Miller; interment in Fairview Cemetery.

Detweiler, Paul K., son of Paul and Katie (Krupp) Detweiler, was born at Telford, Pa., Nov. 13, 1924; died at Grand View Hospital, Sellersville, Pa., Mar. 11, 1985; aged 60 y. He was married to Joyce M. Snyder, who survives. Also surviving are 3 daughters (Sharon L.—Mrs. James H. Jacoby, Carol K.—Mrs. Richard W. Watson, and Gayle J. Detweiler), his mother, one brother (Lloyd K.), and one sister (Betty K.—Mrs. Jonas C. Hagey). He was a member of Rockhill Mennonite Church, where funeral services were held on Mar. 15, in charge of Russell M. Detweiler and Henry L. Ruth; interment in Rockhill Mennonite Church Cemetery.

Eash, Levi J., son of Jonas and Christina (Yoder) Eash, was born in Lagrange Co., Ind., May 2, 1890; died at Sunnyside Nursing Home, Sarasota, Fla., Mar. 4, 1985; aged 94 y. On Feb. 26, 1914, he was married to Fannie Bontrager, who died on Sept. 15, 1980. Surviving are 5 sons (John, Floyd, Lloyd, Dale, and Jesse), 4 daughters (Mary, Kathryn, Ann, and Florence), 20 grandchildren, and 23 great-grandchildren. He was preceded in death by one daughter and one grandson. He was a member of Bay Shore Mennonite Church. Funeral services were held at Locust Grove Mennonite Church, Burr Oak, Mich., Mar. 7, in charge of Dean Brubaker and James Carpenter; interment in Locust Grove Mennonite Church Cemetery.

Groff, Mary, daughter of Frank S. and Hettie (Hess) Lefever, was born in Lancaster Co., Pa., June 21, 1895; died at Mennonite Home, Lancaster, Pa., Mar. 10, 1985; aged 89 y. She was married to Lester E. Groff, who died in 1950. Surviving are 2 daughters (Alma—Mrs. Clyde Keener and Pearl Banks), one son (Ivan L.), 7 grandchildren, 15 great-grandchildren, one great-great-grandchild, and one brother (Lehman H. Lefever). She was a member of East Petersburg Mennonite Church. Funeral services were held at Mennonite Home Chapel on Mar. 13, in charge of Donald Good and Ralph Ginder; interment in East Petersburg Church Cemetery.

King, J. Emmett, son of Amos S. and Nancy J. (King) King, was born at Bellefontaine, Ohio, Feb. 6, 1911; died at Green Hills Center, West Liberty, Ohio, Mar. 5, 1985; aged 74 y. On Jan. 6, 1937, he was married to Zella Mae Yoder, who survives. Also surviving are one son (Darrell H. King), one daughter (Shirley J. King), 6 grandchildren, one brother (Paul M. King), and one sister (Vernane—Mrs. Harley Headings). He was preceded in death by one brother (Loren), and one sister (Anna—Mrs. Howard Shumaker). Funeral services were held at Kauffman Funeral Home on Mar. 8, in charge of William Shumaker; interment in Fairview Cemetery.

Kreider, Ammon, son of Frank N. and Lizzie A. (Kauffman) Kreider, was born in East Hempfield Twp., Pa., Aug. 16, 1891; died at Mennonite Home, Lancaster, Pa., Mar. 14, 1985; aged 93 y. He was married to Elizabeth Z. Miller, who died in 1963. Surviving are 2 daughters (Ethel M.—Mrs. Clarence B. Zeager and Ruth E.—Mrs. Elmer Z. Longenecker), one son (Elmer Z.), 15 grandchildren, 30 great-grandchildren, and 2 brothers (Irvin K. and B. Frank). He was a member of East Petersburg Mennonite Church, where funeral services were held on Mar. 18, in charge of H. Raymond Charles, John Shenk, and Ralph Ginder; interment in East Petersburg Mennonite Cemetery.

Martin, Ada, daughter of Menno and Katie (Frey) Martin, was born in Waterloo Co., Ont., July 19, 1904; died at K-W Hospital, Kitchener, Ont., Mar. 6, 1985; aged 80 y. In 1924, she was married to Aaron Martin, who preceded her in death. On May 26, 1973, she was married to David C. Martin, who died on Mar. 21, 1984. Surviving are 3 sons (Clayton, Henry, and Paul), 3 daughters (Alice, Carol—Mrs. Donald Denstedt, and Sharon—Mrs. Jack Graham), 6 stepchildren (Lloyd, Willard, Vera Brubacher, Gladys Diefenbacher, Florence Metzger, and Marlene Kwandt), 20 grandchildren, 10 great-grandchildren, 14 step-grandchildren, 13 step-great-grandchildren, and one sister (Livia Kraemer). She was preceded in death by one daughter (Erma—Mrs. Louis Sauder). She was a member of Elmira Mennonite Church, where funeral services were held on Mar. 9, in charge of Ken Bechtel and Ray Brubacher; interment in Elmira Mennonite Cemetery.

Moyer, Dorothy Power, was born in Franconia Twp., Pa., July 14, 1911; died at her home in Harleysville, Pa., Feb. 19, 1985; aged 73 y. On June 1, 1929, she was married to Horace Moyer, who survives. Also surviving are 3 sons (Clyde, Arlin, and Donald), 4 daughters (Marilyn Kriebel, Eileen Pogany, Donna Rosenberger, and Doris), 13 grandchildren, and 6 great-grandchildren. She was a member of Towamencin Mennonite Church, where funeral services were held on Feb. 23, in charge of Ellis Mack and Glenn Alderfer; interment in the Towamencin Cemetery.

Sitler, Mattie Lenora, daughter of Valentine and Lydia (Stauffer) Roth, was born at Tofield, Alta., Sept. 14, 1911; died at Camrose Bethany Home, Camrose, Alta., Mar. 13, 1985; aged 73 y. On Sept. 28, 1941, she was married to Edwin Sitler, who survives. Also surviving are one daughter (Audrey—Mrs. Bill Martin), 2 sons (Dwayne and Rodney), 5 grandchildren, one brother (Joseph Roth), and 3 sisters (Martha Sitler, Grace Lehman, and Florence King). She was preceded in death by 4 brothers (Melvin, Reuben, Roy, and George). She was a member of Salem Mennonite Church, where funeral services were held on Mar. 16, in charge of Harold Boettger; interment in Salem Mennonite Church Cemetery.

Smucker, Anna Mary, was born on Oct. 17, 1902; died at the Osteopathic Hospital, Lancaster, Pa., Feb. 24, 1985; aged 82 y. On Jan. 3, 1924, she was married to John E. Smucker, who died on Mar. 16, 1944. Surviving are 3 sons (Paul M., John I., and Marcus G.), 3 daughters (Levina Jean—Mrs. Dale Huber, Sara Ann—Mrs. Amos Landis, and Mary Ellen—Mrs. David Dowling), 23 grandchildren, and 12 great-grandchildren. She was preceded in death by one son (Jonathan) on Aug. 18, 1956. She was a member of Weavertown Amish Mennonite Church.

Smucker, Elsie C., daughter of Christian and Barbara (Springer) Sears, was born in Tiskilwa, Ill., Nov. 2, 1892; died at Maple Lawn Nursing Home, Eureka, Ill., Mar. 17, 1985; aged 92 y. On Dec. 25, 1916, she was married to Alvin Smucker, who died on Feb. 12, 1977. Surviving are one daughter (Betty—Mrs. Wayne Schertz), 2 sons (Clayton W. and Alvin, Jr.), 10 grandchildren, 13 great-grandchildren, one sister (Mrs. Gladys Imhoff), and one brother (Emery Sears). She was preceded in death by one son (Cletus), 3 brothers, and 3 sisters. She was a member of Willow Springs Mennonite Church, where funeral services were held on Mar. 20, in charge of Don Heiser; interment in Willow Springs Church Cemetery.

Yoder, Willis, son of Charles D. and Susanna (Heatwole) Yoder, was born at Windom, Kans., July 13, 1909; died at the Royal Alexandra Hospital, Edmonton, Alta., as a result of an automobile accident three days earlier, Mar. 1, 1985; aged 75 y. On May 12, 1932, he was married to Florence Erb, who died in September 1983. Surviving are one son (Edward), one daughter (Joyce Roth), 6 grandchildren, 4 brothers (Lawrence, Tillman, Emerson, and Rollin), and 4 sisters (Ada Miller, Leah Loucks, Vera Schrag, and Ruth Miller). He was preceded in death by one son (Valarian) and one sister (Phebe Yoder). In 1947 he was ordained to the ministry and served the Bethany Mennonite Church, Smith, Alta., for 30 years where he was a member. Funeral services were held at Smith Community Center on Mar. 6, in charge of Levi Smoker and Paul Voegtlin; interment in Smokey Creek Community Cemetery.

Zehr, Eva, daughter of David and Rebecca (Poet) Morgan, was born at Fallen Timbers, Pa., Aug. 7, 1897; died at Fullerton, Nebr., Mar. 12, 1985; aged 87 y. On Dec. 19, 1914, she was married to Arthur Zehr, who died in 1953. Surviving are 2 daughters (Vergie—Mrs. Wilford Erb and Illah—Mrs. Leroy Gingerich) and one sister (Mrs. Mary Fretague). She was preceded in death by 2 infant daughters, one son (Don), and a daughter (Margaret). She was a member of Manson Mennonite Church, where funeral services were held on Mar. 15, in charge of Herb Yoder; interment in Rose Hill Cemetery.

CALENDAR

Alive 85, Denver, Colo., Apr. 11-14
Symposium on Developmental Disabilities, Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 13
Mennonite Secondary Education Council music festival, Leamington, Ont., Apr. 13-14
Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 28
Afro-American Mennonite Association board of directors, New York, May 2-4
Rocky Mountain Conference, Colorado Springs, Colo., May 3-5
Franconia Conference, Franconia, Pa., May 4
Gulf States Fellowship spring conference, Pine Lake Camp, Meridian, Miss., May 4-5
Mennonite Mutual Aid board of directors, Goshen, Ind., May 9-10
Mennonite Board of Education board of directors, May 10-11
Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
North Central Conference, Lakeview Mennonite Church, Wolford, N.D., June 7-9
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design by David Hiebert; p. 252 by Joyce Munro; p. 256 by Jake Buhler.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Evangelical scientists set date of crucifixion

Jesus Christ was crucified on Friday, Apr. 3, in A.D. 33, say two Oxford University scientists in England. Writing in the March issue of *Journal of the American Scientific Affiliation*, a periodical for evangelical Christians who are scientists, Colin Humphreys and Graeme Waddington base their conclusions on astronomical calculations and biblical interpretation. They cite writings from Cyril of Alexandria and Pontius Pilate that indicate the moon turned a blood-red color during the crucifixion. The scholars say such a color change would take place only during a lunar eclipse. Although Christians today generally believe that Jesus was 33 years old at the time of his crucifixion, there is disagreement as to the year of his birth. The crucifixion has been variously dated at Mar. 25, A.D. 29, a date going back to Tertullian, and Apr. 23, A.D. 34, a calculation arrived at by Isaac Newton.

Mother Teresa discusses atheism with son of Chinese leader

Nobel Peace Prize winner Mother Teresa of India discussed atheism and the problems of the handicappped recently with Deng Pufang, son of Chinese leader Deng Xiaoping. The Roman Catholic nun met for 45 minutes with Deng Pufang, who lost the use of his legs after members of China's Red Guard threw him out a window during the Cultural Revolution. In recent years, he has played a leading role in a campaign to defend the rights of China's handicapped. When Deng said he is an atheist, Mother Teresa said: "It doesn't matter what you say, atheism and all the rest of it. Deep down in your heart there is the desire to love God, and you put this desire and this love into action."

Falwell repudiates concept of 'Christian America'

Evangelist Jerry Falwell told a rabbinical gathering in Miami Beach, Fla., recently that it was "wrong" of conservative Christians to suggest that the United States is a Christian nation. He also said his support for Israel is not based on a belief that the country is necessary for the second coming of Christ. The controversial fundamentalist preacher shared the platform with Rabbi Marc Tanenbaum of the American Jewish Committee at the annual meeting of the Rabbinical Assembly, the national organization of Conservative rabbis. Tanenbaum said many Jews were "deeply troubled" last year when some figures of the "religious New Right" had begun to talk about "Christianizing America." He said this cost President Reagan some potential support in the Jewish community. "When you say you need to restore America to being a Christian nation, to return to the conditions of our origins, that kind of mythologizing is nothing more than the revision of American history," Rabbi Tanenbaum said. In response, Falwell told the Conservative rabbis that he and other figures in the Reagan camp "were wrong and we are sorry. What more can I say?"

Bach's 300th birthday: he wanted to 'incite listeners to devotion'

Amid all the brouhaha over Bach this year, resulting in more than 500 celebrations worldwide for the 300th anniversary of his birth, lies one simple, salient fact. Johann Sebastian Bach was, first and foremost, a musician of the church, dedicated to music that, in his own words, should "incite the listeners to devotion." Many revel in the complexity of Bach's music, marvel over the genius who produced such sublime sounds, wonder at the ever fresh and inventive reach of his imagination. But it is the motivation behind the notes, the inspiration of faith that is at the core of his music, an inspiration that seems to have been ignored as concert after concert of his music is presented. Bach himself would not have it so. Were he hovering over all these festive occasions, he might indeed be astounded. Bach rather humbly considered himself a simple workman, a musician whose music was intended to fulfill the specific needs of the church. He'd been born into a family that had already produced a long line of Bachs who dutifully, faithfully served the church.

Catholic women get right to the point: deal with sexism, not women

If the U.S. Catholic bishops thought they were getting into deep trouble by not formally addressing the concerns of women in the church, they are now finding out how much trouble they can make for themselves by trying to tackle the issue. The bishops have formally launched an unprecedented dialogue on the experiences and thoughts of women in a church which restricts women's religious roles. The discussion has already proven explosive, as shown by recent hearings in Washington. The hearings are for a pastoral letter which a committee of six bishops is drafting on women in church and society. The letter is expected to follow the same lengthy and relatively open process that marked a previous letter on nuclear war and the recent draft statement on Catholic social teaching and the U.S. economy. Unlike those statements about society, however, the letter on women—which will go through two drafts before scheduled completion in 1988—is expected to open a Pandora's box of conflicts and admitted injustices within the bishops' own house. That the bishops would, in effect, place a window on these problems, as well as risk confrontation with not only church women, but also a Vatican that has directed the bishops not to encourage this type of dissent, is a sign of how seriously they view the demands of women. The Leadership Conference on Women Religious, which represents 90 percent of the nation's Catholic nuns, was among the groups which testified that a celibate, male-dominated church steeped in a tradition of "patriarchy" should not—at least at this stage in the church's understanding of the issue—hand down a statement on women. The women said the bishops should write a letter about sexism instead.

Pennsylvania pastor vows to fight decision of disciplinary panel

Douglas Roth, the Lutheran pastor removed from his pulpit for defying his bishop, vowed to appeal the decision of a church disciplinary panel, "take the case across the country," and "try to get it into the U.S. Supreme Court." Roth, whose use of disruptive tactics to dramatize the plight of the jobless divided his congregation in Clairton, Pa., held a press conference in front of the headquarters of the Mellon Bank in nearby Pittsburgh several hours after a church committee recommended that he be deposed from the ministry. The bank, along with U.S. Steel and the Dravo Corp., has been a major target of a campaign carried out by Denominational Ministry Strategy, an activist group of which Roth is a member. The group's confrontational methods lost it the support of many church people in the Pittsburgh area. The 33-year-old clergyman said that Bishop Kenneth May, who heads the Western Pennsylvania-West Virginia Synod, "has embarrassed the Lutheran Church ... you do not defrock a pastor who is fighting for the unemployed." Bishop May ordered Roth out of the pulpit of Trinity Lutheran Church and suspended him from the active ministry last October. Roth later served a jail term for defying a court order to vacate the church building. The church, which has been placed under jurisdiction of the synod by Bishop May, is guarded by sheriff's deputies inside 24 hours a day to prevent Roth and his supporters from reoccupying it.

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How to tell a good government

Last fall Brother Titus Martin of Bird in Hand, Pennsylvania, asked if there might be an editorial on "the duties of the 'powers that be' in the New Dispensation times. Are they much different from Old Testament times? I feel we could better support our nation if we would know what their duties really are."

I gave Brother Martin a quick two-sentence general response and then forgot the matter. Recently Brother Martin patiently raised the question again. So although I have recently written several editorials related to aspects of government, they have not spoken directly to Brother Martin's question and I offer these additional comments.

My first comment is that the issue of relations to the state is not one that can be answered clearly and cleanly from the New Testament because government is not the New Testament's first priority. Except for possibly the book of Revelation, relations to government are incidental as measured by the amount of space given to them. Of course, since Jesus was executed by the Roman government, this government's representative, Pilate, has a prominent part in each of the Gospels. And relations with government are crucial in the book of Acts, though no lessons are offered on how to deal with it.

The most famous New Testament passage on relations to government is Romans 13:1-7. What may be overlooked is that this passage is sandwiched between two others which call for quite radical approaches to human relations. Romans 12:21 urges: "Do not be overcome by evil, but overcome evil with good," and 13:8 exhorts the reader to "owe no one anything, except to love one another." It is my impression that many Christians have allowed their devotion to 13:1a—"Let every person be subject to the governing authorities"—to cancel the effectiveness of 12:21 and 13:8 for their lives.

What should a Christian expect from government? What criteria may be used to tell whether the government is doing its "duties"? It appears that in the New Testament the government is expected to **keep order.** I believe that keeping order is something a government should be expected to do.

Recently on a fine spring day I drove for a few miles on the Pennsylvania turnpike. The snow tires were off and it was a day to let the Gray Little Car do its stuff. I noticed on the way up the mountain that some drivers on the other side had become overenthusiastic in this regard and were being waited on by the state police. I was a little startled myself a few miles further on to come out from under a bridge and find the baleful eye of the radar gun turned upon me. On second thought, I was encouraged, for this was the state going about its proper business of keeping order.

Another duty of government is the provision of **reasonable services** to the citizens. Mary and I live on a township road, three miles out in the country. Some of our friends in town on occasion wonder what kind of difficulty I have getting to the office on a snowy morning. My usual answer is that I had no trouble on our township road because keeping it open is a high priority for our township supervisors.

Other important governmental services include credentials such as Roman citizenship for Paul and passports for us. The New Testament viewpoint is that such services are to be accepted and used in the spread of the gospel.

Beyond a few basic maintenance functions, the New Testament does not look to the government for help. Rather, it is hoped that the government will stay out of the way so that the Jesus people may do the important work of the kingdom of heaven.

In modern times government services have proliferated and the question of how many services should be offered has become controversial. The most troubling part of the controversy is that the poor who need services the most tend to have them taken away and the rich seem to know how to get them.

What to do when a government does not fulfill its mission under God is not discussed in the New Testament except to note that, if necessary, Christians should be willing to suffer for their faith. However, by using the two criteria mentioned above, we can judge a lot of what an individual government does to see whether it is operating within its divine mandate. For one, a government that destroys its own citizens, as the Soviet Union and Argentina have done in years past and as the governments of Ethiopia, El Salvador, Chile, and Guatemala appear to be doing currently, is not following the divine mandate.

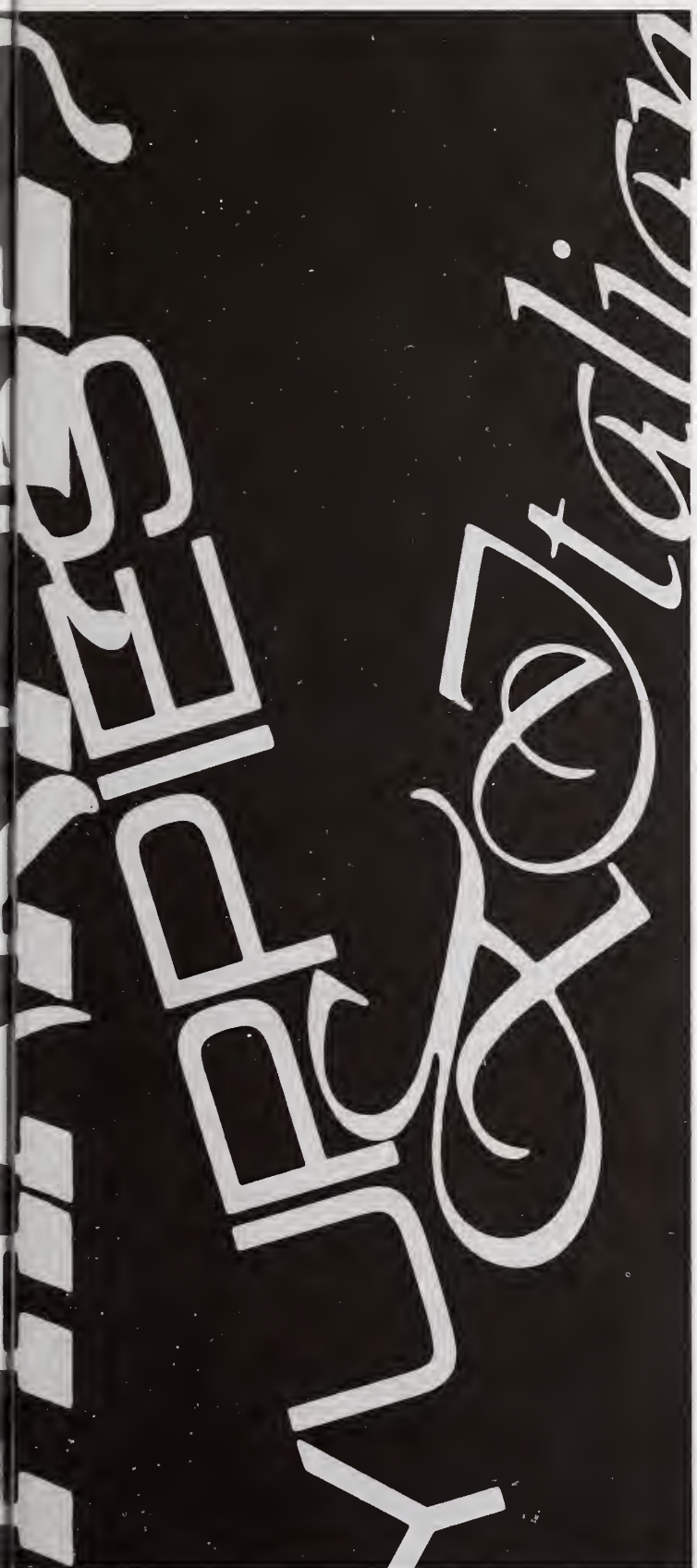
And what of a government that meddles in the business of other countries? Is this not also out of order? Christians of Central and South America agree that this is so and appeal regularly to us to try to stop the U.S. from meddling in their countries.

I believe it is the principle of government which Paul considered instituted of God and not an individual government or specific functionary. Thus, we should not assume that God has installed an individual prime minister or president.

Applying the criteria of **order** and **reasonable services** to individual governments can help us to ascertain the extent to which they merit cooperation. By this standard, most governments are, like Belshazzar, "weighed in the balances and found wanting" (Dan. 5:27). Yet, according to 1 Peter 2, we may put up with their persecution as long as it is directed against us. The issue of urgency among Mennonites today is how to perform our responsibility when our government persecutes others.—*Daniel Hertzler*

GOSPEL HERALD

April 16, 1985



Pharisees, Yuppies, and Italians

by Victor Stoltzfus

What is the basis of your self-respect? In religious language, what is your theology of justification? The Pharisees, Yuppies, and Italians have classic answers.

First, the Pharisees. They were a sectarian Jewish group in Jesus' time. There is much to admire in their religious fervor. They wanted a faith and practice broad enough to cover all of life; hence, the detail of their religious rules and regulations. What is a burden that cannot be carried on the Sabbath? Answer: *food equal to a dried fig, milk enough for one swallow, ink enough to write two letters of the alphabet, etc.* There are 800 pages of rules and over 60 books of commentary.

They were realists about social structure. They knew that *people need specifics.* Even today when laws are passed in Washington which protect clean water or equal access to public buildings for the handicapped or equality for women in college sports programs, there are pages and pages of government regulations. Good intentions do not spontaneously translate themselves into guides for human action.

Why then such tension between Christianity and Pharisaism? In the conflict between Jesus and the Pharisees that we read about in the New Testament, we learn that the network of rules and interpretations over time hardened into a human source of righteousness. It was law-righteousness; a means for self-justification. And it created barriers between the elite religious professionals and the common people. The word "Pharisee" literally means "separated ones."

Jesus scandalized the Pharisees by eating and rubbing shoulders with ritually unclean people and ignoring Sabbath rules. Jesus was not a separated one. We see him at weddings and banquets—often with the common people, even despised tax collectors and ladies of the evening.

The principle is broader than Pharisaism. It is tempting today for religious folk to get so attached to particular religious customs that they become more important than God Almighty. Legalism or fossilized theology has an improper power over us when it be-

comes the arbiter of conscience and self-respect; our means of self-justification.

Paul Friesen's artistic representation of a Pharisee in Kansas hedgewood has no ears, a critical sidewise glance, a long nose in other's affairs, and a narrow mind.

And then the Yuppies. This is short for "young urban professional," roughly 25 to 45 years of age. Yuppies is a fad word now with the cartoonist Doonesburg, *Newsweek* magazine, and political analyists. We know that such a large group cannot be neatly stereotyped and categorized. And the descriptions are not all negative. I for one admire young people who have large dreams and personal ambition. The preppies and yuppies have more self-discipline than the yippies and hippies. They know about nutrition and jogging.

We delight in ... playing the easiest game in the world—identifying the imperfections of Christians—and avoiding the harder work of our own personal relation to the living God.

Of course within any subculture there is a tendency toward extremes. Marissa Piesman and Marilee Hartley have a lot of fun with the extremes in their satirical book, *The Yuppie Handbook*. They suggest that the name of the game is *the best*—buying it, owning it, using it, eating it, wearing it, cooking it, driving it.

An income should be twice a Yuppie's age in thousands per year, they say. The first of the Ten Commandments is "Thou shalt have no other gods before thyself." And Yuppie sainthood is "when he or she is able to accomplish more things in a single day than is humanly possible." It does not seem to be a raw materialism but a love of style, of *justification by brand name.*

We are back again to what forms the core of our self-respect; our justification. The Pharisees worked out elaborate codes of religious behavior. The Yuppies are working out elaborate codes of secular consuming styles. Both take a lot of energy. Both are formulas for self-justification. Both are human cultural creations which affect human dreams and work and either enhance or diminish our basic self-respect.

And last of all we come to the Italians. They are a recognized cultural subgroup in the U.S. Last year was a wonderful year for Italian-Americans, our neighbors whose names end with vowels. Whatever your politics, it was easy to admire the feisty Geraldine Ferrarro, the eloquent Governor Mario Cuomo of New York, and the industrialist and best-selling author Lee Iacocca.

But before modern Italy, there was ancient Rome. It is famous for more than the Tiber River. The apostle Paul wrote a letter to a Christian congregation in that city which has a third approach to justification.

"But now a righteousness from God, apart from law, has been made known.... This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus." (Rom. 3:21-24, NIV).

A gracious God. Christian believers have moved from religious or secular self-justification to the free, generous gift of justification by a gracious God. One commentator writes, "The grace of God not only saves us but also shows us our need for salvation and puts into our hearts the desire for salvation."

And yet many have heard these words—the heart of the gospel—and feel no tug of grace, no penitence, and no healing. From what we know of the biography of Christian experience, we should be aware that grace as a gift can only come to people so emptied, so humble, and so openhanded that they are ready to receive a gift.

The great power of religious or secular self-justification is to make us so full of ourselves and so tied to our own justification that there is no room in our lives to receive the grace of God. Biblical thought not only sees sin as a barrier. In Romans, Paul includes that in the early chapters in his seamy survey of evil. But he writes more about the barrier that we put up between ourselves and a gracious God, that is, our do-it-yourself righteousness. Paul didn't fail at self-righteousness or law-righteousness as defined by the Pharisees. He tells us elsewhere that he was superior at it.

Deadly trap. The Damascus road vision of the resurrected Jesus didn't rescue Paul from decadent sexuality or overindulgence in the Mediterranean grape. It rescued Paul from the deadly trap of self-justification—of justification through a system of deified legalities.

Martin Luther writes of the book of Romans, "The sum total of this epistle is to destroy, root out, and bring to naught all carnal righteousness. We must learn a righteousness which is completely from without and foreign to us. And therefore one's own personal righteousness must first be rooted out."

This is unnatural to the proud human spirit. I can

Victor Stoltzfus, Goshen, Ind., is president of Goshen College. This was a chapel address in January.

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imagine someone who has never heard of football before being told to be a quarterback. "Go out there and stand behind that line of big guys and the center will hike the ball back to you," the person is told. "After you *receive* the ball you will be in a position to run, pass, or punt."

The player replies, "I don't want to stand behind the line. I don't want to *receive* the football. I have my own ball and I want to be right up there in line with those other guys." The coach patiently tries to explain again. "*First you receive*, that's football reality. That's in the game itself." But the proud player refuses and walks off.

We are not prepared for a God who takes the initiative. We would like to be a choosing people; not a chosen people. *We* want to sift through the world's religious smorgasbord or an array of secular causes. Like Rolf in *The Sound of Music* we want the thrill of a heroic cause that is a quick, prepackaged identity.

We delight in being hypocrisy sniffers; playing the easiest game in the world—identifying the imperfections of Christians—and avoiding the harder work of our own personal relation to the living God. But the biblical sense is that God is the "hound of heaven," pursuing us and wearing away at our self-righteousness, often frustrated because our hands are too full to accept a gift—a gracious gift that would allow us to drop a heavy burden and the pretense of self-righteousness.

The very beginning. Perhaps we have been so much in a hurry to talk about the advanced matters of Christian faith, morality, and right doctrine that we neglect the very beginning. Jesus began the Sermon on the Mount with "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

We don't begin the Christian way by learning anything. We start humbly and simply by dropping what is already in our hands and by emptying ourselves so that we can receive a gift. If we haven't started there, we haven't started.

We begin with grace and live in grace. Anne Morrow Lindberg writes in *Gift from the Sea*, "Most people are aware of various periods in their lives when they seem to be 'in grace' and other periods when they feel 'out of grace.' In the first happy condition, one seems to carry all one's tasks lightly, as if borne along on a great tide; and in the opposite state one can hardly tie a shoestring." First we empty ourselves and try to relax our grip on the many forms of self-justification and self-righteousness and then we reach out and grasp the gift of a gracious God—*a generosity of God which we cannot earn or achieve but which we can only take and receive.*

HEAR, HEAR!

What do you think I said?

Once upon a time God paid a visit to inspect the activities at Babel. He saw a building project which would make U.S. city planning look like child's play. These men had decided to make a name for themselves and build a tower to heaven. They had a motivation and unity among them which, although it was misdirected, we know little about today. God's evaluation of their project was "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do."

God's shocking analysis reveals the potential man had then. Apparently men had power, as a result of their unity and common speech, to accomplish things far beyond our comprehension. Although man had nearly been wiped out by the flood, he still used his God-given abilities to serve himself and idols rather than God. God had promised never to flood his people out again, so he used a different approach. his awful sentence affects you today. Hear his words: "Let us ... confound their language, that they may not understand one another's speech."

The sentence was executed. Did they use different words the next morning? Probably, but "confounding their language" cuts much, much deeper than merely using different words. With their abilities (and ours today), it would have been a small matter for them to learn new vocabularies and grammar rules. They could no longer *understand one another.* Their ability to understand each other's thoughts, ideas, and motives was gone. They could not get along. They scattered. And today they're still scattering.

We still see people scattering today. They cannot see eye to eye. Families scatter. Spouses scatter. Young people scatter. Churches scatter. Nationalities scatter. And they are lonely, disjointed, and unfulfilled "because nobody understands me," or "everybody has it in for me."

How often have you heard, "We're really very much alike." And yet, "I don't see how he can think the way he does" or "How can she feel like that?" Today you and I are living under that curse. Our language is confounded. Unity does not just happen. The "natural" thing is for us to misunderstand one another, to think other people's thoughts and ideas are strange, and to want others to "see things" the way we do.

As Christians we're quick to recognize the curse on the ground and our flesh and accept the need to toil and die. But are we also willing to recognize that our language is confounded? That God's thoughts and ways are not ours? That we *cannot* "see things the same way"? That many things simply cannot be expressed, and even if they were, others would not understand them?

Along with his act of confounding, God also provided a solution to our curse. If we turn to him and speak his language, we can understand those who do the same. This is a daily task, and not until Christ's return will we "know as we are known." But as we work at living in God's image and confess our limited ability to understand and be understood, God will bless our efforts with a portion of the unity and fellowship which heaven is made of. We will be able to speak so that other people can understand us even though they grew with an entirely different way of thinking. Only God has the ability to limit the effects of the language curse enough so we can speak to and understand spouses, children, teachers, friends, enemies, lawyers, politicians, barbarians, neighbors, and ourselves.

Yes, we must *learn* to think and speak. We English teachers have quite a job assigned to us. As we labor with confounded speech, God will allow us to be successful only insofar as we follow his principles. Pray for us.

—**Jonas Sauder,** *Lancaster, Pa.*

P.S. I'm not sure that what you think I said is what I meant, or that what you think I meant is what I said, but I hope you understand that what you think you read is not always what the writer said nor what he meant; he might have meant something he could not say and your interpretation of what he said may be different from what he meant or said. No wonder we need God's help to speak!

Some people aren't what they think they are

by Willard M. Swartley

Editor's note: This is the last in a series of articles coinciding with the April 13 inter-Mennonite symposium on disabilities.

I grew up as the youngest in a family of eight children. Clifford, my elder brother by five years, played a special role and function in our home. Although his mind did not work as fast, his person and patterns of response contributed a valued dimension to our family life.

I remember Clifford most clearly in the helper role. Whether walking the three-fourths mile to school in the snow, loading sheaves of wheat for the threshing machine, or cleaning out the cow ditches, Clifford was usually there as a part of my growing-up experiences.

In the years before our brother Kenneth's death through a farm-tractor accident, the three of us often worked together, with Kenneth, four years my elder, usually giving the directions and keeping us at the task. As the youngest, my disposition was to be playful, but with spurts of hard work. Clifford's was to be never-too-serious and somewhat entertaining. He would move more slowly and often remind us that "what we don't get done today, we can do tomorrow."

Except for the time when all three of us rode down a half-mile hill on one bicycle to chase the cows out of our neighbor's cornfield—but were impeded in our task by a bicycle flip which gave Clifford a broken shoulder blade and me a broken arm—we generally finished our work with a modicum of efficiency. Even that day Kenneth and I went on to chase the cows home while a neighbor took Clifford and the bicycle directly to the house.

Clifford can tell of disappointments in his life when his school performance didn't measure up to his parents' wishes, when all of us as brothers and sisters didn't support him as positively as we might have, and one day when the car didn't go right when he tried to drive. There was also the terrible bicycle accident which put Clifford in critical condition for 13 weeks at the Abington Hospital, leaving scars and a slight limp that has stayed with him for life.

But, despite these experiences which functioned as tests in his life and the life of the family as well, the important virtues of charity and proper self-esteem were promoted within the family by his special way of being. Clifford was not given to pretense, and he would often comment on what he considered pretense in others. If someone in the church or home seemed to him to be too high-minded, he would comment, "Yeah, well, some people aren't what they think they are." At other times he would quote God's word to Samuel about man looking on the outward appearance, but the Lord looking on the heart.

Influenced perhaps by a positive family trait of both his parents, Clifford was very considerate and kind to others. I remember him often talking about some person or another who had had some mishap or financial hardship and wondering whether anyone would think it out of place if he were to give them some money, or help them in some other way. In fact, this concern to help others and to empathize with them in their hurts and sorrows stands out as one of my keenest memories.

Although his mind did not work as fast, my brother's person and patterns of response contributed a valued dimension to our family life.

Though Clifford could and did often complain, I do not think he was capable of not being compassionate. For hour after hour, even day after day, he would continue to comment about someone who had special need, most often in the vein of whether there isn't something that can be done to help. As I reflect upon this theologically, I am moved again by the truth of Paul's proclamation that the strength of the gospel flows out of our weakness.

Crises and challenge. Dad Swartley's sudden death by heart attack in early 1967 introduced a new crisis into Clifford's life. By that time all the brothers and sisters except Clifford had left home and Mother's health was also not very good. Clifford was with Dad helping to manure the garden when Dad suddenly fell over, without sound, and lay there face down. Clifford had the good sense to run to the house for help and was the first one to feel the hurt and grief of such a sudden death.

In the following days, a key question with which the family struggled was whether Mother and Clifford could manage life together by themselves. For several years this continued in a fairly satisfactory way until Mother took quite ill and new major decisions faced the family.

It seemed clear that Mother should go to Eastern Mennonite Home, and the question arose as to what was best for Clifford. Should he live with his brothers and sisters

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Clifford Swartley: on the job at Longacre's Poultry.

over the next number of years, rotating from home to home? Should he live with some local church family, responding to some offers that had arisen?

After considerable deliberation, we explored a new organization in Franconia Conference, known as Indian Creek Haven. This organization was set up for people who needed special help, but could also be taught to hold routine jobs, care for their own housing needs, and eventually make a satisfactory life for themselves in society. The decision of the family to give Indian Creek a try was confirmed in all respects; it turned out to be a great blessing.

Mother settled comfortably into the retirement home, met many old friends, and enjoyed the last years of her life there. Clifford soon began talking about his new friends at Indian Creek Haven and spoke most respectfully and appreciatively about the supervisors and leaders in the program, and sometimes reported enthusiastically about his new jobs which were good training for more responsible jobs to follow.

After several months of rather menial work (assembling parts of toys and doing other simple handwork—which involved daily transport to an industry some 20 miles away), Indian Creek was able to get a manual routine job for Clifford at Longacre's Poultry. Then, after a year or so of training for self-reliant residence living, Indian Creek Haven helped Clifford secure an apartment and begin living on his own. This arrangement has proven satisfactory over the last 10 years.

Freed from limitations. All of us who grew up with Clifford are grateful for the way in which his moving out from the family context into a new setting has freed Clifford from the limitations that we had out of habit and somewhat arbitrarily imposed upon him. Most of us would not have guessed that Clifford could manage living by himself and keep a rather well-paying job over these eight years.

There are indeed many local church people who assist him in various ways, providing transportation to church and welcoming him into a local church body. Groveland Mennonite Church in earlier years and now the Spring Mount congregation have done very well in providing Clifford with a church family. Like others of us in the family, in the 1950s Clifford left Doylestown Mennonite, the home church, to become involved in a younger mission-type church. In the life of the local congregation, Clifford enjoys ushering. He knows from experience how important it is to feel welcome, and he enjoys making other people feel welcome, wanted, and loved.

There are also those moments of anxiety and humor, as when one Saturday morning Clifford called me long distance and with a good deal of emotion told of his developing friendship with a young woman, and finally said, "I have to get married." When I pressed for more information, I learned that his girl friend—who had also "graduated" from the Indian Creek training program—had gone with him shopping, picked out a wedding dress, bought it, and put him into the present "stew" of feeling that he now had to marry her.

Clifford has often had important friendships with women and continues to do so until now. Whether through writing letters, phone conversations, or going to church together, these friendships have been very important to him and helped to create a social world which all of us in one way or another need for a meaningful life in this world.

Clifford's ability and opportunities to travel came also as a grateful surprise. With Irene Bishop as tour leader, Clifford went with a group first on a European tour and then later to Puerto Rico. For summer vacations he often travels by train to visit us in Indiana or his sister Dorothy and family in Vermont.

I write this article as a tribute to Clifford and to the people and agencies of our church such as Irene Bishop and Indian Creek Haven. His way of being and their servant response remind us all of the profound truth, "Yeah, well, some people aren't what they think they are."

The Lord willing

by Patricia Lehman McFarlane

"We'll see you next weekend, the Lord willing," my uncle said as he climbed into his Dodge. I have heard this expression numerous times throughout my years but had always considered it an unnecessary piety. Surely nothing can happen unless it is God's will; this I knew.

Nevertheless, I cringed in embarrassment before the verbal statement itself. One could think the phrase, I rationalized, but to actually say it to someone seemed presumptuously pious. *That* I didn't want to be! So I never said the words aloud. Never, that is, until an event occurred which shook the foundations of my being—literally.

It was Easter Sunday evening, April 22, 8:36 p.m. We sat in the living room listening to Dr. Bruce Dunn on the local Christian radio station. I had just pulled out my calendar diary to jot down the events of the day. Crack! We jumped in our seats and intuitively I reached for the baby as the house began to shake. My heart jerked for a moment before settling back to its steady beating just as the house settled safely again into quietness. "An earthquake!" we declared as my husband and I stared at each other in disbelief.

I never said the words aloud. Never, that is, until an event occurred which shook the foundations of my being—literally.

It was 4.1 on the Richter scale, we learned some hours later. "I was in the basement when it happened," my doctor told me. "It's something to see the foundation of your house shaking."

"I was in bed reading about the shake-up in Central America," Cousin Glenn reported wryly.

"At first I thought it was my washing machine 'walking,' " laughed a girlfriend. Everyone had his own story to tell of the Earthquake of '84.

New dimension of fear. Many experienced a new dimension of fear, different from the terror which struck Lancaster County during the Three Mile Island crisis. Then we could pack our suitcases and at least attempt a getaway. Here was a disaster that struck wildly in the darkness, a monster that might attack in a moment. For the newspaper claimed that several quakes close together are not an uncommon occurrence. Indeed a minor quake unfelt by many had struck 36 hours earlier.

If we wanted to stay living in Lancaster, we couldn't get away from the potential of a subsequent quake. I could not buy a ticket to save our house from the earthquake. A friend aptly reminded us that "acts of God" are not normally covered in a homeowner's insurance policy.

A crack was reported to have appeared in the home of a family in School Lane Hills, the most exclusive area of Lancaster. The quake had forced rich and poor to the same level; we all faced the dilemma of uncertainty which followed this larger-than-minor quake. I had to deal with my fear and uncertainty head on. If a larger quake followed, I could not escape.

Stark truth. Only then did I realize the stark truth of the statement, "the Lord willing." The thought that a quake might interrupt our lives at any moment jarred me at untoward moments. Suppose Teddy is in his crib and I'm downstairs cleaning? What if Jennifer is at nursery school when the *big* one hits? The newspaper did declare that structural damage could occur if the quake hit 5.0 on the Richter scale.

And so gradually the post-quake days crawled by. (Maybe if we get through today without a quake, there won't be another!) I came to understand fully that all events were in God's hands. That none of us would be hurt, the Lord willing. That our house would not tumble down, the Lord willing.

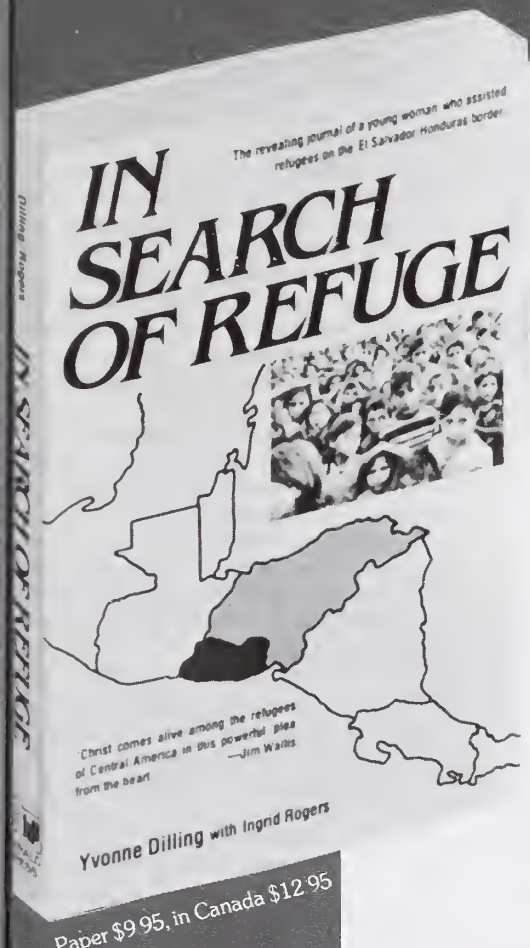
Slowly came the assurance that no matter what might happen to us, we were held in the hollow of God's hand. And no earthquake could dislodge us from his care. Only then could I commit Jenny, Teddy, my husband, Arthur, my parents, and all I loved to God's divine protection.

Nor do I scorn any longer those who would gladly voice their plans, the Lord willing. For five days after the quake, I willingly testify aloud. "We leave for Virginia tomorrow at noon, the Lord willing."

Patricia Lehman McFarlane, Lancaster, Pa., is a teacher and freelance writer.

Herald Press:
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1985 Christopher Award Winner



In Search of Refuge

by Yvonne Dilling
with Ingrid Rogers

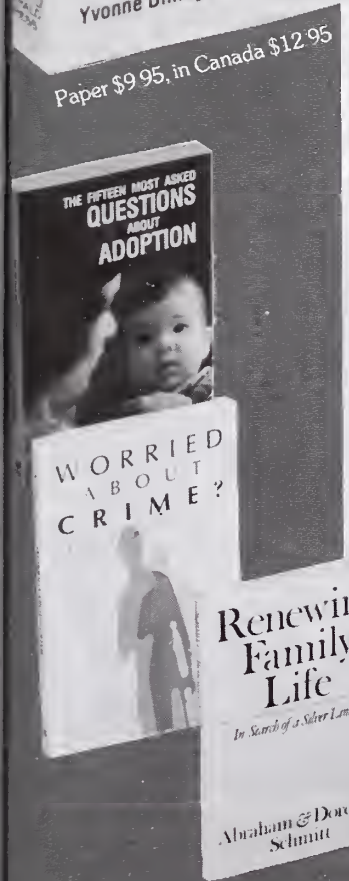
"This book is about the Salvadoran people, their hopes and fears, their past and present. The refugees are usually the poorest sector of society. . . . To feed, clothe, and shelter these people is not enough. Protecting the refugees from violence becomes a major concern."

—Marie K. Wiens,
Mennonite Weekly Review

The Christophers selected **In Search of Refuge** as one of four top books of the year. The purpose of the Christopher organization is to "encourage each individual to change the world we live in for the better." Their motto, based on the Judeo-Christian concept of service to God and all humanity, is: "Better to light one candle than to curse the darkness."

"Yvonne's deep compassion for the refugees pervades the book . . . (she) has done more than simply identify with suffering people. She is helping lead the way toward a new North American church, one that begins to see the world through the eyes of the poor—which is to say, through the eyes of God."

—Jim Wallis,
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CHURCH NEWS



With nearly 17,000 members, Lancaster is the Mennonite Church's largest conference.

Some 1,500 attend Lancaster Conference annual meeting and missions rally

"The 'old order' has insiders excluding outsiders," said Steven Dintaman of Eastern Mennonite College and Seminary to the 1,500 people gathered at the annual meeting of Lancaster Conference, Mar. 22-24. "The 'new order' in Christ is a new structure of relationships, a new vision of what gives life: be weak to be strong; die to live."

Dintaman, who is currently the conference's "scholar in residence," gave three Bible studies on the theme of the event, "Behold, I Am Making All Things New."

The annual meeting, held on the campus of Lancaster (Pa.) Mennonite High School, proved to be itself an example of the theme. There was plenty of the new:

- For the first time in a number of years all of the speakers were chosen from the Mennonite Church.
- One speaker was a woman.
- There was an orientation for the 385 delegates from 125 congregations.
- A string quartet accompanied a Bach chorale, "Jesus, Joy of Man's Desiring," in recognition of the 300th anniversary of the composer's birth.
- And, on a lighter note, the annual meeting's logo, a computer scan of the cross, was mistaken by some delegates for missiles dropping from a B-52 onto an aircraft carrier.

Some of the speakers and reports, following on the heels of the churchwide Conversations of Faith II and attuned to the two current denominational goals of peace and evangelism, attempted to integrate the two. For example, the Evangelism and the Peace and Social Concerns commissions of the Board of Congregational Resources copresented their reports.

Dintaman, who noted that peace and evangelism are often falsely dichotomized as "social gospel" versus "spiritual gospel," attempted an integration with an analogy. "If I ask a builder," he said, "to build me a house and he asks if I want the one with a roof or the one with the walls, I'd want a new carpenter."

Besides Dintaman's Bible studies, the annual meeting consisted of the usual elections, seminars, displays, and reporting by the conference's boards of Brotherhood Ministries, Congregational Resources, Education, and Missions.

The missions report took the form of a missions rally on the final day of the annual meeting.

The various departments of the conference's Eastern Mennonite Board of Missions gave projects for 1985. They included the planting of 10 new churches this year in the Eastern U.S., a new mission thrust among the Kekchi Indians of Guatemala, and an attempt to make the Youth Evangelism Service (YES) teams more international by including people from Central America this year.

Seven persons gave testimonies and thanked the Lord for the changes that mission service has brought to their lives. Among them was Voluntary Service worker Margie Mejia, who told how the drugs, the prostitution, the crime—a part of everyday life in Philadelphia—have drawn her closer to the kind of compassion Jesus speaks of in the Gospels.

The featured speaker of the rally, John Drescher of Eastern Mennonite Seminary, said the gospel is the power of God for salvation to *everyone* who believes. He pointed out that the Roman Empire, with all its administrative and military might, was no match for the gospel—which shook the empire and produced believers even in the emperor's household.

A youth rally included the surprise descent of 146 balloons, skits, audiovisuals, clown routines, and pantomimes.

June Alliman Yoder of Associated Mennonite Biblical Seminaries presented a challenge to "not let your life dribble away." Referring to Jesus' call of the fishermen and God's renaming of Jacob, she said, "Jesus was one of the great namers and he still is. Jesus looks into the eyes of each of us and names us. Jesus sees us, names us, and calls us"—to new life.

The annual meeting was preceded on Mar. 21 by the annual Conference Assembly, which is made up of all the ordained and licensed people.

With a few changes from the floor, the assembly adopted the statements "The New Testament Basis for Peace" and "The Call for Modesty." In an annual tradition, people who were ordained or licensed since the last assembly were recognized, with Moderator Noah Hershey admonishing them to be "men of the Book."

In its report to the assembly, the conference's Leadership Council said it is seeking wisdom for such issues as women in ministry, ministerial retirement, recognition of the inactive minister's credentials, and the council's role in helping congregations screen nominees for ordination.

—Lancaster Conference News



Tsagaynesh Iwantu (left) of Ethiopia and Ruth Horst of Reading, Pa., at Lancaster Conference meetings.

Communion, candlelight mark annual meeting of Lancaster WMSC

A communion service highlighted the 12th annual Women's Missionary and Service Commission meeting of Lancaster Conference on Mar. 20 at East Petersburg (Pa.) Mennonite Church. WMSC president Miriam Book, commenting on the unprecedented communion service led by laywomen, said, "We wanted to broaden our experience of worship and bind ourselves together."

Celebrated at the end of the day's activities, the communion service followed two addresses by Ruth Brunk Stoltzfus, a longtime Mennonite lay leader from Harrisonburg, Va.

"Vibrant living comes when we love God first of all," Stoltzfus said. Stressing the need to keep working at a "love life" with the Lord, she noted the tension between dying to self and yet having a healthy sense of self. "Those who love God wholly and themselves properly know they are not in this world to live for themselves," she said.

Stoltzfus called on the 400 women in attendance to practice forgiving, sacrificial love in the community of faith. She encouraged them to take the time to bear each other's burdens, to confront in love, and to forgive. "We should," she concluded, "love sacrificially those who have lost their way."

Stoltzfus gave the prayer of thanks for the communion emblems which were then served one sister to another.

The previous evening, about 200 business and professional women met around tables spread with fruit, cheese, and tea and lit by candlelight at First Deaf Mennonite Church of Lancaster.

"Tonight we are making history," said Miriam Book. "At the end of 1985, we will elect officers and become a regular department like Homebuilders under the WMSC structure."

For the evening group Stoltzfus addressed the topic, "Being God's Woman in Today's World: Family, Church, Business," drawing from her experiences in these areas and claiming that the key to happiness lies in hearing the Word and doing it.



Organizers (left to right) Harvey Chupp, Elsie Miller, Tim Lichti, Milo Shantz, and Paul Miller discuss floor plans for the new information center.

Mennonite-Anabaptist information center to be established in northern Indiana

A significant step in the establishment of a Mennonite-Amish information center for tourists in northern Indiana was taken in a series of meetings, Mar. 11-12, in Shipshewana—proposed cite of the center.

Jan Gleysteen of Scottdale, Pa., and Milo Shantz of St. Jacobs, Ont., met with a board of directors that has organized for the creation of such a center. Gleysteen and Shantz were responsible for the creation of The Meeting Place in St. Jacobs, which has been identified as a positive model of the type of center desired in the Shipshewana community.

Why Shipshewana? Estimates of the flow of tourists through this small town are over 500,000 a year. The Amish and Conservative Mennonite population, one of the Midwest's largest flea markets, and several auctions are the main attractions. Shipshewana is the center of the third largest Mennonite-Amish settlement in North America—after Holmes County, Ohio, and Lancaster County, Pa.

The flow of tourists has prompted local Mennonites to envision the opportunity for witness.

The board of directors for the proposed information center is chaired by Tim Lichti, pastor of Marion Mennonite Church, and consists of persons from the Mennonite, Beachy-Amish, Conservative Mennonite, and General Conference Mennonite churches.

The project began nearly 10 years ago when Harvey Chupp, then pastor of Shore Mennonite Church, began to give historical lectures and slide shows about the local Amish lifestyle. The project grew to include Mennonite-Amish information booths at the Shipshewana flea market, Mennonite relief sale, and county fairs.

Lichti said a major emphasis will be a challenge to tourists and Mennonites alike to consider the biblical meaning of the confession "Jesus is Lord." He added, "We do not intend to place a tradition as central, but to use a tradition to help communicate some basic information and issue a call to be the people of God."

Amish bishops have been kept informed and have been supportive of such a project though they have declined to sit on the board.

Eastern Board to start church in New York City for Garifuna immigrants

Lancaster Conference's Eastern Mennonite Board of Missions has appointed Stephen and Evelyn Garcia of Los Angeles to plant a church among Garifuna immigrants in New York City.

Found in Belize and Honduras, the Garifuna are descendants of African slaves who intermarried with Carib Indians and developed their own language and culture. Sizable Garifuna populations are now found in Los Angeles, Chicago, and New York.

In 1980 Eastern Board sent Steve and Rose Shank and later Duane and Nancy Leatherman to plant churches among the Garifuna in Belize. Eastern Board is not aware of any Garifuna church in New York.

Garcias are Garifuna themselves and have lived in the U.S. for five years. They are members of Family Mennonite Church in Los Angeles.

Garcias envision a Garifuna church in New York which will also minister to West Indian and American blacks. They will move to New York this summer and be supported full time by Eastern Board for one year.

READERS SAY

Earl Martin, Ephrata, Pa.

Thank you, Michael King, for your moving reflection on the cross, Jesus as slave, and age 30 (Mar. 19). The journey you point to is indeed difficult. It certainly is for many of our friends in villages of Vietnam and the Philippines. And, in a haunting spiritual way, I believe it is no less so for us in North America.

This invitation to the cross—how out of sync with the prevailing message of the day when we hear the themes of success and national greatness. And yet amazingly in this hard journey you hint there may spring a joy which reaches deeper than pleasure.

As I read your reflection, I discovered the water of your Maine seascape also ran down my face. I too felt the rock underneath it all.

Steven G. Gehman, Souderton, Pa.

As one attending Conversations on Faith II, "The Church's Relationship to the Political Order," I would like to add my impressions to the careful reporting by Steve Shenk (Mar. 19). What I saw at Laurelville was more of a power struggle than a conversation. This was the first time I have ever attended a meeting of this nature and I am sure that fact has influenced my observations. Persons with more experience at past meetings probably were able to see accomplishments that I have overlooked.

Nevertheless, I believe this conference gave evidence that we should be profoundly disturbed at our unwillingness to listen and enter into honest dialogue on controversial issues. I am. I could be specific in naming instances which I believe were sins against the body of Christ but this is hardly the place to do so. Our tradition upholds the ideal of a body of adult believers which discerns together the Word of God for our corporate and individual lives. In my view, Conversations II was definitely *not* an example of the church gathered to seek together the guidance of the Holy Spirit on difficult issues.

I think several actions would be appropriate. Of top priority should be a call and a formal opportunity for repentance on the part of those who participated in these meetings. Perhaps the next Conversation on Faith should have repentance as its agenda rather than a discussion of biblical interpretation or salvation. I see very little hope for improvement without genuine repentance issuing in a turning from the lust for power.

Second, I think the structure of the Conversations needs to be revised. As I reflected on the meetings with a friend, he suggested an alternative format which merits consideration. The model used in conflict mediation could be useful in this context. When a husband and wife cannot discuss their conflicts constructively on their own a counselor is needed to mediate. For these Conversations a mediator could be chosen who would first of all meet separately with persons or groups representing both sides of the issue. Having achieved an understanding of the various viewpoints present in the church, a meeting could be called with all interested persons in which the mediating party would present the varying points of view. Before the debate is opened the listeners would interact with the mediator to clarify the perspectives. Then perhaps those who disagree could face each other with real understanding. This format would offer greater possibility for honest listening to opposing viewpoints than what took place at Conversations II. I believe careful listening was the crucial element lacking at these meetings.

Lillian Grasse, Chalfont, Pa.

I was so happy to read "Salvation by the Blood," by Mari A. Glick (Hear, Hear! Mar. 19). It truly troubles me when I hear and read of people who really believe we are saved by works such as baptism, communion, church attendance, especially when it is only faith in Jesus Christ who died on the cross and shed his blood to save us, that he arose and lives and is up on the right hand of the Father interceding for us, though when we are born again works will follow (1 Cor. 15, Eph. 1:7, Heb. 9:22, and Matt. 26:28). So we must come to the cross, and the shed blood of Jesus Christ, and when we really believe this, works will follow and know at the end there is only heaven or hell (Luke 16:19-31).

I need to commend this sister for her article, and that it will be a challenge to many to study the Word more diligently, and for a closer walk to God, a witness to the world that Jesus is our Savior. I thank you.

Samuel B. Weaver, Mifflinburg, Pa.

I thought "A Star Is Burned" (Mar. 12) was a very good article for church leaders to read and for all of us.

I think Mari A. Glick is saying that salvation is through the blood of Christ, and not just by his example (Hear, Hear! Mar. 19). He gave us an example to follow in his steps. It meant suffering on the cross to make atonement for us. "If ye love me, keep my commandments" (John 14:15). "Ye are my friends, if ye do whatsoever I command you" (John 15:14). I'm old-fashioned enough to believe that we need the blood of Christ to make atonement for our sins. That's why Jesus went to the cross. I thought this was a very good article to read.

I appreciate living in this land of America, where we have freedom of religion, but maybe we might have a purer church, if we lived under a Nero, as the apostle did. He says we are to pray for all those in authority that we can live quiet and peaceable lives, in all godliness and honesty in this sinful world.

Herbert L. Steffy, Rocky Mount, N.C.

I am writing in response to the article "Learning the Rules of My Mennonite Family" (Mar. 12). I do not doubt the truth of what Mrs. Sangree experienced coming into the Mennonite Church. But I do not like the implication that this applies to all Mennonite congregations. I think there are congregations where persons of non-Mennonite heritage can feel at home.

I have spent the past seven years helping to plant the Mennonite Church in Rocky Mount, N.C. For us, clothing and jewelry are not an issue. Fellowship meals usually include Thailand-style fried rice (albeit minus most of the hot pepper), plus a variety of foods like pork barbecue (eastern North Carolina's specialty), southern-style iced tea, Kentucky fried chicken, and even store-bought cakes. We eat whatever persons bring and have learned to enjoy many foods from cultural backgrounds other than our own.

We are not perfect and we have many things to learn. But we are a Mennonite church. We are a part of the larger Mennonite family. Fortunately, to become part of our congregation, you do not have to learn the rules Mrs. Sangree apparently had to learn. You only need to know Christ and be interested in knowing him better and serving him more faithfully.

Mrs. W. Lavern Miller, Nampa, Idaho.

I am deeply troubled by our Media Ministries' support for "Letters for Peace" (Mennoscope, Mar. 12) to Soviet people. The people already want and pray for peace but are helpless to sway the tiny minority who controls their country. One of the requests of an organization whose mission is to encourage and help the Christians and to bring the true gospel to the rest of the people tells us *not* to send such letters. It can bring harrassment and persecution to those receiving them. How can we add to their already trying and difficult situation?

How much better if all our concern, energies, time, and thought be poured

into prayers and intercession for our persecuted and suffering brothers and sisters in Christ that they be given God's grace and victory over the real enemy, Satan. Do we really believe that our effectual fervent prayers prevail? To *that* we are called, not to give priority to sociopolitical movements and programs.

Marilyn Yoder, Archbold, Ohio.

Thank you for printing the Mar. 5 articles about *Witness* by Merle Good and P. Gregory Springer.

Luke and I especially appreciate Merle Good's kind and thoughtful way of sharing his opinion. We learned from his insights, and are glad he chose *Gospel Herald* as his medium for sharing, rather than the public media.

Lowell/Helen Brubaker, Bradenton, Fla.

We read with interest the Mar. 5 articles by Merle Good and Gregory Springer relating to the portrayal of the Amish in the movie *Witness*. One fact was not addressed by either writer.

We are referring to the implications of the seminude scene when the Amish widow Lapp tried to seduce policeman Book. *He* resisted! Good "regrets that he [director Weir] did not avoid the R rating" and Springer says that the Amish are shown with "human weaknesses."

Even though the movie is a *story* and certainly *not typical* (Good) of Amish behavior, nevertheless, the secular media has presented the Christian as immoral, as they invariably do. We agree that the Amish were presented in a fairer than usual light in *Witness* but we must not overlook the seed that was planted in the viewer's mind—that the Christian is as immoral as his contemporaries.

B. Landers, Kitchener, Ont.

Phil King, Loren Johns, Kurt Horst, and their readers ("Women as Pastors: What Does the Bible Say?" Jan. 29) may wish to read *Women Leaders in the Ancient Synagogue* by Bernadette J. Brotten, Scholars Press, 1982, $20.00.

Eugene R. Witmer, Smoketown, Pa.

Peter J. Dyck sets a great example by including his personal witness relative to alcohol in his article "How Christian Is Your Driving?" (Jan. 15). His assertion that he does not drink—not even socially—is all the more significant when one realizes the high profile he has had in Europe over many years. Countless persons have held the mistaken belief that, particularly in Germany, drinking is a necessary ingredient to establishing friendships.

I can say with Dyck "that nobody is offended if I don't drink." My wife, Anne, and I have established many friendships with Europeans the past number of years, most of whom are not committed Christians. Our frame of reference in many instances has been The Friendship Force, a cultural exchange program to which we've given considerable time. Whether hosting or being hosted, the atmosphere is always relaxed and enjoyable with a variety of nonalcoholic beverages. I'll always remember the reply of one German friend who is a fairly heavy drinker in his own home (they hosted us first), when I casually mentioned our "alcohol-free" refrigerator after they arrived in our home. He looked at me with surprise, and said, "Gene! We came to be with you, not to drink beer!" They stayed for three weeks, the next summer for three weeks, the following summer two weeks. The same experience can be repeated with many others.

Though our faith in Jesus Christ is shared with these friends, never would we give the slightest impression that not drinking alcohol is simply a "religious belief." Rather, we feel the challenge is to allow our freedom in not drinking to come through as part of the joy of Christian living.

Actually, I held off writing this response because I envisioned many leaders in the church writing to say, "I want to take my stand with Peter Dyck and declare myself as a nondrinker, as an encouragement to others." But alas! The response was not so overwhelming on this point. Perhaps you will find a unique way to encourage more "opinion makers" in the church to come forward in this type of witness.

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MENNOSCOPE



Miller

Former professor Samuel Miller, 67, died on Apr. 1 of cancer in Harrisonburg, Va. He taught Spanish at Eastern Mennonite College 1953-81. Before that, he and his wife, Ella May, were Mennonite Board of Missions workers for 11 years in Argentina. Ella May, who survives, was long-time speaker on MBM's *Heart to Heart* radio program.

Folk art will be part of the Ames 85 art exhibit. People who work in the traditional folk arts—producing quilts, braided rugs, Frakturs, etc.—but don't consider themselves artists are especially urged to enter the juried art exhibit at the biennial Mennonite Church convention, Aug. 9-14, at Iowa State University. Other categories are ceramics, fiber, graphics, glass, painting, photography, and sculpture. Initial responses have been received from 35 persons, with more hoped for before the May 15 deadline. All Mennonite artists, both professional and nonprofessional, are invited to participate. More information is available from Ames 85 Art Exhibit, Box 3003, Iowa City, IA 52240.

The first and only Mennonite congregation in New Orleans celebrated its first anniversary, Mar. 29-31, with a special speaker from Ireland: Mike Garde, a leader of Irish Mennonite Movement. Joy Christian Fellowship, which meets in the home of Pastor Mike Morrow, has 13 members. The congregation hopes to increase its membership to 40 by Palm Sunday 1986.

Mennonites began biweekly meetings in January in Baton Rouge, La.—a city with no Mennonite congregation. Most of the 13 adults and eight children who attended the first meeting are connected with the local Voluntary Service unit of Mennonite Central Committee or with Louisiana State University. The group meets every other Sunday night for a light supper and fellowship.

Tanzania Mennonite Church is reaching into new areas of evangelism, according to Harold Reed, an Eastern Mennonite Board of Missions administrator who visited the fast-growing 16,800-member church in January. With the help of Eastern Board, the Tanzanian church wants to respond to Tanzanian president Julius Nyerere's call for churches to provide leadership for government institutions. He says the church should provide leaders who have the moral and ethical principles that grow out of their faith.

"The church in Nigeria is growing, and we are taking more responsibility," said Nigerian churchman Musa Gotom during a recent visit to North America. "Although we don't have much, we try to do what we can to help others." Gotom is principal of Theological College of Northern Nigeria and chairman of Mennonite Central Committee's advisory board in Nigeria. He visited MCC offices in Akron, Pa., and Winnipeg, Man., in late March. Gotom noted that MCC's role in his country is shifting from providing teachers for church and government schools to working in agricultural extension.

SELFHELP Crafts' 7,000 volunteers sold an average of $485 worth of merchandise in 1984. About half of this amount—$242—goes back to third world producers of the merchandise. This $242 is the equivalent of three months' income for an average family in the Philippines or the total annual income for a family in India. The 102 SELFHELP Crafts stores in 20 states and five provinces are sponsored by Mennonite Central Committee.

"What is God's dream for you?" Katie Funk Wiebe asked Eastern Mennonite College students during Spring Spiritual Life Week, Mar. 18-22. "Little of significance happens without a vision," she said. Wiebe, a freelance writer and Tabor College English instructor from Hillsboro, Kans., spoke on the theme "Reclaiming Creativity for the Christian." She acknowledged that fear is usually the main obstacle to diligent pursuit of a vision, but noted that "moving in obedience to God is tremendously liberating." In her presentations, Wiebe drew from the New Testament and the Psalms and from her own experience as a woman in the Mennonite Brethren Church.

Goshen College professor Marlin Jeschke will be the featured speaker at a Saturday Seminar sponsored by The People's Place Associates of Intercourse, Pa., on Apr. 20. Jeschke, an author and teacher on Mennonite life and faith, will speak on "Three Tough Questions Mennonites Face." More information is available from The People's Place by calling 717-768-7171.

Mennonite Mutual Aid wellness director Ann Raber will lead wellness resource training programs in eastern Pennsylvania this spring. The dates and places are: Apr. 26-28, Camp Men-O-Lan; May 10-12, Charter Hall; and May 17-19, Camp Hebron. More information is available by calling MMA's toll-free number: 1-800-348-7468.

A "Life Celebration Run for the Developmentally Disabled" will be held on Apr. 27 in Lansdale, Pa. Sponsored by Mennonite Central Committee, the event will include a 10-kilometer race and a one-mile "fun run." Participants will compete in various age categories and a category for people in wheelchairs. The run will benefit MCC's Developmental Disability Services, which is working especially hard now to provide programs for the disabled in areas where there is little or no support for developmentally disabled persons and their families. The benefit run will begin at Christopher Dock Mennonite High School. More information is available from Tim Ehst at CDMHS, Forty-Foot Rd., Lansdale, PA 19446.

A special week of mission emphasis will be held at Carpenter Park Mennonite Church, Hollsopple, Pa., Apr. 23-28. The resource persons are Brazil missionaries Ken and Grace Schwartzentruber, Mennonite Board of Missions staff member Lawrence Greaser, and Mennonite Central Committee executive secretary Reg Toews.

The upcoming second annual Quartet Festival at Hesston College has been changed to a Praise Festival, reflecting a desire to include a wider variety of musical groups. Six groups have been scheduled so far for the Apr. 20 event. "I think there will be music here to appeal to all ages and tastes," said festival coordinator Ken Gingerich. More information is available by calling the Hesston College alumni office at 316-327-4221.

Firman Gingerich was ordained as pastor of Bonneyville Mennonite Church, Bristol, Ind., on Mar. 17. He was licensed in 1984. Conference Minister Willis Breckbill of Indiana-



Illinois event kicks off MCC relief sale season. *The Mar. 16 relief sale in Peoria, Ill., started a new year of benefit events for Mennonite Central Committee's relief and development work around the world. Here Jerry Sauder (right) and Dave Clark fry sausage for a pancake breakfast that served over 7,000 people in Peoria. The Illinois relief sale was followed by one in Iowa a week later. Those will be followed by 28 others this year in 16 states and five provinces. Last year the relief sales raised $2.9 million for MCC.*

Michigan Conference officiated, and Pastor Howard Keim of Kalona (Iowa) Mennonite Church preached.

Don Delagrange was installed as pastor of Central Mennonite Church in Fort Wayne, Ind., recently. He was ordained in 1976 to serve as the congregation's assistant pastor. He succeeds Wayne Goldsmith as pastor. Conference minister Willis Breckbill of Indiana-Michigan Conference officiated and preached the sermon.

Ray Hilton was licensed as pastor of Fairhaven Mennonite Church in Fort Wayne, Ind., recently. He is from Jamaica and is continuing his studies at Fort Wayne Bible College. Conference minister Willis Breckbill of Indiana-Michigan Conference officiated and preached the sermon.

Floyd Blosser, missionary in Italy, was ordained on Apr. 7, and he and his wife, Janet, were commissioned for another term of service in that country. The ordination was held at Weavers Mennonite Church, Harrisonburg, Va. Blossers returned on Apr. 11 to the Italian island of Sicily, where they hope to begin a new church near Palermo. The couple has served in Sicily under Virginia Mennonite Board of Missions since 1982. They were in North America for a four-month furlough.

Missionary comings/goings:

•*Genny Buckwalter* returned to Japan in late March after 10 months in North America. A longtime Mennonite Board of Missions worker, she is beginning a new assignment with Japan Mennonite Church in the city of Kushiro. Her address is Fujimi 2-1-41, Kushiro, Hokkaido 085, Japan.

•*John and Bonny Driver* arrived in Uruguay on Mar. 9 to begin a teaching ministry in Uruguay Mennonite Church under MBM. They completed a term in Spain in December. Their address is 3 de Febrero 4381, Montevideo, Uruguay.

•*Steve and Debbie Fath* returned to Bolivia on Mar. 19 after four months in North America. Appointed by MBM, they serve the emerging Bolivia Mennonite Church. Their address is Casilla 3086, Santa Cruz, Bolivia.

•*Bob and Fran Gerber* returned to North America on Mar. 29 for an extended leave of absence. They helped start a new leadership training program for Brazil Mennonite Church. They are MBM missionaries. Their address is MBM, Box 370, Elkhart, IN 46515.

•*Elizabeth Hostetter* returned to North America on Feb. 13 from Kenya following a four-month assignment with Eastern Mennonite Board of Missions as hostess at Mennonite Guesthouse in Nairobi. Her address is 1040 Chicago Ave., Harrisonburg, VA 22801.

•*Esther and Josiah Kawira* returned to Tanzania on Feb. 6 for a two-year extension of their initial one-year assignment with Eastern Board as medical workers. Their address is Shirati Hospital, Private Bag, Musoma, Tanzania.

•*Jerrold and Ann King-Grosh* went to Ethiopia on Apr. 12 to open an emergency relief feeding center in Shoa Province. They are Eastern Board appointees. Their address is Box 70367, Addis Ababa, Ethiopia.

•*Bruce and Mary Bradshaw* went to Somalia on Mar. 30 to teach at Teacher Training College in Mogadishu. They are Eastern Board appointees. Their address is c/o UNHCR, Box 2925, Mogadishu, Somalia.

Goshen College openings:

•*Nursing faculty member* to coordinate the Self-Learning Center and teach clinical skills. Qualifications include a master's degree and teaching administrative skills. Contact Dean Willard Martin, Goshen College, Goshen, IN 46526; phone 219-533-3161.

•*Assistant director of information services*, beginning on Aug. 1. Qualifications include reporting and editing experience, bachelor's degree, commitment to Christian higher education, and administrative skills. Contact Vice-President for Administration Alice Roth.

•*Operations manager for WGCS-FM.* This half-time position requires skills in announcing, producing, routine machine maintenance, monitoring logs, and supervising students. Contact Staff Personnel Director Loren Stauffer.

New members by baptism and confession of faith: *Paradise, Pa.:* Jeanine Denlinger, Michael Eby, Krista Hershey, Susanna King, Randy Kunkel, Gideon Lapp, Tim Mohler, Swane Moyer, Kim Petersheim by baptism and Winston and June Chou by confession of faith. *Millersburg, Ohio:* Jon Brubacher, Jesse Glick, Allen Yoder and Phil Groh. *Sandy Hill, Coatesville, Pa.:* Rosa Fisher, Judy Leatherman, Beverly King, Duane Stoltzfus, and Lonnie Smoker. Carpenter Park, Hollsopple, Pa.: Debbie Yauneridge, Steve Kriss III, and Jenny Spory.

Change of address: *Glenn and Lois Musselman,* from Cutitiba, Brazil, to Rua Euclides da Cunha 1283 (Vila Virginia), 14100 Ribeirao Preto, Estado de Sao Paulo, Brazil. *Elam H. Glick,* from Hollsopple, Pa., to R. 1, Box 127, Shirleysburg, PA 17260.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Alderfer, Daniel and Glenna (Moore), Harleysville, Pa., third child, second daughter, Gina Sue, Mar. 18.

Bauman, Matthew and Libby (Hackman), Quakertown, Pa., first child, Jason Lee, Feb. 19.

Beachy, Merle and Marlinda (Gingerich), Kalona, Iowa, first child, Amanda Anne, Dec. 10.

Beam, Douglas and Bonnie (Naugle), Elverson, Pa., first child, Samantha Jean, Mar. 18.

Bolton, Ray and Pat (Gahman), Blooming Glen, Pa., third child, second son, Tyler Linc, Mar. 21.

Byler, Elwood and Suzanna (Spicher), Belleville, Pa., first child, Joshua David, Mar. 18.

Cassel, Galen and Loralee (Godshall), Souderton, Pa., first child, Joshua Ray, Mar. 26.

Clemmer, Gerald and Lydia (Henning), Harrisonburg, Va., second daughter, Mary Joanna, Mar. 24.

Coblentz, Kenneth and Paula (Stoltzfus), Corry, Pa., first child, Heather Sue, Feb. 22.

Gehman, Dennis and Sharon (Moyer), Souderton, Pa., third child, second daughter, Kelly Nicole, Mar. 1.

Gehman, Donald and Donna (Anders), Harleysville, Pa., third child, second son, Austin Shane, Jan. 26.

King, Arlan and Brenda (Miller), Phoenix, Ariz., second son, Jordan Ray, Mar. 13.

Long, Steve and Jane (Hussung), Sterling, Ill., second daughter, Katie Anne, Mar. 19.

Miller, Ronald and Debbie, Lancaster, Pa., third child, first son, Nathan Jay, Mar. 1.

Norris, David and Isabel (Nafziger), Glenfield, N.Y., first child, Marla Elise, Mar. 18.

Risser, David and Doris (Kauffman), Orrville, Ohio, second son, Mark Daniel, Mar. 2.

Ruth, Daniel and Karen (Rich), Archbold, Ohio, first child, Jennifer Rich, Feb. 22.

Short, Michael and Peg (Wyse), Archbold, Ohio, first child, Adam Michael, Mar. 27.

Springer, Roger and Barbara (Troyer), Waterford, Pa., fourth child, third son, Tyler Wayne, Mar. 19.

Toman, Ken and Marlene (Dreidger), Elmwood, Ont., second son, Jeremy Andrew, Mar. 9.

Troyer, Ronald and Janet (Miller), Centerville, Pa., first child, Jason Ray, Mar. 27.

Willoughby, Vince and Joy (King), Morton, Ill., first child, Sarah Rose, Mar. 10.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Johns-Greenawalt. Steven R. Johns, Elkhart, Ind., Benton cong., and Debra S. Greenawalt, Missionary Church, by Marvin Engbrecht and Galen Johns, father of the groom, Mar. 23.

King-Martin. Marlin King, West Liberty, Ohio, South Union cong., and Anita Martin, Goshen, Ind., Benton cong., Mar. 16.

King-van Asselt. Philip King, McPherson, Kans., South Union cong., and Linda van Asselt, McPherson, Kans., Church of the Brethren, Mar. 23.

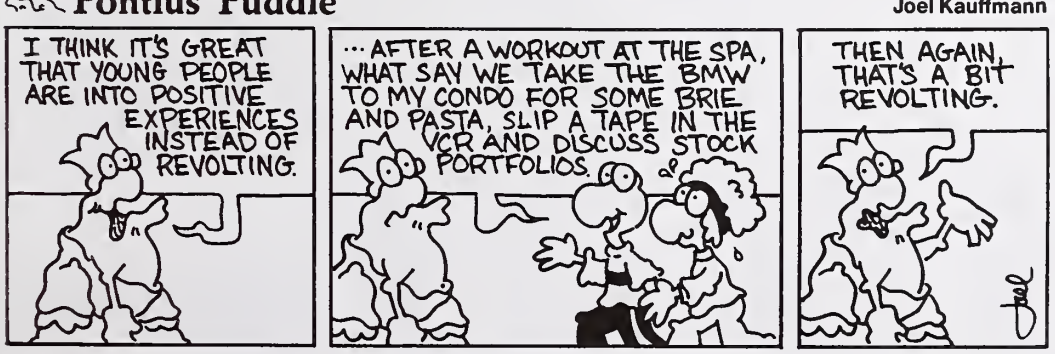
Miller-Delagrange. Loren Miller and Dana Delagrange, Central cong., Ft. Wayne, Ind., by Stan Miller, father of the groom, and Don Delagrange, Dec. 15.

Schlabach-Birky. Carlyle Schlabach, Goshen, Ind., East Goshen cong., and Julie Birky, Gibson City, Ill., East Bend cong., by Paul O. King, Dec. 22.

Stauffer-Harnish. David Stauffer, Elverson, pa., Conestoga cong., and Janet Harnish, Willow Street, Pa., Byerland cong., by Ernest M. Hess, Mar. 23.

Thomas-Albright. Donald Thomas, Lancaster, Pa., Masonville cong., and Deborah Al-

Pontius' Puddle — Joel Kauffmann



bright, Brethren in Christ Church, Mountville, Pa., by John Hawbacker and J. Richard Thomas, Mar. 9.

Wiebe-Martin. Lynn Wiebe and Julie Martin, both of Phoenix, Ariz., Trinity cong., by Peter Wiebe, Mar. 9.

OBITUARIES

Bell, Lena E., daughter of Samuel S. and Nannie (Zook) Kauffman, was born at Atglen, Pa., Mar. 31, 1912; died at Corry Memorial Hospital, Corry, Pa., Mar. 6, 1985; aged 72 y. On June 3, 1939, she was married to Allison G. Bell, who survives. Also surviving are 2 daughters (Reba—Mrs. George Dickinson III and Mary—Mrs. Donald Coblentz), 4 sons (Allison K., Reuben L., Ronald L., and Samuel J.), 12 grandchildren and 2 sisters (Annamary—Mrs. Leroy Lapp and Mrs. Martha Stoltzfus). She was preceded in death by one brother (Leon) and one sister (Amanda). She was a member of Valley View Mennonite Church where funeral services were held on Mar. 9, in charge of Mervin Miller; interment in Valley View Cemetery.

Eash, Levi J., son of Jonas and Christina (Yoder) Eash, was born at Lagrange Co., Ind., May 2, 1890; died at Sarasota, Fla., Mar. 4, 1985; aged 94 y. On Feb. 26, 1914, he was married to Fannie Mae Bontrager, who died on Sept. 15, 1980. Surviving are 5 sons (John L., Floyd L., M. Lloyd, Dale L., and Jess L.), 4 daughters (Mary E., Kathryn L., Ann L., and Florence E. Eash), 20 grandchildren, and 22 great-grandchildren. He was preceded in death by one daughter (Sue Warnick). He was a member of Bay Shore Mennonite Church. Funeral services were held at Locust Grove Mennonite Church on Mar. 7, in charge of Dean Brubaker and James Carpenter; interment in Locust Grove Cemetery (Mich.).

Fels, Sara K., daughter of Frank and Martha (Ruth) Kriebel, was born on Apr. 29, 1925; died at Quakertown (Pa.) Hospital on Mar. 11, 1985; aged 59 y. On Mar. 17, 1946, she was married to Edward Fels, who survives. Also surviving are 3 daughters (Ruth Smith, Nancy, and Grace Morgan). She was a member of Finland Mennonite Church, where funeral services were held on Mar. 14, in charge of David Benner and Kenneth Seitz; interment in Finland Mennonite Cemetery.

Gahman, Hannah D., daughter of William and Annie (Derstine) Trauger, was born in Bucks Co., Pa., Jan. 28, 1901; died of a heart attack at Doylestown (Pa.) Hospital on Feb. 5, 1985; aged 84 y. On Mar. 7, 1925, she was married to Abram S. Gahman, who survives. Also surviving are 5 daughters (Mary Emma, Florence—Mrs. Herbert Histand, Elsie—Mrs. Linneaus Godshall, Ruth, and Mamie—Mrs. Frank DiValerio), one son (Monroe), 14 grandchildren, 5 great-grandchildren, 4 brothers (George, Willis, Samuel, and Charles), and one sister (Mary Myers). She was a member of Deep Run Mennonite East Church, where funeral services were held on Feb. 9, in charge of Raymond Jackson and John Ehst; interment in Deep Run Mennonite East Cemetery.

Hennigh, Bradley J., son of Ronald and Sandra (Brown) Hennigh, was born at Corry, Pa., Aug. 2, 1970; died in a hunting accident at Spartansburg, Pa., Nov. 26, 1984; aged 14 y. Surviving are his parents, 4 brothers (Gregory, Steven, Jeffrey, and Thomas), one foster brother (Lloyd Eckert), paternal grandparents (Edgar and Bernetta Hennigh), maternal grandparents (Warren and Ethel Brown), paternal great-grandmother (Mable Stoltzfus), and paternal great-grandmother (Mable Hennigh). Funeral services were held at the Valley View Mennonite Church on Nov. 29, in charge of Mervin Miller; interment in Rose Hill Cemetery.

Hershey, D. Paul, son of Henry H. and Ella (Hostetter) Hershey, was born at Lititz, Pa., Mar. 6, 1900; died at Landis Homes, Lititz, Pa., Feb. 14, 1985; aged 84 y. On Dec. 25, 1922, he was married to Sue Snyder, who survives. Also surviving are 4 daughters (Mary Jane—Mrs. C. Elvin Landis, Lois H.—Mrs. Kenneth B. Noll, Mildred S.—Mrs. Levi H. Weaver, and Anna M.—Mrs. Paul G. Landis), one son (Mark), 24 grandchildren, 29 great-grandchildren, and 4 sisters. He was preceded in death by 2 sons. He was a member of Lititz Mennonite Church, where funeral services were held on Feb. 18, in charge of Jacob Frederick, Donald Good, and Steven Landis; interment in Hess Mennonite Cemetery.

Horst, Emma, daughter of Noah B. and Sarah Ann (Martin) Zimmerman, was born at Red Run, Pa., Mar. 5, 1894; died at Landis Homes, Lititz, Pa., Feb. 25, 1985; aged 90 y. On Feb. 24, 1935, she was married to John L. Horst, who died on Nov. 22, 1964. Surviving are one son (John L. Horst, Jr.), one daughter (Rachel H.—Mrs. James Witmer), 6 grandchildren, and one sister (Verna M. Zimmerman). She was a member of the Park View Mennonite Church. Funeral services were held at Landis Homes Chapel on Feb. 27, in charge of George Lehman and Don Good, and at Park View Mennonite Church, Harrisonburg, Va., Feb. 28, in charge of Ira Miller and Harold Eshleman; interment in Weaver's Church Cemetery.

Kauffman, Harry Lorn, son of Jacob and Lena (Byler) Kauffman, was born in Lawrence County, Pa., Jan. 16, 1905; died of lung cancer at his home on Mar. 18, 1985; aged 80 y. On Apr. 3, 1929, he was married to Sarah Geneva Kaufman, who survives. Also surviving are 5 sons (Wayne J., Okie W., Arlen J., Thomas D., and Dennis A.), 5 daughters (Regina B., Ferne—Mrs. Roger Egli, Loretta—Mrs. Ray Troyer, Delta—Mrs. Calvin Eash, and Elsie Findlay), 34 grandchildren, 25 great-grandchildren, one brother (Lee), and 2 sisters (Ida Kauffman and Florence Racher). He was preceded in death by 3 grandchildren, one great-grandchild, 2 brothers, and one sister. He was a member of Fairview Mennonite Church, where funeral services were held on Mar. 21, in charge of Ellsworth Handrich and Virgil Hershberger; interment in Fairview Cemetery.

Reeser, Emma, daughter of Joseph and Bella (Yordy) Schrock, was born in Thurman, Colo., June 29, 1897; died at Albany, Ore., Mar. 17, 1985; aged 87 y. On Sept. 5, 1915, she was married to William Reeser, who died in November 1982. Surviving are 2 daughters (Mary Belle Rieff and Ethel Cosco), 6 sons (Harvey, Maynard, Robert, Clarence, Charles, and Ronald), 36 grandchildren, 39 great-grandchildren, 4 brothers (Dave, Melvin, Raymond, and LeRoy Schrock), and 2 sisters (Ann Roth and Fan Schrock). She was preceded in death by 2 daughters (Wilma and Ruth) and 2 sons (William, Jr., and Norman). She was a member of Sweet Home Mennonite Church, where funeral services were held on Mar. 20, in charge of Larry Sloan, George Kauffman, and Louie Lehman; interment in Gilliland Cemetery.

Snider, J. Stanley, son of Ephraim and Lucinda (Hallman) Snider, was born at Kitchener, Ont., Feb. 24, 1904; died of a heart attack at Cambridge Hospital, Mar. 15, 1985; aged 81 y. On Sept. 4, 1929, he was married to Erna Shantz, who died on Feb. 2, 1978. Surviving are 4 sons (Paul, James, Kenneth, and Robert), 3 daughters (Miriam—Mrs. Howard Cressman, Audrey—Mrs. William MacDonald, and Lucille—Mrs. Elmer Ellison), 16 grandchildren, 2 great-grandchildren, and one brother (A. Leonard Snider). He was preceded in death by one daughter (Mary Carol) and one sister (Sylvia—Mrs. Solomon Gehman). He was a member of Preston Mennonite Church, where funeral services were held on Mar. 17, in charge of Brian Bauman and Paul Martin; interment in Mannheim Cemetery.

Weber, Ella L., was born at Markham, Ont., Oct. 31, 1905; died at St. Mary's Hospital, Kitchener, Ont., Mar. 13, 1985; aged 79 y. She was married to Orval Weber, who died in 1978. Surviving are 2 sons (James and William), one daughter (Mrs. Dorothy Sherk), 21 grandchildren, 6 great-grandchildren, and one sister (Mabel—Mrs. Vernice Hoover). She was preceded in death by 2 grandchildren, 7 brothers, and 2 sisters. She was a member of First Mennonite Church, where funeral services were held on Mar. 16, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Yoder, David Ray, son of Sam and Leah (Delagrange) Yoder, was born in Hicksville, Ohio, Mar. 25, 1956; died at his home on Feb. 12, 1985; aged 28 y. Surviving are his parents, 4 sisters (Jean, Rose, Bonnie Percival, and Evelyn Inlow), and one brother (James). He was a member of Central Mennonite Church, Ft. Wayne, Ind., where funeral services were held on Feb. 16, in charge of Don Delagrange and Jake Schrock; interment in Yaggy Cemetery.

Yoder, Nancy, daughter of Jacob D. and Lydia (Gingerich) Guengerich, was born in Johnson Co., Iowa, Sept. 4, 1890; died at her home on Mar. 25, 1985; aged 94 y. On Nov. 1, 1914, she was married to John M. Yoder, who died in December 1976. Surviving are 3 daughters (Hazel, Ruth, and Doris—Mrs. Sam Spicher), one son (Edward), 8 grandchildren, and 2 great-grandchildren. She was a member of Sunnyslope Mennonite Church, where memorial services were held on Mar. 28, in charge of David W. Mann and Stanley Weaver; interment at Resthaven Park Cemetery, Glendale.

CALENDAR

Consultation on Charismatic Renewal in the Mennonite Church, Goshen, Ind., Apr. 17-19
Goshen College commencement, Goshen, Ind., Apr. 21
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 28
Afro-American Mennonite Association board of directors, New York, May 2-4
Rocky Mountain Conference, Colorado Springs, Colo., May 3-5
Franconia Conference, Franconia, Pa., May 4
Gulf States Fellowship spring conference, Pine Lake Camp, Meridian, Miss., May 4-5
Mennonite Mutual Aid board of directors, Goshen, Ind., May 9-10
Mennonite Board of Education board of directors, May 10-11
Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
North Central Conference, Lakeview Mennonite Church, Wolford, N. Dak., June 7-9
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design by Gwen Stamm; p. 272 by David Hiebert; p. 273 by Jan Gleysteen; p. 276 by Dale D. Gehman.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Church clears antiapartheid leader of 'extramarital affair' charge

Allan Boesak, the South African clergyman who heads the World Alliance of Reformed Churches, has been officially exonerated by a church governing unit of the charge that he had an extramarital affair. Meeting on two successive evenings in Johannesburg in closed sessions lasting beyond midnight, a circuit (presbytery) of the Dutch Reformed Mission Church of South Africa rejected the allegations as "unfounded," and said that Boesak, who had been suspended from his ministerial functions during an investigation, was "free to resume his official duties." In a related development, South African police have brought charges against the newspaper that first published a report of the alleged interracial liaison, touching off a new round of stories citing details that could damage Boesak's influence as a leading spokesman of the antiapartheid movement. Boesak, while expressing his relief, also said that he previously "had no idea there was so much hate and jealousy" directed against him. The youthful black minister, who is classified as "coloured" (mixed race) under South African law, said, "This Sunday, I'll be back in the pulpit." He is chaplain at the University of Western Cape.

Religious leaders join farmers in rallies and protests

Religious leaders are joining farmers to warn that the current agricultural crisis could lead to the demise of the family farm and the consolidation of all farmland in America under corporate ownership. Gregory Cusack, executive director of National Catholic Rural Life Conference, has estimated that Iowa may lose half of its farmers by the year 2000. In a recent address to a rally of 15,000 farmers in Ames, he predicted that "in 50 years, we're going to have the kind of concentrated land ownership in this country that we have looked upon elsewhere in the world with disfavor." Elmer Torborg, rural life director of the St. Cloud, Minn., Catholic diocese, said he hopes rallies like the one in Ames, and similar gatherings of thousands of farmers in St. Paul, Minn., and Pierre, S.D., will educate nonfarmers. He warned consumers that "when the family farmers are all gone, your food will be produced by big corporate farms, and they will not produce at a financial loss like the family farmers are doing now. As a result, your food bill will skyrocket and there will be no more cheap food." Bishop Darold Beekmann of the Southwestern Minnesota District of the American Lutheran Church has set up a farm-crisis "hot line" to respond to stress and emergency calls from farmers and their families. Congregations in his district and other ALC districts have started support groups "to listen in nonjudgmental ways to all those who are hurting."

Romero anniversary prompts appeal for support of Contadora

Marking the fifth anniversary of the assassination of Archbishop Oscar Romero of El Salvador, 30 American and Canadian religious leaders have called on President Reagan to give a lift to the stalled Contadora peace negotiations in Central America. The appeal by the religious leaders—including heads or officials of 13 major Protestant denominations, seven Catholic bishops, and the ecumenical councils of the U.S. and Canada—launched a week of religious activities commemorating the Mar. 24, 1980, death-squad slaying of Archbishop Romero. The prelate has become a symbol of resistance against oppression and injustice in Central America. During the week, churches in several cities publicly declared themselves as "sanctuaries" for illegal refugees, and hundreds of people signed "pledges of resistance" to engage in civil disobedience if the U.S. significantly escalates its military role in the region. There were also many religious services and prayer vigils in remembrance of Archbishop Romero. Among the religious leaders making the appeal to President Reagan was Reg Toews, executive secretary of Mennonite Central Committee.

Delegation of Christians from China visits India

A religious delegation of Christians from China has visited India after 35 years to establish and strengthen contacts with church bodies in India. Last year, some Indian church leaders were members of a similar delegation of the Council of Churches of Asia that visited China. Although the final outcome of these visits will not be known until after some time, observers believe that the Indian churches as a result of the contacts might eventually assist the Chinese church in practical but limited ways in the "present process of its rehabilitation." Restrictions on the Chinese church have been relaxed in recent years by the communist government. The 11-member Chinese delegation was led by Bishop K. H. Ting, president of China Christian Council and principal of Nanjing Union Theological Seminary. Ting recalled that when the United States terminated all financial aid to China following the communist revolution of 1949, "the church found itself in dire poverty thereby. However, we learned our lesson. We decided that the church should be built and maintained in the future from our own resources and efforts." He added that autonomy of the Chinese church did not preclude relationships with churches in other countries. "We have come to India to seek this relationship," he said, adding that already the church "maintained relationships" with churches in the United States, Canada, and Europe.

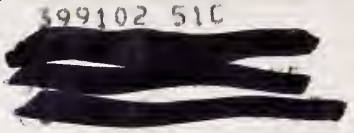
Biblical archaeologist makes case for Jesus as theatergoer

Was Jesus a theatergoer? Did his references to "hypocrites" and his own public speaking ability indicate a familiarity with the Hellenistic stage of his time? The answers to these questions may always be speculative. But one scholar believes that excavations at the city of Sepphoris, just four miles north of Nazareth, indicate that Jesus may not only have visited the theater there but also may have done carpentry on some building projects in the city. In papers written for *Journal of New Testament Studies*, Richard Batey, founder and director of the Institute for Biblical Archaeology in Memphis, Tenn., commented that "the silence of the Gospels concerning visits of Jesus to Sepphoris is significant but not conclusive." He asked, "Why would Jesus have avoided the capital (of Galilee) after he began to proclaim the coming of the kingdom?" Batey noted that the Greek word "hypocritos" denotes a stage actor, and was used 17 times in the New Testament—always in sayings of Jesus. "Jesus' reference to actors who painted their faces to appear sad and dismal (Matt. 6:16) indicates that he had viewed tragic actors," the archaeologist said.

CIA advised contras to use religion as a tactic

Use of religion was one of the tactics suggested in the manual prepared last year by the Central Intelligence Agency for the contras fighting the Nicaraguan government. Although there was considerable controversy late last year, when the existence of the manual was discovered, little mention was made of the "specific suggestions on the use of religion and religious language in propaganda efforts," according to a recent issue of *Latinamerica Press*. According to the newsletter, the CIA manual called the contra campaign a "Christian and democratic crusade," and suggested that the goals of the movement be identified by the slogan, "God, Homeland, and Democracy."

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Making a difference

"Do you realize if we start feeding hungry people things won't get worse, and if things don't get worse, Jesus won't come?"—Student at a Northwest U.S. Christian college reported by Tom Sine in *The Mustard Seed Conspiracy*, p. 69 (Word, 1981).

It's tax time and the spring seems late in coming. If these were not enough to make us pensive, consider the following: People continue to starve in Ethiopia while unemployment insurance is running out in the U.S. All the Mennonite Church agencies I know are short of funds except Mennonite Central Committee and what they receive can make only a small contribution to the problems of the hungry. Mennonite colleges are constricting programs and dismissing faculty because increasing numbers of Mennonite students have been going to other schools.

The U.S. president makes contradictory statements on militarism and economics, but gets away with them because, as Anthony Lewis observes in the March 31 *New York Times*, "Everyone trusts Mr. Reagan. He is so obviously sincere." Problems too big for any of us turn up regularly in the papers. The same old problems of greed and violence, but in new and frightening forms.

These are only the beginning of sorrows. I could go on and on about inflation in Latin America, violence in Ireland, and the Iraq-Iran war which seems to have no end. And every one of us personally is no doubt living with physical or emotional problems which, if we allowed them, could do us in.

When John the Baptist and Jesus began their ministries, their country was subject to a foreign power, taxes were a burden, and crippled beggars and leprosy castouts were common in the land. There seems not to have been a really fresh theological idea in Israel for decades if not centuries.

But in these bad times the Spirit of God was at work. In John the Baptist and Jesus something began which has changed the history of the world. The early Christians carried it on. So we do not need to despair because our times are bad. So much the more they provide opportunity for imagination to flourish and love to be shown.

What did Jesus and the early Christians do in their despairing times which we can follow if we will? The following come to mind.

1. **They rejected the common assumptions which held their contemporaries in bondage.** The common assumptions then were the same as today: security is the greatest good. Regardless of the rhetoric about other issues, the concerns always double back to the importance of security and the protection of selfishness.

Among the Jews of Jesus' time there were a number of different responses to their situation. The Sadducees cooperated with the forces of occupation, the Essenes retired from the scene, the Zealots revolted whenever they had opportunity, and the Pharisees seemed to steer a course down the middle. Jesus' response had more in common with the Pharisees than any of the others, but he refused to get caught in their binds either.

For in their proper concern for purity of life and practice, the Pharisees crystallized their doctrines to the point of meaninglessness and so failed to connect with the most urgent issues. Jesus ignored them when necessary and fraternized with Samaritans, tax collectors, and various other riffraff. The disciples were regularly startled by his violations of the common code but in Acts we find Peter learning what this meant.

2. **They considered the faithful life a joyful life.** The Beatitudes of Matthew 5 have been puzzling people ever since uttered and compiled because they operate from different assumptions than those of the security ridden and these can't decide how to connect with them. Now there are plenty of severe statements in the Gospels such as those about taking up the cross. But there is joy, too—the decided conviction that the righteous life is the joyful life. There is an assumption that to be unburdened from worries about possessions and security is to find oneself under God and that this is to be ultimately fulfilled.

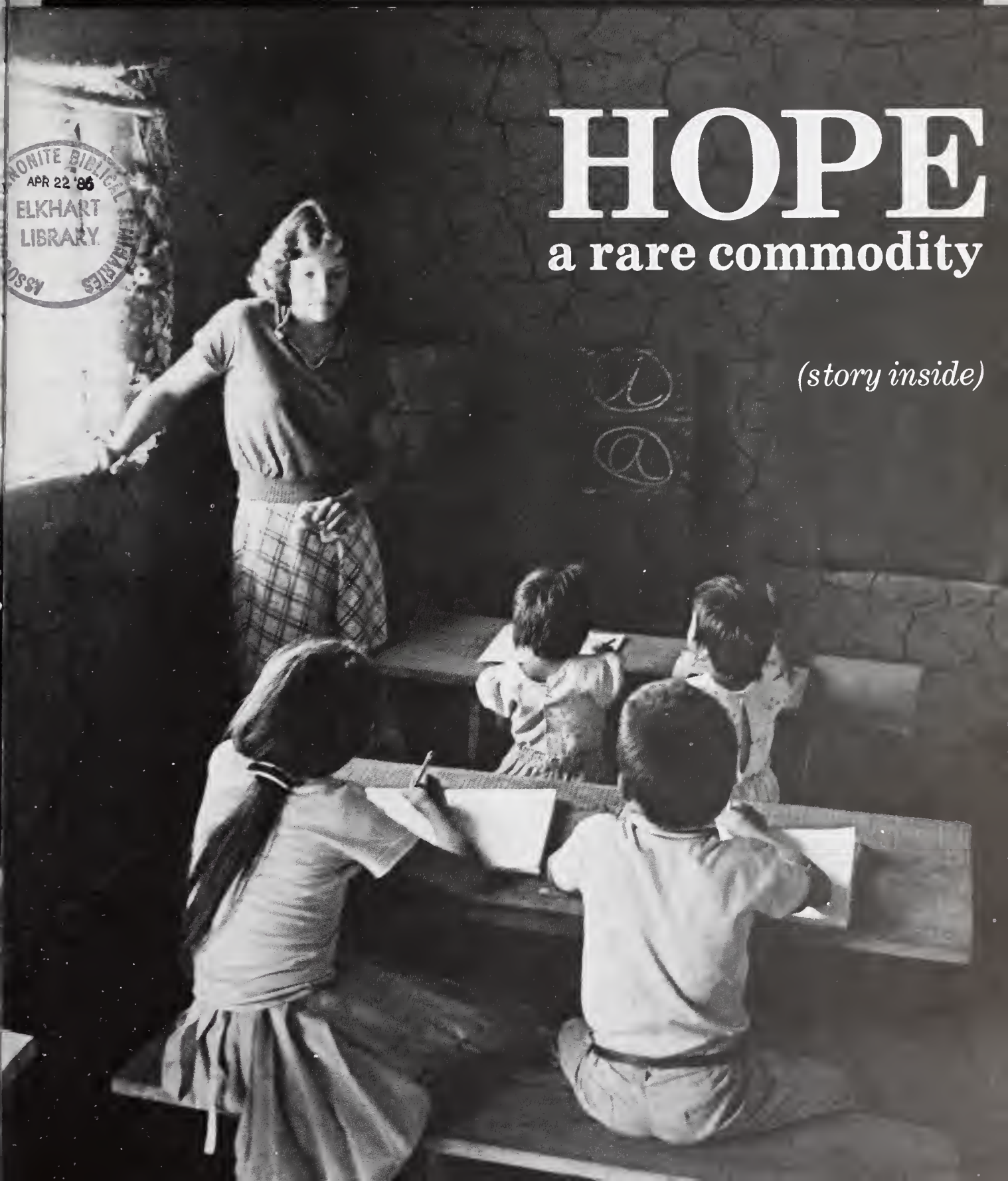
3. **They were easygoing about the consequences.** I keep a few bees as a hobby. One of the first things that comes to mind when most people consider bees is their stings. The only way to keep bees successfully is to ignore stings—to consider them a routine part of the experience. On a given day of working with bees one may be stung or one may not. To be stung is incidental. (Some persons are allergic to the stings. Of course, they should avoid bees.) If you really want to work with bees you can't stop to consider the possibility of getting stung. It could immobilize you.

In Revelation 12:10-11 it is said that the saints conquered "the accuser . . . by the blood of the lamb and by the word of their testimony, for they loved not their lives even unto death." In the culture where we live, the prolongation of life has become a high priority and this is good as far as it goes. But this emphasis no doubt affects us so that the very preciousness of existence enhances our natural caution—I speak for myself at least—and we hesitate to do anything daring for God because someone might object. The saints of the New Testament seem not to have been thus intimidated.

By these and other methods Jesus and the early Christians made a difference in their world and they will work for us also. More will be done today if we reject the assumptions and ignore the rhetoric of those who seek to structure our societies according to the old order and its muddled priorities.—*Daniel Hertzler*

April 23, 1985

Gospel Herald



HOPE
a rare commodity

(story inside)

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Hope: a rare commodity

by Peter J. Dyck

There is much talk about hope these days. We are always talking about hope for the same reason that hungry people talk about food. It is such a rare commodity.

We say young people are the hope of the future. According to *Newsweek*, 5,000 teenagers committed suicide last year. That's more than 13 teenagers every day who end their lives because they see no hope in the future.

Yet we dare to say there is hope. Where? Can we say there's hope for us as individuals? Can we say there's hope for us as a church and as church institutions like Mennonite Central Committee and the mission boards?

I submit five sources of hope:

1. Our Anabaptist heritage. When the Hebrew people were discouraged and suffering in exile, Isaiah reminded them, "Look to the rock from which you were hewn, and to the quarry from which you were digged. Look to Abraham your father and to Sarah who bore you."

But what does that have to do with a hopeless situation? The Hebrew people looked back and saw an old couple, a childless old man and woman, who without children had no future. But God said, "Don't worry. You're going to have children like the stars in the sky and like the sand on the sea." Sarah got pregnant and bore Isaac. God kept his promise.

We have our own Abraham and our own Sarah as a sign of hope. Remember Conrad Grebel, who in 1525 baptized George Blaurock in his living room in Switzerland? That model of baptism had not existed for over 1,000 years. Everyone had been baptized as an infant.

Look again and see Felix Manz, the first Anabaptist martyr to die for his faith. See the mother of Felix Manz cup her hands to her mouth to call out one last message to her son. Again and again she calls, "Felix, remain steadfast!"

We are encouraged when we look to Menno Simons, who dared to say that "true evangelical faith does not lie dormant. It feeds the hungry and clothes the naked." We're encouraged when we look to a man from Holland whose name we don't know, but who, when he was tied to the stake to be burned, called out, "Halt, don't burn me yet! I see a man in the crowd without shoes. I have good shoes on. Why burn them? Please take my shoes off and give them to him."

As Christians we must always look up, but there is also a time to look back and see our own Abrahams and Sarahs and thank God for a glorious heritage. We will discover that God has been there all the time, leading us, sustaining us, undergirding us, carrying us. In humble gratitude we will say, "Underneath are the everlasting arms."

2. Many years of MCC work. Mennonite Central Committee has offered relief and service in a fractured, warring world for 65 years. In 1920 famine and death were all around us in Russia. For the Russian people, including over 100,000 Mennonites, the "big reaper" was always there.

On Christmas Day 1921, our pastor announced from the pulpit that food from our brothers and sisters in North America had arrived in Saratov, our nearest big city. At first there were just tears trickling down the faces of the people and then sobbing began and they cried and they hugged each other. The next day my father and other men went to fetch the food. They brought it to our farm and then distributed it to the different villages—flour, rice, cocoa, sugar, condensed milk, vegetable oil. Thousands of lives were saved.

Can we say there's hope for us as a church and as church institutions like Mennonite Central Committee and the mission boards?

When the MCC Executive Committee met in 1925, its major agenda was whether to dissolve MCC because the Russian famine was over. The committee decided not to dissolve it. And God has watched over MCC through all these years. I can't think where I personally and where we as a people would be today if we had not been challenged to reach out in compassion, in love, and in service to the needy around us throughout these years.

Peter J. Dyck, Akron, Pa., is a semiretired Mennonite Central Committee administrator. He recently completed an interim pastorate at Kingview Mennonite Church in Scottdale, Pa. This was an address he gave at the MCC annual meeting in Berne, Ind., in January.

GOSPEL HERALD Volume 78 Number 17

Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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Today there are over 900 trained, dedicated, committed people in MCC working in 51 countries of the world.

3. Our young people. Yes, I know, our young people are not so different from the national average. We also have alcohol and drug abuse, open sex, and flouting of traditional values.

There was a film called *The Mennonite Story* that was shown regularly to tourists at Mennonite Information Center in Lancaster, Pennsylvania. Orie Miller, for many years executive secretary of MCC, was asked in the film what he thought about the young people of today. Orie Miller was at that time already an old man. With a strong, firm voice and without a moment's hesitation, he responded, "I thank God for the young people of today."

If you were to spend an hour or two at MCC or the mission boards browsing through the files of new applicants you might have surprises. This is from a recent application form: "Christ is the focal point of my life. Everything else comes second to him. I've always felt that it would be a great opportunity to work, live, and participate in another culture in a capacity that not only would allow me to help others, but also let me learn new things from them."

Another reads: "Recently I found great excitement in combining my spiritual beliefs with my social concern. My social concern initially grew out of my religious faith, but both seemed to develop separately. This union has brought light and development to both and I'm excited."

MCC expects a lot from the young people. We expect them to bring a strong body, a healthy mind, a clear commitment to Jesus Christ, and a willingness to articulate their faith. We expect them to come with a commitment to the nonresistant principle of peace and to be peacemakers and reconcilers wherever they go.

4. The work of the Holy Spirit. The Holy Spirit is at work in the church and in many places where it surprises us. So many incidents flash to mind. My wife, Elfrieda, and I were active in England when the bombs were dropping in the 1940s. We started a home for boys in Manchester and Liverpool. That home is still serving needy boys in northern England. For 40 years MCC has had nothing to do with it. Recently the home sent us an annual report in which the chairman said, "We want to carry on this good work in the spirit of the Mennonites who started it."

Then there is Frans Alt, a well-known journalist in West Germany. His popular radio program, *Report*, was a favorite of the establishment. He always upheld the need for nuclear armament until he startled everyone by writing a book titled *Peace Is Possible: The Politics of the Sermon on the Mount.*

They tried to fire him. They tried to discredit him. But the more the establishment tried, the more his book sold. About 800,000 copies have been sold and shortly it will be available in English in North America.

The Holy Spirit is also moving among the Catholic bishops in the United States and Canada. Their courageous statement against the nuclear armament race and their indictment of the economic situation are clear indications of the Holy Spirit at work.

5. Growing unity among us. I'm not speaking about uniformity—that has often been very divisive—but about unity of the Spirit, authentic unity of purpose, real unity of the people of God.

Some 50 congregations now have dual-conference membership. They belong to both the Mennonite Church and the General Conference Mennonite Church. The people in these congregations read both *Gospel Herald* and *The Mennonite*, and they contribute to both mission boards. In short, they're reaching out to each other.

At Bethlehem 83 the leaders of the two churches embraced each other, and they said that by the year 2000 there will no longer be two conferences, but only one. The spirit of Bethlehem 83 was one of growing trust and mutuality.

Some people wondered whether MCC is spiritual or whether MCC workers really lead people to the Lord. Others wondered whether the mission boards really minister to the whole person when they hurt and are hungry or whether they just try to save souls. We appreciate voices that warn against a truncated gospel. But in many countries today the same people represent both the mission board and MCC. This is a sign of growing unity among us. We ought not to take it for granted.

In a world torn by hunger and strife, injustice and terror, God is quietly building his kingdom.

We ought to praise and thank the Lord for it.

Jesus prayed for unity in John 17: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me." Unity, not for the sake of efficiency or the budget, but so that the world might believe God was in Christ.

Other sources of hope. There are so many more sources of hope, most of them known only to those people in local communities.

In Scottdale, Pennsylvania, where I have been living, 94-year-old Alta Erb delivers a steady stream of quilts to MCC. But she does more. She spends two hours every day praying for MCC workers and for missionaries. She got tired of praying in generalities, so some years ago she began to work and pray through the annual MCC workbook. When she has read about one country, its people, problems, and MCC involvement there, she prays. Then she goes back to quilting, takes a nap, and then she is ready for another hour of prayer.

Last Christmas Alta sent Elfrieda and me a letter. "Would you pray that I may be kept healthy to serve the poor?" she wrote. "I have never thought so much about them as I did this past year."

We often pray, "Thy kingdom come, on earth as it is in heaven." That's not just a pious phrase. It is happening. God is answering that prayer. In a world torn by hunger and strife, injustice and terror, God is quietly building his kingdom. And what a joy it is to be a part of it!

From those over 80: recalling the birth of *Gospel Herald*

"Do you remember the birth of *Gospel Herald* on April 4, 1908?" That was a question asked by current editor Daniel Hertzler "to those over 80" in the December issue of *Mennonite Church News and Notes.* The responses are all being published in *Gospel Herald.* This is part 6.

John Thut, West Liberty, Ohio.

Yes, I remember the merger of the old *Herald of Truth* and *Gospel Witness* to form *Gospel Herald* in 1908, though not as of April 4 of that year.

My remembrance goes to a sunny summer Sunday morning a few weeks later. I was in the home of my uncle by marriage, David C. Augsburger, who read the account of the merger out loud to his sons and me, and made some comments, though I do not remember his comments. I was 10 years old, and I have been aware of the *Gospel Herald* ever since, though not a constant reader. Incidentally, the David C. Augsburger mentioned above was also the great-uncle of the famous Augsburger boys who are active in the church today.

We, the family of Noah Thut, and the David Augsburger family, were then living near Bluffton, Ohio, and attending the old Zion congregation, now defunct, which had been founded by my great-grandfather, preacher, later bishop, John Thut (1801-1867).

L. L. Swartzentruber, Greenwood, Del.

Yes, I remember 1908 very well. My father had the *Gospel Herald* in our home as long as I can remember. It was also in 1908 that I heard the returned missionary J. A. Ressler speak at the Gortner Union Church near our home at Oakland, Md.

It must have been the years 1916 to 1919 when for several years I read the *Herald* from cover to cover, the whole year through. It was the *Herald* that motivated me to take a correspondence course from D. H. Bender, president of Hesston College. It was through reading the *Herald* that I became acquainted with the Mennonite Church at large. Also I was prepared to accept a number of invitations to responsible positions under the Mission Board and the Educational Board.

I was born just a few weeks before the turn of the century, and have had unusual exposures to Mennonite statesmen, and also teachers of Mennonite and biblical doctrines as held by the Anabaptist community. Praise the Lord for God's leading through this 20th century!

Ira J. Miller, Wauseon, Ohio.

I have reason to believe that my father was an early subscriber to the *Herald of Truth,* as it was a regular visitor to our home as far back as I can remember. My father also subscribed to two other papers, *The Christian* and *The Little Christian,* the latter for children. Both were published by H. L. Hastings.

After my father's death I worked away from home, when not in school, so not always had access to any reading material. (And as hired man wasn't expected to do much reading!) So I do not remember the exact time of the birth of the *Gospel Herald.*

But I do remember the *Gospel Witness,* also the *Christian Monitor* and others no longer published. As long as my mother was able to maintain a home of her own, she subscribed to the church papers. And since I've been married and had a home of my own I have received the *Gospel Herald.* And it is usually read from cover to cover within two days. I appreciate it very much. I think the "Readers Say" column should be headed with John 15:12. May God bless the ministry of the *Gospel Herald* and all its workers.

Fannie Smucker, Goshen, Ind.

I am 90 years old, so I was 14 years old when the *Gospel Herald* was first published.

In 1864 J. F. Funk established and edited the *Herald of Truth.* The first wedding announcement he published in his paper was of the first wedding he had performed—that of my grandparents Lewis and Nancy Tinsman at Mazon, Ill., on Nov. 19, 1863.

My parents, Charlie A. and Mary E. (Kulp) Shantz, subscribed to the *Herald of Truth* after their marriage in 1891. In 1905 a new paper was published, called the *Gospel Witness.* I remember when this came to our home.

Three years later these two were merged. The *Herald of Truth* and the *Gospel Witness* became the *Gospel Herald,* which I continue to receive and enjoy.

We need the news from our Mennonite publications to keep in touch, and appreciate the good articles which are published for us. God bless each one who has a part in making these publications possible, and God bless the printed page which informs and inspires us.

Lottie E. Whisler, Hanover, Pa.

Yes, I well remember as a very young child, my parents, the Abraham Keagys, receiving the *Gospel Witness* or *Herald of Truth* and then the change of name to *Gospel Herald.*

When I married Walter Whisler, we subscribed to *Gospel Herald* and have continued getting it for 60 years, so far, and expect to keep on getting it as long as we live.

We look forward to every issue and enjoy reading all the articles, marriages, births, deaths, "Items and Comments," and the editorials. Hope the *Gospel Herald* lives on for many years. We sincerely appreciate it.

Ida Cressman, Cambridge, Ont.

I am 87 years old, and my *Gospel Herald* memories go back to the time when the *Herald of Truth* became the *Gospel Herald.* I was 10. Our family lived on a farm near Preston (now Cambridge), Ont. It was one of the first two farm sites in Waterloo County selected by Mennonites who moved from Hammer Creek near Lititz, Pa. The historic Pioneer Memorial Tower commemorates the occasion.

I remember all the early writers: J. A. Ressler, A. D. Wenger, Aaron Loucks, J. S. Hartzler, J. E. Hartzler, J. S. Shoemaker, D. D. Miller, Harold Bender's father, and others.

One time Harold Bender, when in his early teens, visited my parental home with his grandmother who lived in Kitchener (then Berlin). Harold was playing with my brothers and tore a three-cornered hole in his pants. My mother thought she should sew it up so it wouldn't tear worse. She did, right there on the porch of the big farmhouse.

I read the *Gospel Herald* a lot in my teens. There weren't many magazines coming to our home.

My husband and I are both living at Fairview Mennonite Home.

HEAR, HEAR!

A letter to our IRS officer

Here are excerpts of a letter we sent to our regional Internal Revenue Service officer recently. An ongoing conviction of ours is that our most significant witness in the political-ethical arena is to the church itself. This is a matter of policy in our local "Christians for Peace" organization. Whenever we plan an "action," we do it deliberately with the church "looking over our shoulders."

"Dear Mr. Smith:

"According to your records we now owe the IRS $1491.92 in accumulated taxes, interest, and penalties for the fiscal years of 1981, 1982, and 1983. What you fail to recognize is:

1. That the monies withheld represent the military portion of our income taxes. (We have not withheld veterans' benefits.)
2. That the amounts withheld have already been paid to church institutions engaged in nonviolent justice-and-peace activities. (We are not seeking to evade carrying our fair share of the public burden for a peaceable and life-giving society.)
3. That we are acting out of our religious convictions fostered in the tradition of the historic peace witness of the Mennonite Church.

"You are asking us to do what in good faith we cannot do—to violate our consciences and our understanding of obedience to Jesus Christ by paying for murder.

"I, Wilma, am a nurse dedicated to making lives whole, not to destroying them. I find preparation to kill and destroy abhorrent and inconsistent with what my whole life as a mother, as a nurse, as a human being, as a follower of Jesus Christ is about.

"I, Ray, am a professor of church history and ethics. In my teaching and in everyday life I seek to underscore that if we are to become persons and create communities of noble character and life-giving quality, we must live lives consistent with our beliefs.

"To you as a law-enforcer, and to our congressmen and senators as lawmakers, we ask: What is being done to our people and to our nation by enforcing the practice of violence upon those whose conscience and religious convictions are opposed to violence? Why do you insist that pacifist citizens act contrary to their conscience by coercing them to pay for weapons of death? Would it not be a healthier, stronger nation if these people were granted freedom of religion and allowed to practice economic nonviolence by channeling their funds into constructive, nonviolent, humanitarian aid?

"To Mennonites war is murder. For Mennonites, and for all Christians who take seriously the lordship of Jesus in their daily living, there is no government that can override the teachings and example of Jesus Christ. For Mennonites, therefore, and for all pacifist Christians, the payment of military taxes has always posed a dilemma. Some, psychically numbed by continued rationalization, comply with the state's demands for death money. Others choose the way of noncompliance, following the example of Jesus Christ that leads to persecution—military tax penalties, confiscation of property, and imprisonment.

"Finally, Mr. Smith, allow us to address you personally. What role will you have in all of this? All of us are in the system. And all of us are morally obligated to say "no" to death and "yes" to life. You undoubtedly have thought about these questions many times. We would count it a privilege to meet with you to discuss these grave matters in a more personal way."—**Ray and Wilma Gingerich,** *Harrisonburg, Va.*

Taking responsibility for your own actions

Joshua 24:15 says, "Choose here and now whom you will worship" (NEB). This brings me to the point of this article, namely that we are responsible before God and persons for our actions. The Joshua passage calls us to decision. Decision is not merely a one-time experience. We choose for or against God daily. Much of life is a matter of decision.

Some so-called spiritual-renewal movements talk about putting oneself aside and letting the Spirit take control. While their intentions for spiritual renewal are honorable, I think that they tend to misunderstand the role of freedom and human responsibility. God, as theology has stated, has made us free moral agents. God has given us the freedom to chart our own course. We choose our own values.

God has made us responsible thinking persons who can freely choose and decide. The goal of true spirituality is not to set our rational minds aside and become puppets of God. That would destroy our integrity as free persons. God wants us to freely choose to follow his Spirit. Life is not a matter of becoming spiritual robots with no mind or will of our own. That is a perversion of true liberating spirituality. As the Joshua passage states, we are called to decision.

Although God is a source of inspiration and strength, we still have to take responsibility for making changes in our life. God calls us to grow and to change, and God in many different ways gives us strength to grow and to change, but we still have to take responsibility for making life's changes. To think that God comes in and magically makes the changes for us is to misunderstand the way God has created us, both spiritually and psychologically. God calls us in Jesus to a life of discipleship and supports us in our decision to follow in his way, but we still have to take responsibility for our own actions. To blame our sins upon the devil and not to take honest credit for our achievements and virtues is to misuse the devil and to misunderstand the freedom God has given us.

Judgment would make no sense if we were not responsible for our actions. According to Matthew 25 and other places in the Bible, we are judged by God according to our works. The biblical theme of judgment would be meaningless if we were not created by God to take responsibility for our own actions.

The commandments in the Bible would make no sense if we were not free decision-making persons. The very fact that Jesus and other biblical figures give us commandments implies that we have the freedom to decide for or against those commandments. As with judgment, the presence of commandments makes no logical sense if we were not free decision-making persons.

God calls us to decision daily. May we always follow his path and his way. We need to resist any so-called spiritual movement which destroys our integrity as persons and which removes the responsibility that God has given us for our own behavior. We are sons of God, not robots of God.

—**John Martin,** *Kitchener, Ont.*

Double knit for the sake of the gospel

by Katie Funk Wiebe

Over a hundred years ago a group of Methodist women, disturbed by the way national women abroad were excluded from evangelistic efforts, organized their own missionary society in Boston. They pledged themselves to walk the streets in calico rather than fail to hear the Macedonian call from the women of India. Women in other denominations followed their example and organized to extend their ministry.

Today we applaud the spiritual courage of anyone, who, like these women, moves against the status quo for the sake of extending the kingdom of God. Many movements and institutions existing today are the result of such bold action. If reformer William Wilberforce had not repeatedly brought a motion before the British House of Parliament to repeal the slave trade law, we might be struggling with race issues to a greater degree than we are.

Women's issues were frontline news for many years. At present I sense a weariness with male/female issue, despite the fact that the women's movement has been one of the most far-reaching social changes in history. As Evangelical Women's Caucus coordinator Kathryn Neufeld writes, "The initial excitement in helping women become full participants in church ministry seems to be diminishing." Some people say that the time isn't ripe for greater involvement of women. Others wonder what ripens time.

This weariness is not, however, related only to women's involvement in church life. It pervades other aspects of church life. Even some loyal Christians don't quite know what role the church should play in their lives. Christianity can't seem to pull together politics, social concerns, militarization, family problems, and money and career goals into one neat bundle the way it used to. Things seem to fall apart too soon.

If the time isn't ripe for one concern, it is overripe for another. In fact, the fruit is falling from the trees. Missions abroad no longer engages our full attention the way it used to either. We're not quite convinced of the power of the gospel to change people's lives as we were when the pith-helmeted missionaries told their hair-raising stories about faraway countries we knew little about.

This weariness is reflected in our giving to budgets. Hard times are here, we say, as we analyze unmet quotas; yet who wears patched clothing or hasn't money for an outing to McDonald's? Clearly our poverty is of another kind related to the fact that we want too much, we buy too much, we pay too much, we waste too much, and we value too little. Church and conference giving suffers, I believe, primarily because of a poverty of enthusiasm for "budgets" that do not arouse the emotions.

I see this as our own fault. The unified budget was once touted as the answer to stewardship concerns. No longer would a dozen treasuries vie for funds from the same people. No longer would promoters with the strongest emotional appeal open the most pockets. Everything would be fair and equal. And businesslike. Above all, businesslike.

The unified budget approach assumed strong loyalty from members. It assumed full knowledge of how the money would be spent. But the generation that has grown up with a unified budget has missed out being regularly informed about conference institutions and causes. New members, much welcomed, have come into our midst lacking the traditional loyalties to conference programs and schools. Giving continues on the part of many, but sometimes only because it is the thing for the loyal church member to do, like paying fees to a club. A business arrangement.

The unified budget may have made bookkeeping simpler and easier, but it eliminated personal relationships between gatherers and givers. It probably also tidied up a lot of little inconsistencies in the church, even as it destroyed the mystery of the unity of believers. Everything emerged clean and precise. Institutionalized.

But I sense another disenchantment, linked to the other two. About 400 years ago Martin Luther, the great reformer, discovered salvation by grace, and all of Europe reverberated with joyful praise. Church observers are gently pointing out that in overemphasizing personal salvation we lost the balancing emphasis on salvation as the entrance into membership in a body accountable to one another for lifestyle, ethics, decisions, and goals. The inner life and membership in the body of Christ are interrelated.

When members of a congregation had already formed social units because of proximity to one another and other kinds of family and ethnic ties, the interdependence within the body was a given. Church membership demanded responsible living. Church discipline, though at times too severe and too concerned with showing who was most powerful, was done out of a sense of responsibility for one another.

Our stress on spiritual individualism and independence now threatens our accountability to one another, our unity, and our very life as a body of believers. It's taken us a long time to fully grasp that personal evangelism without a caring community to back it up has weaknesses.

Where is the group of people willing to wear, if not calico, at least double knit for the sake of Christian truth?

Katie Funk Wiebe, Hillsboro, Kans., teaches at Tabor College.

Hesston College Announces A New Two-Year Program In

PASTORAL MINISTRIES

This new program in Pastoral Ministries:

- is for the person who is either already in a congregational leadership role or who has sensed a strong call to such ministry.
- equips graduates for pastoral care, Biblical interpretation and preaching, preparing and leading worship, Christian education, evangelism and administration.
- leads to an Associate of Arts degree.
- prepares graduates for pastoral responsibilities in two years. Students who wish to continue their preparation beyond the A.A. degree will also find the program an excellent basis for further college study.
- was developed in response to the need for pastoral leadership in the Mennonite Church, particularly in small congregations. Between now and the end of the decade, there will be openings for 100 pastors each year due to retirement and new church plantings.
- is made affordable through generous financial aid assistance. Specially designed services for students with families are also available.

If you are being called to serve in such a ministry or are a member of a congregation with current and/or future leadership needs, write or call for more details on this program. **Contact Phil Bedsworth,**
Center for Bible Study, Hesston College,
1-800- 835-2026 (toll free) or 1-316-327-4221 (in Kansas).

Hesston College

Box 3000 • Hesston, Kansas 67062

CHURCH NEWS



Wayne North (left) will succeed Ivan Kauffmann this summer as executive secretary—on an interim basis—of Mennonite Church General Board. He is currently associate executive secretary. With North is General Board recording secretary Wilmer Hartman.

General Board OKs sexuality document; appoints interim executive secretary

Judged by the volume of notes I have, sexuality was one of the most urgent topics discussed by the Mennonite Church General Board at its spring meeting. The meeting convened at Glennon Heights Mennonite Church, Lakewood, Colo., Apr. 9-11, just prior to the Alive 85 evangelism conference in nearby Denver.

The board met for an hour or more with Wilmer Martin, cochair of the Human Sexuality Study Committee, in a final review of the committee's report—"Human Sexuality in the Christian Life"—before it goes before the General Assembly delegates at Ames 85.

Labeled as "a working document for study and dialogue," the 150-page report was prepared with the hope that it might be accepted at Ames and commended to Mennonite congregations as a study resource. Board members expressed concern about such issues as the presumed authority of the document and the question of its anticipated usefulness in the congregations.

Martin stated that the report should not be considered a "position paper," for, as he said, "we believe that positions on [sexuality] issues need to be developed in congregations. It does move toward a position, but not something which could be voted on as a denomination. The study committee could not agree completely on most of these issues."

Luke Stoltzfus of Lancaster Conference was not convinced. "In a sense we stated a position when this issue was raised," he said. "It is important to state that we are not working to change our position, but to understand it."

Mennonite Church moderator-elect James Lapp suggested the phrase "summary statement" as an identification of its status. He observed also that some in the church are not satisfied with the study approach to church issues and are calling for more precise answers. Wallace Jantz of Rocky Mountain Conference noted the move in society to more rigid standards and past moderator Ross Bender asserted that the Mennonite Church must seek to come to a position, but he does not see this as the responsibility of the committee.

Discussion turned then to the potential use of the document. "I see very few congregations as total groups that can handle this," said General Board executive secretary Ivan Kauffmann.

Phyllis Pellman Good of Lancaster, Pa., commented on the difficulty of report's language and Clair Schumm of Indiana-Michigan Conference saw it as an excellent document for college and seminary students, more than for congregational study. But associate executive secretary Wayne North held that the "problem is not the intellectual level of the report but the content: *sexuality.* We just can't talk about sexuality without talking about sex."

Board members agreed that it will be desirable to call on trained leaders to direct the study of the report, and treasurer Doug Snyder proposed that the Mennonite Church has trained its pastors well. They are the ones to lead it.

Various other reservations were expressed, but in the end the board accepted a statement which read in part, "We recommend this document ... as a working document for study and dialogue." It was hoped that the discussion at Ames 85 will not focus on the 15-page section on homosexuality, which a number expressed less than full satisfaction with, but on the positive resources provided for better understanding of such topics as intimacy, marriage, and singleness. "The area we are now concerned about is building strong marriages and homes," said moderator Myron Augsburger.

The board held several executive sessions devoted to the search for a new executive secretary to replace Ivan Kauffmann, who resigns on Aug. 31. Personnel Committee chairman James Lapp announced publicly that, although the committee has collected the names of more than 60 persons with some ability for the job, it does not expect to have anyone ready by Sept. 1. So the board approved a recommendation to appoint Wayne North as interim executive secretary for up to two years.

Other important topics too numerous to report in detail were discussed and/or acted on by the board in its two-day session. Included was an in-depth review of Mennonite Board of Education conducted by the Church Agency Committee of the General Board. The presidents of the three U.S. Mennonite Church colleges were present. They reported that alcohol abuse has been a significant problem on campus this year. Some 100 students have been disciplined for it. They estimate that some 30 percent of the students at the three colleges come from homes where alcohol is used, and suggested that the alcohol problem belongs to the whole church, not just the colleges.

Also the board heard churchwide agency finance secretary Stanley Kropf describe his proposal to replace the Average Giving Guide for contributions to churchwide efforts with a negotiated giving plan. Board members voted to recommend to General Assembly that a committee be formed to work on a new statement of what Mennonites believe

and formed a committee to plan for a Conversations on Faith III to be held early next year.

The meeting also served as an occasion for two whose roles with the board will soon be changing to share some dreams. Myron Augsburger, who retires as moderator at the end of Ames 85, shared his concern for the "older young people in the church: old enough to be involved, but are not." He said, "Thirty years ago the church put a lot of faith in me. Can we do this for the young people today? I am not sure our church structure is providing for this."

Ivan Kauffmann, who leaves the executive secretary position at the end of the summer, shared a list of dreams which included "continue to decentralize our church structures so that we do not have a large central office, but assistance, counsel, subsidy." He also hoped that the church might "release the [new] executive secretary from enough administrative detail to be able to do staff supervision, articulate vision, and serve as a consultant and spokesperson for churchwide concerns."

—Daniel Hertzler

Goshen College board makes cuts to balance budget

Keeping the $10 million-plus Goshen College budget balanced was the chief concern of the Board of Overseers during its quarterly meeting, Mar. 15-16.

To reduce expenditures for the 1985-86 academic year, the board approved the cancellation of the Artists Series, the elimination of the continuing education in nursing program, and a reduction in health center operating costs.

In addition, the board postponed the annual adjustments of faculty salaries and staff wages until its mid-October meeting. This will enable the board to make adjustments after it has received fall enrollment figures and financial reports for the previous fiscal year.

The budget cuts were approved in part because the college faces the possibility of a deficit for the current fiscal year, which ends on June 30. Goshen has balanced its budget for the last 45 years.

College Relations director Ron Gunden reported that giving has increased above last year's record-breaking pace, but the goal of $1.45 million in contributions to the annual fund seems unrealistic. Last year contributors gave $1.26 million.

Meanwhile, business manager Robert Kreider said administrators are making every effort to keep operating expenses for the current year under budget. Jim Wideman, chair of the board's Finance and Development Committee, agreed: "There are simply not many soft spots on the expense side of the budget."

NEWSMAKER INTERVIEW:

Wilmer Martin leads sexuality study

Wilmer Martin, an Ontario pastor, is chairperson of the Human Sexuality in the Christian Life Committee, which submitted its final report to General Board in April. Gospel Herald *interviewed him recently.*



Why is this study important?

The study will have been a success if it creates a forum for average Christians to talk with each other about sexuality questions. People struggle with unfulfilled needs and fantasies and get caught in promiscuous behavior. If they can talk to one another and nurture one another, they may become whole.

What surprised you most as a result of this study?

How readily our people are accepting new sexual practices such as artificial insemination by donor. Even though they are Christians, they accept many of these ideas without reflecting on the ethical questions.

What was the worst problem you faced in the study?

Pressure from persons whose minds are made up and who expect the report to endorse their positions. This pressure is equally strong from liberals and conservatives.

Did you get many letters?

Oh, yes. My correspondence file is 3-4 inches thick. A few letters were abusive. Some attacked me. One person assumed that I am "gay" because I was willing to walk with homosexuals.

What is your worst fear about the results of the study?

That congregations would refuse to use it as a channel to enrich themselves; that it would stay on the shelf or be used to start fires.

What is your best hope?

That it will be used to aid people to become whole persons sexually. It has the potential to help them understand sex, the importance of covenant, and the way promiscuous behavior destroys persons.

Former KKK member, now an EMS student, tells of change in life

A former member of the Ku Klux Klan, who met the Lord in prison, told an Eastern Mennonite College audience that his conversion caused a "fundamental reorientation" in his life.

Thomas Tarrants III, who is now a student at Eastern Mennonite Seminary, spoke recently during the final program marking Black Emphasis Month at EMC.

Fifteen years ago, Tarrants said, he was "spilling over with hate for blacks, Jews, liberals, communists—everyone to the left of Hitler." He got involved in acts of violence against the enemies of the KKK, and became expert in the techniques of guerrilla warfare and terrorist activities. He wound up with a 35-year prison sentence for his actions.

All through his participation in Klan activities, Tarrants considered himself a Christian. He had been brought up a Baptist, he said, but "my religion was cultural Christianity."

He was reading his Bible one day about a year into his prison term when "something happened to me—God opened the eyes of my heart to see that I was a lost person."

That conversion experience brought "profound changes" in Tarrants' life. As "the Lord began to melt the hardness of my heart," he began to look at blacks, Jews, and political liberals in a new way.

Within six months of his conversion, Tarrants was sharing Christ with a young black man in the prison and had become a friend of a black civil rights leader who also was serving time in prison. And when Tarrants was released from prison after serving only eight years of his term, he was indebted to a leader of the Alabama Jewish community who played a "significant role" in the release. Today, Tarrants counts among his friends the FBI agent who broke up his KKK team.

True reconciliation, Tarrants said, is "a supernatural thing—it can't be done by the power of human strength."



Maria Cantu (center) teaches Sunday school at the new Hispanic congregation in South Bend.

Mennonites & Brethren plant church in South Bend

A cooperative effort has resulted in the establishment of a Hispanic congregation in South Bend, Ind.

Working together are Indiana-Michigan Conference of the Mennonite Church, Central District of the General Conference Mennonite Church, and Northern Indiana District of the Church of the Brethren. They are assisted by Mennonite Board of Missions and students from nearby Goshen College.

Several students in the Hispanic Ministries Program at Goshen College first proposed the congregation and began going door-to-door last July as part of a 10-week summer project to determine its feasibility. A coordinating committee representing the three denominations was assembled by Sam Hernandez of the Mennonite Church General Board's Office of Latin Concerns.

The students found many Spanish-speaking people, with an estimated 5,000 scattered in various parts of South Bend. At the end of the 10 weeks the coordinating committee determined that a church should be planted.

Felipe and Maria Cantu and Gilberto and Maria Gaytan of Goshen College are the leaders. They serve under the immediate supervision of Fabricio Guzman, pastor of the South Bend City Church of the Brethren, and coordinator of the church-planting effort.

The need to find a church facility was solved temporarily when the committee learned that Calvin Kaufman, pastor of Benton Mennonite Church near Goshen, was co-owner of a building on South Bend's southwest side which he was willing to rent.

Sunday afternoon worship services began last September, and Wednesday night Bible study and prayer got underway in December. Attendance at the Sunday meetings averages 25-30 people.

Hernandez points out that the South Bend church planting has recorded at least two "firsts." It's the first time that the three denominations have cooperated in a church planting effort and it's the first time Goshen's Hispanic Ministries students have started a church.

Indiana-Michigan Conference executive secretary Galen Johns affirms the need for an Anabaptist witness in South Bend. He says the conference's supporting role "feels good," although the congregation's final relationship to the three denominations has not been determined.

Brethren congregation in West Virginia joins Mennonite Church

Sometimes history is made when a group of people decides to say, "Why not?" instead of "Why bother?" Such an attitude resulted in the celebration of unity that took place on Jan. 6 when Morgantown (W.Va.) Church of the Brethren, established in 1910, affiliated with the Mennonite Church.

For years, occasional Mennonite students had found Morgantown Church of the Brethren, less than a mile up the hill from the campus of West Virginia University, to be a place of fellowship and home. In this town of comings and goings, Mennonite families also were ministered to by this church. Several of its campus ministers—including Roman Miller, the present campus minister—have come from Mennonite backgrounds. Although the church membership is made up of people from many backgrounds, the majority of people have been lifelong members of the Church of the Brethren.

So it was an imaginative step in 1982 when Pam Beverage, then campus minister, and Lester Boleyn, pastor, began to discuss the idea of a joint affiliation. Others in the congregation were willing to explore the idea. Both Allegheny Conference officials and West Marva District of the Church of the Brethren were receptive, and encouraged the congregation to continue to discuss it.

Last October, the congregation voted "yes." The result was a new beginning on the first Sunday in January—a celebration of the unity of believers.

Participating in the formalities were Allegheny Conference Leadership Commission chairman Paul Lederach and Fieldworker Irvin Weaver, as well as West Marva District representative Sylvus Flora.

The church continues to be known as the Morgantown Church of the Brethren.—*Linda Yoder, Allegheny Conference News*

Deaf Ministries probes use of video

The possible use of video by Deaf Ministries of Mennonite Board of Missions was probed at the semiannual meeting of the Deaf Advisory Committee in March.

Video was raised as a possible alternative to *Signing*, the monthly newsletter for the deaf. The committee pondered the question of whether a print piece is that helpful for the deaf.

Deaf Ministries director Sheila Stopher Yoder said *Signing* seems to be most helpful for hearing people and parents of deaf persons. Also, a print format may not be the most efficient use of resources since language for the deaf is visual.

One video possibility raised was a chain letter, where persons share on videotape what is happening in their deaf community.

The committee also explored the possibility of videotaping a Bible study series for deaf persons. Such a videotape series would relate stories and experiences of deaf persons, how Jesus would respond, and how the church might respond.

READERS SAY

Ephraim Nafziger, Cochranville, Pa.

I have a real problem visualizing my Jesus marching on Washington or Moscow ("Gentle Jesus, Meek and Mild," Apr. 2). He never attempted to Christianize Rome or the corrupt political regime in Jerusalem. His invectives were always directed against the pseudo-God-followers of his day (Matt. 23, etc.). If we will follow his example, we have a large arena in which to work, both on the conservative and the liberal side.

Gordon Hunsberger, St. Jacobs, Ont.

I'd like to express my appreciation for Ron Sider's report of his trip to Nicaragua ("I Did Not Want to Go to Nicaragua," Mar. 26). His stories of atrocities committed by the contras remind me of similar stories I heard from Robert Stark, a Catholic priest, who worked for several years in a remote mountain community in northern Nicaragua.

I was reminded, too, of my own visit to Nicaragua almost a year ago now with 24 other Mennonites, and of two days spent last summer with three Nicaraguan agriculturists who were working in the northern part of the country.

I agree with Sider that the Sandinista government is not a perfect model, as they themselves also freely admit. But then neither are the governments of Canada and the U.S. Nevertheless it is likely one of the most free and democratic governments in Latin America today. Most of the people I know who have visited Nicaragua during the last few years have come back with similar opinions.

It is unfortunate that President Reagan and his advisers are not able to visit Nicaragua and listen to the stories of atrocities being committed by the contras their administration is supporting. Perhaps then they would realize that calling the Sandinistas a bunch of communist terrorists is indeed a monstrous lie. Most of us would like to believe that our national leaders tell the truth, but should realize that usually the truth is less important to them than political expediency.

J. Ward Shank, Broadway, Va.

Carol Rose's letter (Mar. 26) in reply to my article, "Update on the Peace Movement in the Mennonite Church" (Sept. 18), appeared in the same issue in which you published Ronald J. Sider's account of his Witness for Peace visit to Nicaragua.

Sister Rose objected to my references to the political aspects of much of the recent "peace" activity in the Mennonite Church. Brother Sider's article gives us a prime example of what we have been talking about—political action in the name of "peace."

Sider identifies himself as a *pacifist*, which carries the connotation of activism, in contrast to the more basic and biblical concept of love and nonresistance. He represents the intent of the Witness for Peace presence in Nicaragua as that of "seeking to stop U.S. funding of the guerrilla movement," which is purely political in purpose. He was by his account living among the Sandinistas. He describes several atrocities which are attributed to the contras, strongly implying that the U.S. is supporting the wrong side. Whether true or not, that is still a political question—taking sides in a war. Brother Sider deals with matters of censorship, labor union activity, and questions about the recent election in Nicaragua, all of which are political matters. We are on the political side when applying the peace ethic to matters of public policy.

We can appreciate Brother Sider's dedication and his testimony of communion with God. We respect his personal feeling of having been obedient to God in going to Nicaragua. Yet we must reckon with the evidence here and elsewhere that the Mennonite Church is being led down the path of social and political action.

Keith Helmuth, Debec, N.B.

The idea that an ecologically and economically sound food system is founded on intensive horticulture is exactly what my experience of farming has brought me to. I don't know the work of Jeavons to which Daniel Hertzler refers in the Mar. 12 editorial but I am happy to hear it is getting notice in mainline journals.

Floyd/Irene Rheinheimer, Milford, Ind.

We saw *Witness* in a local commercial theater with another Mennonite couple. We were "persuaded" to do so by friends. (We think we'll have to take personal responsibility for going.)

We had read the Mar. 5 articles on *Witness* before going, as well as the review in the Mar. 15 *Christianity Today* and reread them since seeing the movie.

P. Gregory Springer is right: "By anyone's standards, *Witness* is a commercial Hollywood product." We did not heed Merle Good's advice: "Should Mennonites go to see *Witness?* Only if they go to movies regularly."

We felt exploited and the Amish obviously were. Can anything good come out of Hollywood? We do not watch TV movies with violence as part of the plot, much less go to theaters to see it. Why did we go? We are not sure if we can be honest enough to answer that right now. Whatever we may think of the Amish faith and its external manifestations and how they relate this to the kingdom of God, this movie did a very poor job of portraying the sacredness and integrity of their lifestyle. "The love of money is the root of all evil." And violence is the current mode that Hollywood is using to verify the Scriptures. We should have known better than go to see *Witness.* We are going to actively dissuade our friends from seeing it.

Maurice S. Brubaker, Dallas, Pa.

This letter is in response to Phillip A. King's "The Bible Says No!" (Jan. 29).

My response is that the Christ and his cross says, "Yes!" When Christ died on *his* cross he put all mankind (black, white, red, brown, and yellow), Canadians, Americans, and Russians and male and female on one equal level.

Second, there is no clear teaching from Jesus that only men should be in positions of leadership, either.

Third, who am I to tell God who he should use to send me his message on Sunday morning (or anytime, as a matter of fact)?

Fourth, Phillip A. King did not use the teachings of Christ to support his thesis. He used the writings of Paul. I believe that all Scripture is inspired of God and is profitable for teaching, correction, and instruction in righteousness (2 Tim. 3:16). However, I believe that it is necessary when interpreting Scripture to sort out what is of God and what is of man. Paul, being a typical man, was biased by his social and cultural background. It is not surprising to me that he would have the attitude toward women that is evident in his writings. The Old Testament Hebrew culture placed women as property of the husband at best. Christ said, "A man shall leave his father and mother and cleave to his wife, and the two shall be one flesh." Oneness has inherent in its meaning and definition, equality. Therefore, the wife being equal with her husband is as appropriate for leadership roles as he.

I further believe that *all* Scripture must be tested against the teachings of Christ, who is "the author and founder of our faith." We have no other alternative. The Father, Son, and Spirit are one (equal) and the Spirit will lead us, as Christ promised, if we are willing to do our part. I pray like the Quaker prayed, "God give me the desire to desire."

MENNOSCOPE



Geisert

Wayne Geisert will be the speaker at Eastern Mennonite College's commencement on Apr. 28. He has been president of Bridgewater (Va.) College—a Church of the Brethren school—for 21 years. The 221 graduating students have elected Bible Department chairman Calvin Shenk to speak at the baccalaureate and commissioning service the previous day.



Beidler

Luke Beidler has been named mission secretary of Franconia Conference. He began his work in January. He and his wife, Dorothy, returned last June from overseas assignments with Eastern Mennonite Board of Missions—seven years in Indonesia and eight years in Vietnam before that. They are both natives of Quakertown, Pa., and attended Haycock Mennonite Church—a "mission station" of Franconia Conference. Luke fills a position left vacant by Henry Paul Yoder's resignation in August 1983. The mission secretary's work was done in the interim by Luke Martin and Joyce Hedrick. Franconia's mission program includes home ministries as well as missionary work in Mexico.

James Musser has been appointed executive director of Bethany Birches Camp, a 20-year-old facility near Plymouth, Vt., operated by the Mennonite congregations in the state. Musser has been pastor of Bethany Mennonite Church in nearby Bridgewater Corners since last July. His previous work experience included 15 years in a variety of roles at Camp Hebron, Halifax, Pa. This is the first time Bethany Birches has hired an executive director.

Richard Kriegbaum has been appointed president of Fresno (Calif.) Pacific College—a Mennonite Brethren school. He will succeed current president Edmund Janzen on July 1. Kriegbaum has served the past year as the college's administrative vice-president. Before that he was director of planning and marketing at Wheaton (Ill.) College.

Mexican Mennonite leader Maurilio Flores, 32, was murdered in a robbery on Feb. 23. He had been driving alone on a country road near Ciudad Serdan. Flores was the director of a small orphanage in Ciudad Serdan. He is survived by his wife, Lourdes, and six children. Franconia Conference, which operates a small mission program in Mexico, sent representatives to the funeral.

Mennonite Central Committee employee Manuel Guaran Crup, 55, was killed in front of his family on Mar. 5 in Guatemala when several gunmen identifying themselves as "security agents" entered his house. Guaran had been associated with MCC since the 1976 earthquake. Since 1981 he was employed full time in the appropriate technology project. He was promoting fuel-conserving mud stoves in rural Guatemala at the time of his death.

Seven people were baptized at the beach in Ecuador in January as part of the new Mennonite mission work in that country. The congregation in Manta—one of two so far—now has 27 members. The congregation is in the process of constructing a building for worship, and missionary Bob Miller is meeting regularly with several people to train them for leadership. The Ecuador mission work is being conducted by Rosedale Mennonite Missions of Conservative Conference.

Walter Sawatsky, longtime Mennonite worker in Europe, met with Canadian officials in Ottawa recently to share his observations and concerns about the Soviet Union and Eastern Europe. Sawatsky, who has been Mennonite Central Committee's administrator in Europe for many years, told members of Parliament and External Affairs Ministry officials how the general interest in religion is growing, while in Western Europe it is declining. He referred to the people's concern for peace, and emphasized that during the years of East-West détente—in the 1970s—it was easier to have contact with people in communist countries and to get Christian literature to them. Sawatsky urged the Canadian government to restore the various cultural and educational exchanges which were cut off at the time of the 1979 Soviet invasion of Afghanistan.

La Junta (Colo.) Medical Center now has six support groups for patients, family members, and community people. They are Narcotics Anonymous for persons affected by substance abuse, Alcoholics Anonymous for people addicted to alcohol, CanSurmount for cancer patients and their families, LaMaze for expectant parents, a bereavement support group for those who have lost loved ones, and a group for those affected by multiple sclerosis. La Junta is affiliated with Mennonite Health Resources.

Chaplaincy services have been expanded at Pioneers Memorial Hospital and Nursing Home in Rocky Ford, Colo., with the appointment of Jack Scandrett as part-time director. Scandrett is pastor of Rocky Ford Mennonite Church.

An organization to provide residences and social services to developmentally disabled persons in Franklin County, Pa., has been formed by a group representing local historic peace churches. Called Christian Residential Opportunities and Social Services (CROSS), the organization is developing a proposal for three-person group homes in the Chambersburg area, using Mennonite-operated Friendship Community of Lancaster, Pa., as a model. The impetus for CROSS came from the Cumberland Valley Parent Support Group for the Handicapped.

Mennonite women graduate students are invited to apply for $10,000 lectureship stipends from Associated Mennonite Biblical Seminaries. They will be awarded annually, beginning this September, to doctoral or post-doctoral students in the areas of biblical studies, church history, theological ethics, and church and ministry studies. The stipends are intended to help prepare women for teaching at Mennonite seminaries, colleges, and Bible institutes. Women receiving the stipends will be required to teach part time at AMBS. Interested persons may contact Marie Clemens, chairperson, Women's Advisory Committee, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

A freshman won first prize in Goshen College's annual C. Henry Smith Peace Oratorical Contest on Mar. 20, with a speech calling for an end to South Africa's apartheid system of racial segregation. Jonathan Shenk, a communication major from Mountville, Pa., won $45 for his 10-minute speech, "A Cry for Humanity." Second- and third-place honors went to John Peachey of Sarasota, Fla., and Jeff Hochstedler of Goshen, Ind. The contest is named in honor of a former professor at Goshen and Bluffton (Ohio) colleges.

Goshen College's class of 1985 appears to be an exception to the national trend toward vocationalism, says registrar John Nyce about the 225 seniors who participated in 87th annual commencement exercises Apr. 20-21. The percentage of Goshen graduates in professions such as education, nursing, and social work has not increased substantially during the past few years despite a nationwide emphasis on professionalism. "Data about 1985 graduates suggest that Goshen really is still a liberal arts college," Nyce said. "Our graduates still cover the whole spectrum of studies."



MBM helps congregations use media. *Six interns listen as visiting instructor Diane Zimmerman Umble gives instructions for using a video camera during a Media and Ministry Internship in January in Harrisonburg, Va. Sponsored by Mennonite Board of Missions, the experience helped interns develop skills in writing news releases and newspaper ads, in scripting and narrating radio programs and spots, and in producing videotapes for outreach and nurture.*

Pictured left to right are Jerry Harrison of Omaha, Nebr.; Mark Schlotterbeck of Springfield, Ohio; George Greene of Omaha, Nebr.; MBM staffer Ron Byler; Umble; Dale Grieser of Archbold, Ohio; Royce Taylor of New Middletown, Ohio; and Raymond Jackson of Philadelphia, Pa.



MBM orients 10 new VSers. *New Voluntary Service workers with Mennonite Board of Missions began their terms recently after an orientation, Feb. 11-19, in Elkhart, Ind. They are:*

(First row, left to right) Angela Miller, Sarasota, Fla., home rehabilitation aide and nurse in Aurora, Ohio; and Laurie McNicoll, West Liberty, Ohio, working with disabled and elderly persons in Downey, Calif.

(Second row) Luke Schrock-Hurst, Harrisonburg, Va., working with a program for Central American refugees in Washington, D.C.; Carmen Schrock-Hurst, Harrisonburg, Va., outreach worker with students and young adults in Washington, D.C.; Doris Yoder, Shipshewana, Ind., assignment still being determined in Mashulaville, Miss.; and Orris Yoder, Shipshewana, Ind., manager of United Woodcutters Cooperative in Mashulaville, Miss.

(Third row) Marvin Slabaugh, Whitmore Lake, Mich., carpenter in Brownsville, Tex.; Doug Schwartz, Sturgis, Mich., lawn care worker in Downey, Calif.; Galen Heatwole, Waynesboro, Va., lawn care worker in Downey, Calif.; Carolyn Cable, Hollsopple, Pa., activity aide in West Liberty, Ohio; and John Ebner, Middlefield, Ohio, handyman in Elkhart, Ind.

Ephrata (Pa.) Mennonite School students collected dried fruit for refugees in Central America recently. First-graders filled up a barrel, and junior high students dried their own apples in science class. Teacher Martha Kauffman, who coordinated the project, invited Jose Norales of Mennonite Central Committee's International Visitor Exchange Program to talk to the children about his country of Honduras. He encouraged the school to continue the practice of caring for those who are in need.

A hospitality room is available in Boston for persons accompanying a family member to an area hospital. The room is part of a new Voluntary Service unit operated by Eastern Mennonite Board of Missions. The unit offers reasonable rates and a small-town atmosphere. More information is available from Marian and Wes Newswanger, VS Unit, 84 Dedham Ave., Needham, MA 02192.

The Mennonite statement on justice and the Christian witness is now available in booklet form. It reflects the work of a study committee that drew up an initial statement, feedback from congregations, and dialogue at Bethlehem 83, where a statement was officially adopted by the Mennonite and General Conference Mennonite churches. The 40-page *Justice and the Christian Witness* can be purchased for 75¢ each (USA) plus 10 percent for postage from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683, or through Provident Bookstores.

Zion Mennonite Church of Broadway, Va., is celebrating its 100th anniversary, May 25-26. More information is available from the congregation at R. 1, Box 174C, Broadway, VA 22815.

Cassel Mennonite Church of Tavistock, Ont., will celebrate its 50th anniversary, May 4-5. The guest speaker is native son Ross Bender, a seminary professor who was moderator of the Mennonite Church and is now president of Mennonite World Conference. A new book, *Cassel Mennonite Church, 1935-85,* by Vernon Zehr and Leona Bender will be available for sale during the weekend. More information about the celebration is available from Congregational Historian Leona Bender, R. 1, Tavistock, Ont. N0B 2R0.

Evanston (Ill.) Mennonite Church will celebrate its 25th anniversary on May 5. Friends and former members are invited to join the congregation for a celebration which will include an open house, worship service, evening meal, and informal sharing. The guest speaker will be Laurence Horst, who was Evanston's pastor, 1963-69. More information is available from Moderator Karen Martin, 146 Callan, Evanston, IL 60202.

Stop the Arms Race in Space! (STARS) is the name of a national convention planned for May 3-5 in Colorado Springs, Colo. Mennonites are part of the coalition of Colorado peace groups which is organizing the event. More information is available from STARS Convention, Box 915, Colorado Springs, CO 80901.

Supporters of the Peace Tax Fund Bill will gather in Washington for their annual seminar, May 2-4. They will participate in workshops and visit members of the U.S. Congress to encourage support for the bill which would allow people conscientiously opposed to paying taxes for military purposes to shift that part of their income taxes to peace-promoting purposes. "Mennonites have a long tradition of opposing the military draft," says Emily Will of Mennonite Central Committee U.S. Peace Section. "This bill will help Mennonites avoid a 'dollar draft.'" More information on the seminar is available from National Campaign for a Peace Tax Fund, 2121 Decatur Pl., NW, Washington, DC 20008.

The Mennonite Central Committee program in Bolivia will celebrate its 25th anniversary in Santa Cruz, July 2-12. All former volunteers and other interested people are invited to attend. Travel options, costs, and celebration details are available from Cheryl Leaman at MCC, 21 S. 12th St., Akron, PA 17501.

Gerry Vandeworp was installed as pastor of Stoner Heights Mennonite Church, Louisville, Ohio, on Mar. 24. Local Ohio Conference overseer Richard Ross officiated, and Pastor David Garber of Kidron, Ohio, preached the sermon. Vandeworp served previously as pastor of Bethel Mennonite Church, Elora, Ont.

Church-related job openings:

•*Director of outdoor education* at Spruce Lake Retreat. A salaried, year-round position beginning this summer. This person would work with local schools. Teaching experience is required and a master's degree is preferred. Contact Administrator Paul Beiler, Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325; phone 717-595-7505.

•*Administrator/principal* at Shalom Christian Academy, a Mennonite school offering kindergarten through 12th grade. Contact SCA, 126 Social Island Rd., Chambersburg, PA 17210; phone 717-375-2223.

•*Resident hall director* at Goshen College, preferably female, by fall. Work experience is required and a master's degree is preferred. Contact Student Development Dean Norman Kauffmann, Goshen College, Goshen, IN 46526; phone 219-533-3161.

Special meetings: *Larry Shepherd,* Lansing, N.C. at Sandy Hill, Coatesville, Pa., Apr. 28—May 1. *Sam Wenger,* Stryker, Ohio, at Protection, Kans., Apr. 26-28.

New members by baptism and confession of faith: *Trinity, Morton, Ill.:* Barbara Boyd and Robert and Mary Getz by confession of faith. *Arthur, Ill.:* Steve Borntrager, Chris Mast, and Sean Miller. *Zion, Hubbard, Ore.:* Deon, Dean, and Lisa Miller. *Greenmonte, Greenville, Va.:* Allan Lowery and Tina Lowery. *Stuarts Draft, Va.:* Donnie Puckett, Sandra Puckett, John Fretwell, and Sue Fretwell. *Faith, Cluster Springs, Va.:* Lynn Moore and Keith VanBenschoten. *Akron, Pa.:* Nina Kaufman, Douglas Valverde, Tracy Prinz, Randy Shank, Heidi Rupley, Brian Ziegler, and Michael Zimmerman. *Scottdale, Pa.:* Timothy Hurst by confession of faith. *Hershey, Kinzers, Pa.* Sylvia Bruchs and David Brown. *Blooming Glen, Pa.:* Susan Conrad, Linda Hockman, Ron Hockman, Tamara Hunsberger, Kris Kulp, Brenda Moyer, Diane Moyer, Doug Moyer, Sandy Moyer, Trena Moyer, Brenda Rush, and Michelle Yoder. *Neffsville, Pa.:* Joy McIlvaine, Beth Nolt, and Jennifer Peifer.

Change of address: *West Coast Mennonite Central Committee,* from 1108 G. St., to 1010 G. St., Reedley, CA 93654; phone (209) 638-6911.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Beck, Tom and Jamie (Wilson), Wauseon, Ohio, first child, Jessica Sue, Mar. 14.

Burkholder, Ron and Nancy (Quillet), Archbold, Ohio, second daughter, Stacy Marie, Dec. 29.

Buschert, Darwin and Betty (Kuhns), second child, first son, Ryan John, Dec. 31.

Delagrange, Scot and Sheri (Cooper), Leo, Ind., first child, Taner James, Mar. 11.

Denny, Gregory and Rhoda (Kauffman), Lake Oswego, Oreg., second son, Robert Tillman, Mar. 26.

Gnagey, Gail and Michelle (Goering), Hollsopple, Pa., first child, Lydia Kathryn, Mar. 26.

Helmuth, Stanley J. and Pamela (Kuhns), Louisville, Ohio, first child, Steven Jay, Feb. 28.

Hershberger, Ray and Rosemary (Buckwalter), Wichita, Kans., second daughter, Lisl Kristina, Mar. 18.

Landis, Richard and Lucy (Moyer), Telford, Pa., fourth child, third son, Derek Mark, Mar. 24.

Lengacher, Norman and Linda (Eglody), Woodburn, Ind., first child, Landon James, Feb. 26.

Liechty, Allen and Ginny (Beachy), Archbold, Ohio, fourth child, third daughter, Beth Ann, Mar. 28.

Long, Craig and Karen (Miller), Belleville, Pa., second child, first son, Stephen Craig, Mar. 22.

Mansfield, Randy and Janet (Wittmer), Canton, Ohio, second

son, Isaiah Joseph, Mar. 27.

Mast, Gerald and Sheryl (Roth), Hubbard, Oreg., first child, Kyle Randon, Apr. 2.

Mumaw, Gerald and Geraldine (Lehman), Santa Cruz, Bolivia, Jordan Christian, born on Feb. 1, 1985; received for adoption on Feb. 8.

Nussbaum, Marlin and Karla (Shetler), Wichita, Kans., first child, Andrea Lynn, Feb. 22.

Unrau, John and Amanda (Janzen), Waterloo, Ont., first child, Stephanie Lee, Mar. 4.

Vigneron, Russ and Sue (Garber), Manson, Iowa, fourth child, second daughter, Amber Nicole, Mar. 25.

Yoder, Denny and Sally (Love), Mapleton Depot, Pa., first child, Thad Christopher, Mar. 12.

Yoder, Jerry and Sherry (Schaefer), Spencerville, Ind., second daughter, Jenna Lee, Dec. 12.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Beiler-Switzer. Danny Beiler and Kim Switzer, both of Sarasota, Fla., Ashton cong., by Ken Nauman, Mar. 16.

Horning-Horst. G. Sylvan Horning, Ephrata, Pa., Metzler cong., and E. Kathryn Horst, Lancaster, Pa., Groffdale cong., by Amos H. Sauder, Mar. 2.

Mast-Nyce. Delvin Mast, Hydro, Okla., Pleasant View cong., and Anita Nyce, Colorado Springs, Colo., Beth-El cong., by Cleon Nyce, father of the bride, Mar. 24.

Roller-Ewing. Kenneth William Roller and Ann Elizabeth Ewing, Powhatan, Va., both of Powhatan cong., by Lloyd Weaver, Jr., Mar. 30.

Rough-Bergfalk. Timothy D. Rough, Maple Grove cong., Hagerstown, Md., and Dawn Heidi Bergfalk, Johnstown, Pa., Nazarene Church, by Daniel B. Yoder, Apr. 1.

Spory-Yauneridge. Brian Spory, Hollsopple, Pa., and Debbie Yauneridge, Johnstown, Pa., both of Carpenter Park cong., by Marvin L. Kaufman, Mar. 23.

Steiner-Strock. Angie Steiner, Columbus, Ohio, Kidron cong., and John Strock, Dalton, Ohio, Lutheran Church, by Bill Detweiler, Mar. 30.

Sweigart-Rohrer. Kenton L. Sweigart, Mount Joy, Pa., Mount Joy cong., and Sue Ann Rohrer, Lancaster, Pa., Strasburg cong., by Charles E. Good and Ervin Stutzman, Mar. 2.

OBITUARIES

Bauman, Esther, daughter of Nelson and Anna (Metzler) Lodwick, was born at North Lima, Ohio, Nov. 20, 1900; died at Columbiana, Ohio, Feb. 27, 1985; aged 84 y. On Dec. 3, 1927, she was married to Silas Bauman, who died on July 28, 1974. Surviving are 3 daughters (Pauline—Mrs. Walter Zehr, Pearl—Mrs. Floyd Zehr, and Carolyn Conrad), one son (Howard), 14 grandchildren, one great-grandchild, and 3 brothers (Elmer, Harvey, and Wilbur Lodwick). She was a member of Midway Mennonite Church, where funeral services were held on Mar. 2, in charge of Ernest Martin; interment in Midway Cemetery.

Bender, Christina, daughter of Aaron and Lizzie (Miller) King, was born in Garden City, Mo., Aug. 19, 1901; died at Salem, Ore., Dec. 20, 1984; aged 83 y. On May 20, 1926, she was married to Mahlon Bender, who died on June 18, 1967. Surviving are 2 sons (Harold and Maurice), one daughter (Luella Fahndrich), 21 grandchildren, and 30 great-grandchildren. She was a member of Salem Mennonite Church. Funeral services were held at Zion Mennonite Church on Dec. 24, in charge of John Oyer and Beryl Forrester; interment in Zion Cemetery.

Brenneman, Orpha Mae, daughter of Peter and Rachel (Miller) Mishler, was born in Woodburn, Oreg., Nov. 14, 1887; died at Albany, Oreg., Mar. 23, 1985; aged 97 y. On Feb. 23, 1906, she was married to Moses Brenneman, who died on May 18, 1957. Surviving are 3 sons (Paul, Calvin, and Edward), 14 grandchildren, 31 great-grandchildren, and 9 great-great-grandchildren. She was preceded in death by 3 sons (Orval, John, and Melvin), and 2 daughters (Frances Layton and Olive). She was a member of Albany Mennonite Church, where funeral services were held on Mar. 27, in charge of Ed Springer; interment in Riverside Cemetery.

Burkholder, David F., son of Amos and Emma (Yoder) Burkholder, was born at Smithville, Ohio, July 24, 1902; died at Orrville, Ohio, Mar. 18, 1985; aged 82 y. On Apr. 28, 1928, he was married to Clara Conrad, who survives. Also surviving are 2 sons (William and David Paul), one daughter (Nancy Burkholder), one grandchild, one brother (Kenneth), and one sister (Betty—Mrs. Loyal Hostetler). He was a member of Oak Grove Mennonite Church, where funeral services were held on Mar. 21, in charge of Russell Mast; interment in Oak Grove Cemetery.

Cressman, Judith M., daughter of Emanuel and Rebecca Martin, was born in Woolwich Twp., Ont., Nov. 6, 1890; died at her home at Elmira, Ont., Dec. 27, 1984; aged 94 y. In January 1933, she was married to David M. Cressman, who died on Feb. 18, 1964. Surviving are 3 step-children (Elma Cressman, Annie Cressman, and Mary—Mrs. Mahlon Shantz), 10 step-grandchildren, 23 great-grandchildren, 3 sisters (Lydian Martin, Mrs. Sarah Brubacher, and Nancy—Mrs. George Metzger), and 3 brothers (Samuel, Emanuel, and Menno). She was preceded in death by one stepson, 2 stepdaughters, one brother, and two sisters. Funeral services were held at the Elmira Mennonite Church, in charge of Paul Martin and Daniel Martin; interment in the adjoining cemetery.

Hess, Susan, daughter of Samuel E. and Susan (Lehman) Longenecker, was born in Conoy Twp., Apr. 1, 1885; died at Heatherbank Nursing Home on Mar. 26, 1985; aged 99 y. She was married to Henry B. Hess, who died in 1963. Surviving are 3 daughters (Fannie—Mrs. Jacob Landvater, Sueie—Mrs. Daniel Ebersole, and Emily Spitler), one son (Henry) and one sister (Sadie L. Givens). She was a member of Elizabethtown Mennonite Church, where funeral services were held on Mar. 31, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

Ledyard, Mary A., daughter of Isaiah and Sarah (Wyse) Zaerr, was born at Archbold, Ohio, Dec. 29, 1900; died at Northwest Care Center, Wauseon, Ohio, Jan. 24, 1985; aged 84 y. On Feb. 7, 1928, she was married to Allison Ledyard, who died on Dec. 27, 1981. Surviving are 3 daughters (Ada Schnur, Velda Beidler, and Virginia Ruby), 2 sons (Dale and Roger), one brother (William Raymond Zaerr), and 2 sisters (Jessie Yoder and Frieda Yoder). She was a member of Central Mennonite Church, where funeral services were held on Jan. 28, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Schrock, Fanny, was born in Haven, Kans., Dec. 21, 1901; died at Miller Merry Manor, Lagrange, Ind., Apr. 2, 1985; aged 83 y. On July 10, 1919, she was married to Edd P. Schrock, who died on May 20, 1967. Surviving are 3 daughters (Alma—Mrs. Elmer Knepp, Martha—Mrs. Calvin Slabaugh, and Phyllis—Mrs. John D. Schrock), 5 sons (Paul C., Fred, Silas, David, and Edward, Jr.), 40 grandchildren, 34 great-grandchildren, 2 sisters (Edna-Mrs. Pete Yoder and Katie—Mrs. John Kauffman), 2 half-brothers (Sam and Fred Yoder), and 3 half-sisters (Polly Keim, Anna Bontrager, and Susie Gough). She was a member of Emma Mennonite Church, where funeral services were held on Apr. 5, in charge of Etril J. Leinbach; interment in Prairie Street Mennonite Cemetery, Elkhart.

Swartzendruber, Pauline Marie, daughter of David and Ellen (Weidman) Swartzendruber, was born in Pigeon, Mich., Mar. 29, 1925; died at Scheurer Hospital, Pigeon, Mich., Mar. 29, 1985; aged 60 y. Surviving are 2 brothers (Raymond and Leon) and one sister (Elaine—Mrs. Duane Ropp). She held dual membership in Pigeon River and Fairhaven Mennonite churches. Funeral services were held at Pigeon River Mennonite Church on Apr. 1, in charge of Wayne Keim and Luke Yoder; interment in Pigeon River Church Cemetery.

Wittrig, Paul A., son of John H. and Margret (Herzog) Wittrig, was born in Noble, Iowa, Dec. 21, 1905; died of a heart attack at Iowa City, Iowa, Mar. 25, 1985; aged 79 y. On July 11, 1928, he was married to Effie Wyse, who died on Dec. 5, 1978. On July 30, 1983, he was married to Juanita Mann, who survives. Also surviving are 2 sons (Donald and Robert), 2 daughters (Jean—Mrs. Charles Spencer and Miriam—Mrs. Delbert Roth), 4 stepsons (Raymond, Bruce, Carl, and Phillip Mann), 9 grandchildren, 13 stepgrandchildren, 2 great-great-grandchildren, 14 step-great-grandchildren, 4 sisters (Gladys—Mrs. Eugene Currier, Mrs. Margrete Gingrich, Grace—Mrs. Arthur Davison, and Francis—Mrs. John D. Hulme). He was preceded in death by one brother (Emerson) and one sister (Clarice). He was ordained to the ministry in 1938 and served congregations in Imlay City, Mich., Colorado Springs, and Thurman, Colo. He was a member of Prairie Street Mennonite Church, Elkhart, Ind. Funeral services were held at Sugar Creek Mennonite Church, Wayland, Iowa, Mar. 28, in charge of Edmond Miller; interment in Sugar Creek Cemetery.

CALENDAR

Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 28
Afro-American Mennonite Association board of directors, New York, May 2-4
Rocky Mountain Conference, Colorado Springs, Colo., May 3-5
Franconia Conference, Franconia, Pa., May 4
Gulf States Fellowship spring conference, Pine Lake Camp, Meridian, Miss., May 4-5
Mennonite Mutual Aid board of directors, Goshen, Ind., May 9-10
Mennonite Board of Education board of directors, May 10-11
Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
North Central Conference, Lakeview Mennonite Church, Wolford, N.Dak., June 7-9
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

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ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

New evidence links Brezhnev with Wallenberg's disappearance

Dramatic new information on the disappearance of Raoul Wallenberg, the Swedish diplomat who saved over 100,000 Jews from Nazi death camps during World War II, has linked his arrest by Soviet troops in Hungary in 1945 to Leonid Brezhnev, who was then a high-ranking Soviet officer and later his country's top leader. Soviet dissident Yosyp Terelia, in the journal *A Chronicle of the Catholic Church in Ukraine*, has accused Brezhnev of having Wallenberg arrested in order to "confiscate" the diplomat's car. "Wallenberg demanded his car back, but Brezhnev had made a present of the car to one of his superiors," Terelia said. "Knowing that Wallenberg would protest directly to Marshall Malinovsky, Brezhnev ordered the arrest of the Swedish diplomat." Terelia's sources for the new information include one of Wallenberg's arresting officers, who later became a Christian, and a Soviet officer—a Jew—who later emigrated to Israel. Wallenberg's mysterious disappearance has aroused much interest in recent years. NBC aired a four-hour television movie on the man in early April. Although the Soviet government says he died in prison many years ago, Wallenberg has been seen alive inside Soviet prisons and labor camps in more recent years, and many people still believe that he could be alive today.

Drunk driving conviction made him 'a lot better man,' archbishop says

Archbishop John Roach of the Catholic Archdiocese of St. Paul and Minneapolis has pleaded guilty to a drunken driving charge and has been sentenced to serve 38 more hours in jail and to pay a $445 fine. He also was ordered to complete outpatient treatment for alcohol abuse. It is believed he is the first U.S. Catholic archbishop to be sentenced to jail. Roach said at a news conference after his sentencing that he had already determined in his mind that he should not drink and has not consumed any alcohol since his arrest. He said, however, that he would not become a crusader against alcohol. "I believe firmly that wine, beer, and alcohol are some of God's gifts when done for social reasons and done in moderation," he said. The archbishop said he had "learned personally the consequences of drinking and driving. I now more fully understand and share painfully the concern of parents and many others about the dangerous combination of alcohol and driving." He added, "I feel a special responsibility now, having had to face my own flawedness, to invite everyone—especially young people—to join me in promising God that with his help, we will never again risk the consequences of drinking and driving." Roach said he believes he is "a lot better man" than he was a month ago. "I have grown and matured, and my prayer life is richer," he said. Referring to 1 Corinthians, he noted that the apostle Paul talked about consoling better because he had been consoled. "That's happened to me," the archbishop said.

Glemp's visit to Britain: pastoral, political, and symbolic

Cardinal Josef Glemp's low-key 12-day tour of England and Scotland was billed as a pastoral visit to the large, widely scattered Polish community. But the first official visit of a Polish primate to Britain was, in fact, much more than a visit by a bishop to an expatriate community. The historic trip had an underlying symbolic dimension stretching far beyond the borders of Poland and Britain. For the quarter-million Polish residents of Britain, the visit was a long-awaited event. After 40 years of exile, their very own primate had at last come among them. They were overjoyed and celebrated the event as only Poles can. A communist government was imposed on Poland by the Soviet Union at the end of World War II. But Cardinal Glemp's position is different from that of other religious VIPs. When Poland was an elected monarchy, the primate governed as "interrex" between reigns in a unique constitutional arrangement. He also had a significant say in the choice of the new ruler. Later, when three neighboring empires partitioned Polish territory between them, it was the primate who symbolized Polish nationhood. He still does in the eyes of exiled Poles.

Will anyone get the 'call' to succeed Billy Graham?

Who will succeed Billy Graham? No one knows, not even his closest workers. They're not even sure anyone will. Amazing as it may seem for those who have seen him on television, or during his massive crusades, the world's best-known evangelist is 66 years old. Leaders of the Billy Graham Evangelistic Association have plans for contingencies such as his sudden death or gradual slowdown, but not for a new chief preacher. Their lack of planning is not just because he is in excellent physical shape. It is because of their belief in a "calling," a mysterious spiritual tug from God, that must bring a person to the job of evangelist. "God chose me for this," Graham said in Fort Lauderdale, Fla., where 166,500 people attended the eight services of his south Florida crusade in February. "I can't pick a successor. It has to be a calling from God." Graham, entering his 37th year of organized crusading, has already outlasted most evangelists in history. In the event of Graham's sudden death, Cliff Barrows, his songleader and program director, would become chief executive officer. Barrows cofounded the association with Graham in 1949. In a sense, Graham may have been preparing for his own departure for years, by passing along his skills to other Christians. Every crusade features classes in outreach to friends and neighbors. More intensive training is given in a "School of Evangelism," a week of seminars concurrent with the crusade. Graham is also spreading his methods worldwide. At Amsterdam 83, a conference for itinerant evangelists, Graham said, sweeping his eyes across the 4,000 listeners, "You are my successors." Graham has created an international self-sustaining movement larger than himself.

Academic freedom is a 'paradox' at evangelical schools

Like the comic who quips that "military intelligence" is a contradiction in terms, some cynical university scholars contend that "academic freedom in Christian higher education" is also self-contradictory, says Barry Callen, one of three educators on a panel at the recent convention in Los Angeles of the National Association of Evangelicals, which considered the topic too hot to handle until recently. In evangelical enclaves, college teachers often must sign faith statements affirming the infallibility of the Bible before joining the faculty. The discussion at the convention suggested that "academic freedom" may not always have the same meaning in a Christian college as it does in a state-supported university. If not a contradiction in terms, academic freedom in evangelical schools is at least a paradox, said Callen. The freedom to think critically and wrestle with questions must be held in tension with the "divinely ordained absolutes" which the college upholds. Maintaining an "atmosphere of free inquiry" while preserving the school's commitment to Christian doctrines and not settling for "sterile neutrality" is "a delicate balancing act," and one often not understood by the larger higher education community, said Callen. He is vice-president and academic dean at Anderson (Ind.) College, which has ties to the Church of God.

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The vision

"Throw away your novels."—John F. Funk in Herald of Truth, *September 1866, p. 74.*

The discussion that has swirled around the film *Witness* has explored a variety of issues. More recent comments in "Readers Say" and in certain other sources have been moving toward the question which we all must recognize sooner or later, Pilate's to Jesus: "What is truth?"

All the comments which I have seen agree that the film deals in contrasts. The peaceful lifestyle of the Amish and the violence of the outlanders is shown in sharp relief. But some are raising questions about the position of the film director: Which side does he ultimately support? The peaceful noninvolvement of the Amish or the blood and guts agenda of the world?

Some observe that although the Amish are fascinating, the reluctant conclusion of the film is that violence ultimately wins. In fact, the film seems to suggest that violence is necessary if such peaceful nonengaged people as the Amish are to exist at all. That audiences respond well to such a message is demonstrated by Gregory Springer's report that people cheered when the pseudo-Amishman in the film beat up a bunch of toughs.

So *Witness* must be evaluated as any written or filmed visionary message: What is its vision? What is it trying to say about ultimate reality? What, does it hold, is the really, really real? As a Hollywood production for the commercial cinemas, it would be expected that the message of *Witness* would be that violence wins and that self-protection is the ultimate good. This is the universal human cliché going back to Lamech who boasted, "I have slain a man to my wounding" (Gen. 4:23). This is the message which is lived out in every war and shoot-out and is celebrated nightly on the TV cop shows. It implies that might makes right and that only *protected* minorities can survive otherwise. This, some are saying, is the message of *Witness.*

We would actually be surprised if it were something else, for this is the American vision, the American way. We whose tradition holds the opposite must swim hard to avoid being carried downstream by this common vision. For we are all affected by our visionaries. This point was impressed upon me in a survey which I made of the *Gospel Herald* from its beginning in preparation of *Not by Might,* the 75th anniversary volume (Herald Press, 1983). I found *Gospel Herald* writers at points expressing a variety of special Mennonite concerns. At others they were found to be using time-limited terms because they were children of their own eras.

So the question for us Mennonites living on the uneasy turf between the attempted noninvolvement of the Amish and the undiscerning Americanism of some others who call themselves Christian is this: What is our vision of reality? What is its source?

In the Old Testament times it was the prophets, particularly, who served as the keepers of the vision. One clue that a message was a vision was the use of the expression "thus saith the Lord." Other visionaries were the sages, as found in the wisdom books. Also there were psalmists who brought their complaints to the house of prayer. The law, too, proclaimed a vision. All these held to a common vision summarized in the first commandment: "Thou shalt have no other gods before me."

In the New Testament the vision is carried particularly in the wisdom teaching of Jesus ("blessed are the poor in spirit") and in the epistles' specific application of the gospel in new situations. The ultimate clarification of the vision is much the same in the New as in the Old: "Thou shalt love the Lord thy God . . . and thy neighbour as thyself."

Who then are the visionaries today? Who is telling us what is really real? Preachers, of course, and teachers. But also creative people such as the director of *Witness.* Movies, novels, TV, and politicians—particularly the U.S. president. These are the prophets of our day. They may not use the phrase of authority, "thus saith the Lord," but they nonetheless assert that the vision they describe is the real one.

The visionaries of our culture almost with one accord assert that Jesus was wrong. It is not true, they assert, that "the meek . . . shall inherit the earth." It is not wise, they tell us, to "love your enemies." There is no greater good, they tell us, than earthly security and prosperity. Let it be said again: Every storyteller, every TV sitcom writer, every night club act has a vision. Their messages are not value-neutral.

Visionaries for the church often get caught short because we have trouble translating the biblical vision into the lingo of our own time. We know that Jesus said, "Love your enemies," but we also know "you can't trust the Russians." Some are unable to see that although the second could be true, it doesn't cancel the first. Why John Funk was against novel reading, I am not sure. It may be that in part he did not recognize the importance of vision and visionaries. But I think he was also aware that many novelists proclaimed a vision that was alien to the Bible.

So the question today is not as much whether this or that form of visioning is legitimate. (I do have certain problems with novels and I generally find films tiring.) But the real question is, "What is the vision contained in this communication?" Does it support the words of Jesus, "thou shalt love the Lord thy God . . . and thy neighbour as thyself"? If not, the vision is false and the visionary a false prophet.—*Daniel Hertzler*

GOSPEL HERALD

April 30, 1985

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Congregations in Mission: "To Know Christ Is to Serve" (1)

A mustard seed in El Paso

by Phil Richard

A *mustard seed* is how Pastor Mario Bustos sees the emerging Mennonite congregation in El Paso, Texas.

The parables of the kingdom in Mark 4 have parallels in the El Paso Mennonite Fellowship of Peace. "In some ways," Mario explained, "our small group is a mustard seed growing secretly, facing a big city and many unmet needs. Our understanding of the gospel of peace is unique to this area. It's a light that needs to be seen."

Mario and his wife, Shirley, and family were invited last year by an 18-month-old Bible study group and by Rocky Mountain Conference. They moved in August from New Carlisle, Indiana, where Mario was pastor of Hudson Lake Mennonite Church.

Prior to the call, Mario sensed that God had given him some gifts for church planting. A sense of adventure and exploration appealed to him, along with the chance to be



involved in mission with a new group in a new setting from the beginning.

The fellowship of seven families is made up of mostly middle-class professionals—university professors, teachers, nurses, social workers. They meet for worship in a high school on El Paso's west side. They also spend one Sunday afternoon a month seeking direction for congregational life, reaching decisions by consensus.

Mario's primary tasks have centered on nurture, both in worship and in two small groups. He believes strongly that a solid base of love and support is needed to reach out and invite others to become participants, and he believes outreach must develop around the gifts of people in the fellowship.

Numerical growth in the group has been slower than Mario anticipated, because of the need to build a strong foundation first. Most visitors so far have been related to group members. But Mario and other members have been spending time getting to know neighbors and other people they rub shoulders with. One barrier is the high masonry walls around yards, symbolic of relationships in the city—friendly on the surface, but few close contacts. A city pastor once told Mario that El Paso is a hard city to work for the Lord.

"In some ways," Mario Bustos explained, "our small group is a mustard seed growing secretly, facing a big city and many unmet needs."

To break down some of those walls, the group sponsors Mennonite Board of Missions' *Choice* spots with a local tag on an El Paso radio station. Mailing of a brochure outlining the fellowship and its purpose is contemplated for the city's west side.

Biracial and bicultural. Mario also feels growth will occur as they reach out to meet needs. El Paso is a city of 450,000 people—60 percent of them Hispanic. The fellowship wants to attract educated, middle-class people, but also be biracial and bicultural.

Mario describes El Paso as fast-paced, with both husband and wife employed in most families. He thinks that dynamic may play a role in El Paso's high divorce rate. The possibility of using church members with counseling skills is being explored.

The fellowship desires to share the peace of the gospel in a reconciling way in a city with big military installations. Members hope to model wholeness in relationships and in community, not simply be a voice against violence and the arms buildup, as they meet military people and their families.

Building relationships with other churches, particularly those actively working to meet needs, is a high priority. Mario feels that's part of the gospel too, but is disturbed that so many churches are focusing inward, rather than being salt and light.



Mario Bustos (left), pastor of the new Mennonite congregation in El Paso, Texas, with Mike Davisson at the weekly Bible study in Las Cruces, New Mexico.

Fifty miles north of El Paso is the city of Las Cruces, New Mexico, where Mario holds a home Bible study every Tuesday. He hopes the two families he relates to will form the core for another congregation. A caring fund has been established to help with needs in both Las Cruces and El Paso.

One mustard seed parallel for the El Paso fellowship is its work with refugees, mostly from Mexico and

Phil Richard, Elkhart, Ind., is communication services manager for Mennonite Board of Missions.

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Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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Central America. Mario said sponsoring a person may not seem significant in comparison to the overwhelming need, but it's a matter of life and death in many cases for the person helped. Mario compared the task to David taking on Goliath. Right now, unfortunately, only the Roman Catholics seem willing to take the risks and work with refugees.

In March of this year, the Mennonite group sponsored a Nicaraguan refugee who had been in a federal detention camp in El Paso for four months. Roberto (fictitious name) fled to the U.S. after he refused to carry a gun and join in a neighborhood watch to be on the lookout for the Contra rebels.

Mario, on behalf of the fellowship, told a federal judge that the group would be responsible for Roberto. The church posted the bond money necessary to bail him out of the detention camp. Roberto has since been granted a work permit, a Social Security card, and is working with a lawn care firm. Mario shared that "Roberto had a big smile on his face when he returned from his first day of work."

Mario believes Mennonites must be bolder, willing to get involved, and ready to take risks for the gospel.

Roberto is staying with the Bustos family. Mario said Roberto fits in well with the family, enjoys playing with the children, and helps with household chores. Although a Catholic, he has been worshiping with the fellowship.

Mario noted, "Roberto has expressed faith that God will work things out for him and his family." His wife and three children still live in Nicaragua. His 13-year-old son is in hiding because both the Contras and the government are drafting teenagers and have come looking for him. So Roberto hopes to raise enough money to get his family out of the country.

Mario has been told by a Catholic working with refugees at the detention camp that Roberto has no real chance of being granted asylum in the U.S. So the group intends to help Roberto get to Canada one way or another.

The group also has a vision for relief work south of the border. Juarez, Mexico—El Paso's sister city of over one million—has many poor and hungry. Many flock to the border hoping for a better life, but find a hard life in the city. Contact has been made with some Mennonites in Juarez. The fellowship assists a Roman Catholic mission which is providing food, health services, and employment for people in Juarez.

Air of expectancy. An air of expectancy is felt among fellowship members, according to Mario. "Although we don't know many of the specifics, a sense of confidence is present that God will use what we do and what we make available to him."

Mario has good support from Rocky Mountain Conference leaders, although he feels rather lonely at times because of geographic separation. Conference minister Wally Jantz is aware of the remoteness of El Paso, and says several visits a year from conference representatives are planned, along with providing fellowship for Mario at seminars and meetings.

Wally excitedly pointed to the way a combination of vision and people emerged in El Paso, "offering a very viable model for that setting." He has been impressed with the excellent way the group has formulated its mission and identity.

Mennonites in Carlsbad, New Mexico, even though three hours' drive to the east, have been supportive. Over 20 people from the Carlsbad congregation attended Mario's installation last November.

Mario said the broader Mennonite church could be of assistance if a long-term ministry to refugees becomes a reality. Persons in a Voluntary Service unit documenting the people and providing housing is one possibility, but Mario emphasized, "We won't ask for help if we decide we don't want to be involved ourselves."

Referring to the kingdom parables again, Mario would like to challenge other congregations to open their eyes to the unmet needs and be lights in this dark world. "There's plenty for us to be doing. I think we find it too easy to study ourselves, talk and debate about various issues, but never really do anything."

Mario also believes Mennonites must be bolder, willing to get involved, and ready to take risks for the gospel. "We must stand up for what we believe," he said.

Green bough growing

"Keep a green bough in your heart and God will send you a singing bird."—Chinese Proverb

And when I keep
a green bough growing in
my heart, not demanding return
of singing bird once
sheltered here,

The live bough
breathes a silent music,
April-heard by songbirds who
belong here for this
passing season—

And guided
to my heart's green for
homing, and for cascading music,
in harmony I too,
I too can hear.

—Emily Sargent Councilman

Women in ministry: one woman's view

by Jim Bishop

Ann G. Hershberger would rather crusade for human rights in Central America than campaign for women's rights, but by virtue of her position she has been forced to handle the latter touchy subject.

Ann is in her third year of a three-year term as a member of the pastoral team at Community Mennonite Church in Harrisonburg, Virginia. Virginia Conference, which the church belongs to, does not license or ordain women pastors, although discussion and debate on the issue has been lengthy and intense.

"I don't think the way for me to work at promoting women in pastoral roles is to get on a soapbox," she says. "Rather, I favor keeping right on working in congregations at allowing persons—men and women—to develop and to use their spiritual gifts in a natural way and allow leadership roles to emerge. People get in leadership positions by proving themselves in a given area and becoming recognized and affirmed. That's been my experience at Community Mennonite."

Ann and her husband, Jim, began attending the congregation in 1979. She joined the nursing department faculty at Eastern Mennonite College in 1980 after working at Woodrow Wilson Rehabilitation Center in nearby Augusta County. Jim was an EMC student working on a double major in biology and liberal arts.

Ann attributes her involvement in Christian education work at Community and her nursing education and teaching as key ingredients in preparing her for what would eventually result in a call to become a member of the church's pastoral team.

Began in Ohio. But the journey probably began back in her home and church in Stryker, Ohio. Adopted by Charles and Karen Graber at six months, Ann grew up in a rural community and congregation, Pine Grove Mennonite, where she was encouraged to become involved early on.

"Mother describes me as being interested in things of the church as a youngster," Ann recalls. "As I grew older I didn't feel there was any area of church life that I couldn't participate and serve in."

Her leadership skills were sharpened by youth group involvement, serving as student council president in high school, and at Camp Amigo in Michigan where she was water-safety instructor.

Friends encouraged her to attend EMC, where she earned a B.S. degree in nursing in 1976. That summer she went to Nicaragua as a rural clinic nurse with Rosedale Mennonite Missions of Conservative Conference.

That assignment, she believes, tested and honed every aspect of her being. It was an intense situation that required one to learn to work and to cooperate with people in trying to meet human need.

"At this point I was committed to nursing as a career," Ann says. "I hadn't counted on meeting someone who might affect those plans."

That "someone" was Jim Hershberger, a community development worker who accompanied Ann on some of her rounds to refugee camps and villages.

"You could say we never really dated," Ann notes. "We learned a lot about each other by working together and eventually got around to talking about our relationship on a longer-term basis!"

Jim and Ann were married in August 1979 and moved to Harrisonburg that fall, taking with them a burden for the people of strife-torn Central America.

While teaching at EMC, Ann started working on a master's degree in community health nursing at the University of Virginia, which she completed in 1983. Jim graduated from EMC in 1982 and is currently a graduate student in Latin American history at University of Virginia. Their first child, Sara Elizabeth, was born last October.

"People get in leadership positions by proving themselves in a given and becoming recognized area affirmed. That's been my experience."

Pastoral team opening. In mid-1982 the pastoral team at Community Mennonite had an opening when Delbert Snyder left for graduate school. Through a lengthy discernment process of congregational meetings and identifying prospects in small-group discussions, Ann emerged as a candidate. She joined the team in August 1983 with particular duties as "module coordinator."

The team, which includes Duane Sider and Orv Gingerich, divides its work according to interests and gifts of members. Sider, the newest member, has the main preaching-teaching role and is the only salaried member. Gingerich's primary interest is congregational Christian education, and Ann works with helping small groups—called "modules"—to form and function. All three persons relate to modules as "shepherds" and deal with pastoral concerns and needs in the congregation.

Jim Bishop, Harrisonburg, Va., is a free-lance writer, staff member at Eastern Mennonite College, and a member of Community Mennonite Church.



Jim, Ann, and Sara Hershberger

Ann has mixed feelings about Community members' perceptions of her as a pastoral team member, noting: "There are people who call on me for help, and that is affirming and confidence-building. One of the real joys of this role is seeing many people in the congregation doing many different things that help release and develop their gifts.

"It is really encouraging to work with other team members and gain support from them," she continues. "In this kind of shared ministry approach we can deal with our inadequacies and decide together who is best able to pick up certain tasks.

"For the sake of the Mennonite Church we've got to keep working at this shared leadership concept. I believe it is biblical and Anabaptist, but . . . " her voice trails off, "it is hard work and I'm afraid there is a tendency to follow the path of least resistance and revert back to a single leader who is paid and expected to do just about everything."

One drawback of the team arrangement at Community, according to Ann, is that much of the work is done on a volunteer basis.

"Some things aren't getting done because there simply isn't enough time with all the other demands of work and family," she says. "As a team we are trying to be sensitive to what it means to have Duane serving half-time in a salaried position with Orv and me serving without pay. That kind of situation, if we're not careful, can place a burden of unreasonable expectations by the congregation on Duane and make Orv and me to be perceived as elders or glorified committee members rather than a team functioning as equals.

"Quite frankly, I'm not sure people at Community do see me as a pastor," Ann says. "Not because I'm a woman, but because I'm not doing some of the things regularly that people associate with a pastoral role. I do bring the message on occasion or serve as worship leader, but much of what I do is more behind the scenes.

"I think I feel some distance from the women in our congregation who have chosen to be full-time homemakers, but I'm not sure if that's because I'm on the pastoral team," she says.

Women pastors. No one on the pastoral team at Community is licensed or ordained. While the question of women pastors has been an issue in Virginia Conference and the larger Mennonite Church for some time, it surfaced for Ann when a couple in the congregation asked her to marry them and legally she couldn't.

Ann has taken part in discussions on the conference level in hopes that the issue stays alive and some kind of consensus can be reached. For herself, there's no question—women should be permitted to exercise their gifts in any congregational role, including as pastors.

"One of the biggest problems in discussing this issue is dealing with something new," Ann comments. "Right now there are only a few women in pastoral roles, and women are as threatened by this prospect as men are, because it forces them to ask whether they should be content with things as they are and raises expectations for women that they're not sure they can handle.

"The issue, of course, always goes back to one's interpretation of the Bible," she continues. "Listening to people and reading articles one can find sound arguments for a number of positions. Scriptures dealing with 'gifting' and 'headship' have to be considered.

"I believe the Bible is the Word of God, but I don't think one can read it without considering the cultural context," Ann adds. "If you say that the Bible forbids women to be pastors, then you also need to ask whether we should still be permitted to have slaves.

The question of women pastors surfaced for Ann when a couple in the congregation asked her to marry them and legally she couldn't.

"To me, an even larger question than women as pastors is the whole issue of the meaning of ordination. Should persons be ordained for life? Why are pastors ordained but not persons who are called to be ministers of Christian education or nurture or youth—each of these is vital to the spiritual life of the congregation and needs to be recognized accordingly."

More immediate for Ann and her family, however, is a decision to respond to a call from Mennonite Central Committee to accept a four-year term in Nicaragua as country directors, starting this summer.

"It's been a difficult decision, and we've counseled with many people in the process, some of whom feel we are needed here in the pastoral team and in the community," Ann says. "But I feel that my experience in nursing and on the pastoral team are intertwined—both are involved with the holistic needs of people."

The chameleon of idolatry

by Mark D. Stucky

As the Sinai wind peppered my face with sand, I lay awake in my sleeping bag with a better understanding of the early Israelites. I had once thought: "How foolish they were! How ignorant! How primitive! How could the people experience the plagues in Egypt, cross the Red Sea, taste the quail and manna, drink water from the rock, tremble in God's presence, commit themselves to the Lord's covenant, but then—forgetting Moses and Yahweh—break the first two of the Ten Commandments by making the molten calf of gold at the foot of Mt. Sinai? If I had been there, I certainly wouldn't have done that!" But as the sand and wind kept me awake, I knew better.

Has idolatry only changed appearance like a chameleon changes colors?

The Sinai peninsula is truly a "great and terrible wilderness" (Deut. 1:19). Very hot and dry during the day and cold at night, only very hardy vegetation survives there. The mountains are stark, jagged, and ominous. Coming from the fleshpots of North America, my fellow student adventurers and I grumbled because the bus was cramped, the roads were dusty and rough, the food was stale, and the sleeping bags were too small. Yet, we were never afraid of exposure, hunger, thirst, wild animals, enemy marauders, or demons as the Israelites must have been.

We slept beside the copper mines of Timna where Israelites had been Egyptian slaves before the Exodus and where lie the remains of a temple to Hathor, the cow goddess. Hathor was one of the high gods of Egypt who was known, among other things, as the goddess of mining and of the Sinai. If a people were in a frightening desert where they were cold, hot, hungry, thirsty, and if their leader disappeared on top of a mountain for more than a month, a *reasonable* thing for them to do in that era would be to turn to any local gods they knew.

The Israelites are not so hard to understand. They were people a lot like us.

The chameleon's character. Although human nature has not changed very much in 3,000 years, today we are much too sophisticated to carve images of wood, cover them with gold, and consider them to be divine beings. We think idolatry is no longer a relevant topic.

But did idolatry stop? Did the scientific era destroy it? The form has certainly died: no one in our Western culture bows down to hand-carved sticks. The *form* is dead, but is the *essence?* Has idolatry only changed appearance like a chameleon changes colors? Has it changed colors to fit different backgrounds so that it can continue to eat and drink and multiply without being seen?

Theologian Paul Tillich defines "religion" as one's *ultimate concern*, or in other words, what is supremely important, what is really real, what is worshiped, what must be had at the expense of anything else. That is a very broad definition. By it everyone has a religion—everyone has something that is supremely important to them.

This definition also means there exist two different kinds of religion: the *ideal* (what people *say* is their religion) and the *practical* (what it *really* is). Everyone worships something: it may be some sort of divine being, or it might be themselves, or money, or sex, or missile systems. Therefore, idolatry can be defined as having an ultimate concern other than the true God, as worshiping something other than God, as loving something more than God.

Idols are not necessarily bad in themselves. Three thousand years ago there was nothing inherently wrong with wood, stone, silver, or gold: the *attitude* toward them was what shaped them into something they were never meant to be. Gold and wood became idols only when they were elevated above their proper position and worshiped. Thus, anything is a potential idol—anything at all—even very, very good things.

The chameleon's colors. With what colors does the chameleon of idolatry hide in our society today? Witness the rainbow colors of our worship.

Some people worship the color of romance. How many movies, poems, songs, and books say or imply that if you find romance everything will be beautiful? How many people who worship this idol find that the fires of romance eventually cool? How many evade the eventual conflict and boredom by dumping their old lovers to look for someone new and more exciting?

Some worship the color of money. Some will lie and cheat and do anything to get a few more dollars. Everyone needs money to live, but some have their lives controlled by money rather than the other way around.

Some worship the color of pleasure. The 1970s were called the "Me Decade," and many still chase hedonistic happiness. When everyone looks for a good time, who cares for the poor, the blind, and the maimed?

Some worship the color of fashion. Wearing, driving, eating, doing, seeing, hearing the latest fads in order to be noticed or accepted consume vast quantities of money, time, and energy.

Some worship the color of weapons systems. Some

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insist we need MX missiles, B-1 bombers, Trident missile submarines, neutron bombs, chemical warfare capabilities, and strengthened conventional forces. It does not matter to some if this costs hundreds of billions of dollars, accelerates the arms race, or wrecks the economy.

Some worship the colors of video games, Trans Ams, alcohol, drugs, TV, sex, technology, football, or materialism. The list could continue because Americans have a polytheistic faith. It is easy to point out the idols in our society. However, does the sneaky chameleon wear colors that are uniquely Mennonite?

Some Mennonites worship the color of our own form of righteousness. We can feel smug about our obedience, costly discipleship, simple lifestyle, and good deeds. We can look down our noses at those with cheap-grace and just-war theologies. But we need to remember Jesus' harshest words to any group were not to mere sinners but to the Pharisees—those who were meticulously obedient to the law, those who went to great lengths to live scrupulous lives, those who were righteous in their own eyes.

The chameleon of idolatry is a tough lizard and cannot be defeated with bare hands. We need help.

Some Mennonites worship the color of our own traditions. Sometimes from appearances, it is more important to be an ethnic Mennonite than to be a spiritually regenerate Christian. Menno Simons was a good man, but did he die for our sins? Are a "Mennonite name" and German cooking essential for salvation? Do we encase ourselves in Mennonite ghettos where we tend not to associate with those not of our blood, such as Presbyterians and Methodists?

Some Mennonites worship the color of pacifism. For some the entire Christian gospel and lifestyle are defined only in terms of peace on earth—banning nuclear weapons, resisting war taxes, fighting the draft. Their prayers are for peace among people, and the Bible is used only as a proof text for peace issues. Peace on earth is certainly an essential aspect of the gospel, but it is not the whole in itself. Anytime a part is elevated into a whole, the result is imbalance, error, and idolatry.

The chameleon crumbles. How do we tear down our 20th-century idols? How do we destroy the chameleon of idolatry in our lives? Idolatry is an inherent human trait, but some may not see theirs. The first thing we need to do is *recognize* it. A chameleon concealed among forest shadows and leaves is very hard to see. Today we deal with subtle attitudes rather than kneeling before images of gold and wood, and the chameleon is easier to see in other people's lives than in our own.

The next step is to *resolve*—to resolve to change our attitudes, to resolve to make God number one, to resolve to love him more than all other joys. This is hard because it is harder to change attitudes than physical acts. Also, often we cannot totally abandon our idols. We cannot run from idols that are our children, our spouses, or our peace witness. They still need to be in our lives, but in a proper perspective.

Finally, the chameleon of idolatry is a tough lizard and cannot be defeated with bare hands. We need help. We need to *request* God's help. There is a story in 1 Samuel 4-5 that tells how the ark of the covenant, which contained the tablets with the Ten Commandments inscribed upon them—the earthly representation of God's presence—was captured by the Philistines. The Philistines took the ark to their temple at the city of Ashdod and placed the ark beside their idol of Dagon, one of their gods.

> *And when the people of Ashdod rose early the next day, behold, Dagon had fallen face downward on the ground before the ark of the Lord. So they took Dagon and put him back in his place. But when they rose early on the next morning, behold, Dagon had fallen face downward on the ground before the ark of the Lord, and the head of Dagon and both his hands were lying cut off upon the threshold (1 Sam. 5:3-4).*

This story illustrates that in the presence of God idols fall and crumble. In prayer we need to bring our idols into the presence of God.

To ask God to destroy the chameleon in our lives is scary because that is a prayer God often answers quickly, and having our idols crumble hurts. Having our attitudes hammered back into their proper shape hurts, and if only one prayer and painful lance would cure us! Like Dagon, after the idol falls, it rises again. The camouflaged chameleon easily creeps back into our lives to cheat and deceive us.

I hate the pain of crumbling idols, and I hate fighting repeatedly the same battles over the same territories of my soul. But I would rather hurt and be free than remain in bondage to the deceitful chameleon of idolatry.

Translation

Those who listen to God
may be debriefed
by others who
take visions secondhand.

The voyage of discovery
still depends
on noting the authentic
and turning the *listen*
into *hasten.*

—Thomas John Carlisle

Record breakers

by Katie Funk Wiebe

Today I wave a banner for my parents, Jacob and Anna Funk, in honor of their 65th wedding anniversary. I wave it also for every couple whose marriage has endured one year, 10 years, or 50 years.

Because I couldn't find a card that says 65 years, I herewith make my own with words. I congratulate you, Mother and Dad, on your accomplishment of both long life and long marriage. I can almost hear you telling the newspaper reporters who want to find out why you have lived so long: "Trust in God, good clean living—and don't take too many medicines." We children didn't know what an aspirin was until we left home.

By today's standards your marriage shouldn't have succeeded, for it had many strikes against it. Your romance began shortly after the Russian Revolution when you were both working in a mental hospital, Dad as an orderly and Mother as cook. Because the Russian front came between you for a time during your courtship, Dad sneaked across with the cannon balls whistling alongside as he ran. Today few couples can outlast the summer rain, let alone cannon fire.

Your marriage began without piles of ribboned wedding gifts, either useful or useless. Six soup bowls and a few other small items were your dowry. The wedding party ate meatless borscht cooked with cabbage that had been buried in the ground to elude the plundering anarchists. Mother's wedding outfit was no photographer's dream, for it had been refashioned from an old dress. And you began the intimate life of newlyweds in the *SomaStoav* of Grandma Funk's house.

When the food supply in the Ukraine dwindled and famine confronted you, Mother's wedding ring was sold for food. And she never wore one again. She didn't need one to hold the marriage together.

Moving only across the street is a serious strain on many marriages today. Your marriage survived the trip from the Ukraine to Canada on borrowed money with two small children to face a new language and culture. Mother, you've told me of the loneliness you felt at home with five small children, unable to converse with neighbors, but you never ever mentioned pulling out. Family was important to you.

Not enough money at the end of the month to pay for rent and entertainment plays havoc with marriages today. We were a large family; I understand better now the tensions during the 1930s caused by the fear that your small income might not last, returning you to the kind of misery in Russia you thought you'd left behind. Did you ever wonder if you might have to hunt gophers for meat as you had in Russia, Dad?

You were both strong-willed, thinking people, struggling personally and together to understand this strange new land. That factor collapses many marriages today. But life is a journey, you showed us. And it isn't always fair, you said. And you moved onto that journey ready to make the best of it. You strove to rectify some of that unfairness with your small bit of the world's goods. You determined to "act justly and to love mercy and to walk humbly with your God." Giving was your life.

You worked well as a team, Dad, with your zest for work, and ready responsibility for managing all aspects of the family's needs in the outside world, and Mother, with your sense of order and control within the home. It may not have been today's kind of marriage, but it worked for you. Dad, you gave us a model for honesty and integrity. And storytelling. And Mother balanced it with a love of reading and an interest in people and ideas. And both of you showed us that hospitality to strangers was the Christian way. I often wondered why many people slept in our beds but we never slept in theirs. Now I know why.

Pious language didn't flourish in our home, but talk about God's dealings with humanity did—not in formal colloquiums but in the after-supper talk around the oak dining table. Was that the glue that pulled us together and kept us a unit? Possibly.

That and also the feeling of security you gave us children. For a long time I had a cartoon tacked on my bulletin board in which Lucy asks Charlie Brown what he thinks security is. He replies that it's sleeping in the backseat of the car when you're a little kid. "You've been somewhere with your Mom and Dad, and it's night, and you're riding home in the car, and you can sleep in the backseat. You don't have to worry about anything. Your Mom and Dad are in the front seat and they take care of everything." That was my feeling growing up, and for that I thank you. At times we children resented your tremendous need to always know where each one of us was. But I never worried that life would fall apart.

I recall fondly Sunday afternoons when a warm, brisk fire crackled in the huge chrome-trimmed stove reigning in the living room, and we all listened to an early version of *Prairie Home Companion* on the radio with singing canaries, musical saws, whistlers, yodelers, cowboy songs, and gentle words. How far removed our lives were from the windmill next to the Dnieper River, and how much farther they are for you now as you watch children, grandchildren, and great-grandchildren playing "Trivial Pursuit."

You've been great. My banner is waving furiously.

Katie Funk Wiebe, Hillsboro, Kans., teaches at Tabor College—a school founded by Mennonite Brethren immigrants from Russia.

HEAR, HEAR!

Ripe for harvest

Jesus was in a foreign culture when he said, "Open your eyes and look at the fields! They are ripe for harvest" (John 4:35, NIV). Throughout the "sunbelt," many of us have the same sense of urgency. We are praying to the "Lord of the harvest, therefore, to send out workers into his harvest fields" (Luke 10:2, NIV). Typical of many areas is the "Triangle" of North Carolina (Raleigh-Durham-Chapel Hill).

Hardly a week goes by without some good business news such as: Durham has been chosen an "all-American city"; Rand McNally places the area number 3 on "the nation's most desirable places to live"; unemployment remains near 3 percent; Raleigh and Durham take first and third places in the state's construction activity; another major business is moving to the Triangle; Duke University plans major construction additions; there are 250,000 new jobs predicted for this area by the year 2000.

This is the "ripe field" for the Durham Mennonite Church. But how does a church-planting effort deal with such growth and affluence. Indeed we recognize our group has grown in numbers and finances due to the prosperity of this area. Recent church discussions, to provide more seating and to properly divide the funds that exceeded our 1984 budget, clearly shows the trend.

Yet the prosperity does not affect all persons equally. Most new jobs are of the high-tech type in computers, in microelectronic research, in drug and chemical research, and in health-related services. Also, since many employees are transferred here with their relocating company, the local low-skilled workers still do not have enough well-paying jobs. The downtown free-soup kitchen has been very busy. Some of our extra funds were given to the emergency fuel fund for needy community families.

Prosperity can be misleading. Those with the proper skill to achieve comfortable affluence easily presume, "Everyone who wants to work, can work." The challenge for our group is to grow in sensitivity. Alertness is needed to minister to both the advantaged and the disadvantaged, educationally, financially, and occupationally. The ripe fields respond to compassionate reapers. Church planters with open eyes are desperately needed in the "sunbelt" with its exploding population and business growth.

Will the Lord of the harvest move you to locate in a new culture? Churches of compassion could be established if reapers would accept the challenge. In North Carolina alone there are two cities of nearly 200,000 population and one of 350,000 with no Mennonite church. Both jobs and harvest opportunities are waiting for the right reapers. You could be one of them! You may even enjoy the overwhelming challenge. —**Frank E. Nice,** *pastor, Durham Mennonite Church*

The church: civil or prophetic?

There probably has never been a time in Mennonite history that we have as a group been better educated, have had more Christian media direction, better lifestyles, and probably the highest per capita income. I expect that we have a larger percentage of trained ministers than ever before.

By all this "progress" it seems we should be going forward with a high degree of seeking for commitment and spirituality, earnestly looking for the return of the Lord. But the fact is, we are more anxious, more materialistic, and more defensive in maintaining our rights than ever. In doing these things we also find ourselves aligning with the powers-that-be, since in not doing so would impede our "progress" or might even threaten our lifestyles.

We also have more understanding of the reasons that cause suffering and injustice than ever before—those close by as well as those around the globe. Even though most of us are involved in one way or the other to help with needs, it seems we find ourselves powerless to make the witness that does more than give us personal satisfaction. We do have hope, but our hope must be much more than just hanging on. The Christian hope is a conscious decision to see the world differently.

We see a method—a way—through the eyes of faith about the present and future that will not be determined by acts of present governments. The early Christians had difficulty in having the caesers of their day understand human relationships, much less their reasons for that faith.

Being conscientious objectors to war has been one of our main known positions of faith to the powers-that-be, but has the phrase "conscientious objector to war" given us tunnel vision in our church-state relations when there is so much more to do?

Do we see ourselves today in the slot of civil religion or prophetic religion? Civil religion accepts the flag and its allegiance as a symbol of the kingdom of God. It indeed baptizes American action on defense, it blesses those who promote a policy of "America First" in dealing with other nations, and especially it sees our nation as an agent of God against the "evil empire" of the Soviet Union. Civil religion puts the stamp of approval and God's blessing on our culture without critically examining it.

Prophetic religion begins with the prayer of the publican, "God be merciful to me a sinner." It recognizes that our hope must be based on repentance and must be more aligned with the will of God, than we now possess. There must, and always will be a distance in where we are, and where we ought to be.

We as Christians must deplore selfish foreign policy actions that are proclaimed to be the will of God. We do not know any borders, as our mission is the world—economic as well as spiritual. Neither can we accept an invitation from the president to "stand tall" and be absolved of guilt until our policies are directed toward the requirements of justice and peace.

As Christians we deplore nationalism that places the flag above the cross, or the action of the state above our perceptions of the will of God. On occasion, we perform our best service to the state when we say *no,* and make known the will of God, especially to a government that calls itself Christian.

As believers we have the responsibility to bring our lives into focus so that they reflect the coming kingdom of God, and not only in a few areas where we may have acquired tunnel vision.

Moses had a life of apparent ease when God called him to confront authority to release the children of Israel, who were living a life of drudgery making bricks. There was indeed a degree of danger in that vision to carry it out. He put himself on the line for the life of others. Do we find ourselves wanting to help without risk, intercede without taking position? The world has never had more people making "bricks" and starving to death than at present."

This is the time when Christians should unite around the world and take a position, live the life of risk, as the early Christians did, and start to do more interceding. We should not just be conscientious objectors to war, but also work against those things that cause war, poverty, and death.

Moses gave up a lot of lifestyle and personal satisfaction for the sake of the "brick makers." Christ gave the church a mission much wider than God gave Moses to intercede for Israel. He gave us the world (John 3:16; Matt. 25:40). So what is it? Do we have a vision? Our crime may be that we do not see the church as revolutionary in character (non-violent of course) that demands prophetic action.

—**Clarence Stutzman,** *Wooster, Ohio*

Salvation from enemies

by John K. Stoner

People in the United States are worried about enemies. They are worried about communist enemies in particular. Your neighbors and mine are concerned about defense against enemies. More tax dollars in the U.S. are spent for what is called "national defense" than for any other single purpose. Americans spend money—big money—to buy security against enemies.

But the cost in dollars is a relatively minor cost in the total price Americans pay to save themselves from their enemies. The bigger cost is in things of the spirit. When a nation invests such vast amounts of talent and treasure to threaten its enemies, the heart of the nation is damaged, and its soul is chilled. The nuclear arms race threatens the world with destruction. The sin of building nuclear weapons has already destroyed much of our world.

In all of this there is one particularly strange and frightening fact which demands our attention: the name of Jesus Christ is associated with some of the most visible and vocal animosity toward enemies in America, through radio, television, and pulpit preachers who call for more military power and bigger nuclear bombs.

The message of the Bible is diametrically opposed to a violent response to enemies, because God wants to save people from their enemies. We are not expected to save ourselves. We cannot save ourselves from our enemies. Salvation is of the Lord. But what is the church's message of salvation?

My testimony of salvation from sin. When I was eight or 10 years old, God used a tent evangelist of Chinese descent to impress me with my sin and need of a Savior. It was not for me a case of hearing brand-new things at that time, but of reaching a crisis of decision because of accumulated truth.

When a person gets some help, as I did from that evangelist, in seeing the difference between what one is and what one ought to be, great dissatisfaction and uneasiness results. This is guilt. It is the experience of knowing oneself to be in the wrong—to be a sinner.

I experienced at the same time a profound sense of weakness. I was unable within myself to do what needed to be done to put things right. I knew that my sins had hurt others in ways that I could not right. If I was to be forgiven for being and doing so many times what was beneath my potential and my duty, that forgiveness had to come from beyond me. There was a social—indeed cosmic—dimension to my wrongdoing which could not be made right by any mere readjustment of my thinking. I was experiencing abject weakness.

Told by that Chinese evangelist that God through Jesus Christ loved me, I believed it. I accepted that love and I found that God did for me what I could not do for myself. God forgave me, restored harmony in my life, and put peace in my soul. God saved me from my sin.

My start in the way of life is certainly a small blip on the screen of God's world peopled with almost five billion people. It would be of no interest to anyone else if it were a private experience, unrepeatable in anyone's life. But the fact is, forgiveness and empowerment are experiences available to all people by the grace of God. Salvation from sin is God's gracious offer to all people.

When a nation invests such vast amounts of talent and treasure to threaten its enemies, the heart of the nation is damaged, and its soul is chilled.

What I have described from my own experience is salvation from the effect of sin working in my life. This is a salvation which all of us need, because sin is at work in every person's life. As the Scripture says, "All have sinned and come short of the glory of God."

All have been sinned against. But there is another effect of sin in the world, which we all experience, and that is the effect of sin working in the lives of others against us. The effects of sin in the world are such that all people are not only sinners, but also sinned against. We not only do wrong, but wrong is done to us. In the Bible, the wrong that is done to us by others is called oppression.

What do we know about the effect of sin in the world working as oppression? Here we are, white North Americans in 1985, one or two or three cars in the garage, an air-conditioned home, a freezer full of food, and a VISA card to buy what we can't afford at the moment in cash. Are we oppressed people? Are we pushed to the wall by the sins of others, struggling for survival, gasping for air in a sea of enemies? Are we, in short, hard pressed by the sins of others?

If we are honest, I think we will answer, "No, we are not oppressed people." From that standpoint it is not surprising perhaps that even the word "oppression" is unfamiliar in our churches. It is unfamiliar in spite of the fact that in Scripture it is an important word, much used.

Consider the story of the children of Israel in Egypt, which begins:

John K. Stoner, Akron, Pa., is executive secretary of U.S. Peace Section of Mennonite Central Committee. He is a member of Lancaster (Pa.) Brethren in Christ Church. This was an address last fall to the Florida New Call to Peacemaking Assembly at Bahia Vista Mennonite Church in Sarasota.

Then a new king, who did not know about Joseph, came to power in Egypt. "Look," he said to his people, "the Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country."

So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly (Exod. 1:11-13).

This is a description of sin working as oppression, the picture of people sinned against. Are there any people like that in the world today? Where would you look for them?

In the third chapter of Exodus we are told that God called Moses from a burning bush. This is what he said:

I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians....

Later God says:

The cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them (Exod. 3:9).

Can you imagine what is about to happen? Listen to the verbs, and remember that God is the subject:

I have seen ... the misery.
I have heard ... them crying.
I have come down ... to rescue.

The God of the universe has been moved by the sufferings of his people, and he is about to act for their salvation.

It is important to remember that the oppression which the children of Israel were suffering was caused by people. Sin was at work in the lives of the Egyptians causing them to oppress the Israelites.

The Egyptians were, very specifically and concretely, the enemies of the Israelites. An enemy in Scripture is the one who sins against us. The enemy is the oppressor (Ps. 106:42).

The problem of enemies. What remains to be asked is whether God does save people from their enemies who oppress them, as well as from their sins.

The answer of Scripture to this question is an emphatic "yes." Salvation in biblical terms is salvation from both sin and oppression, when we define sin as my rebellion against God and oppression as the effect of the sins of others against me. Since all sinners are both sinful and oppressed, so salvation must be from both sin and oppression. To the biblical writers it was obvious that if God was doing something about sin in the world, God had to be doing something about their problem of being sinned against as well as their problem of being sinners. Hence, the recurring cry in Scripture for God to save from enemies.

O Lord, how many are my foes!
How many rise up against me!
Many are saying of me,
"God will not deliver him" (Ps. 3:1-2).

The Bible writers speak often about those who sin against them. They call those who sin against them "enemies" or "foes." The psalmist in the above passage cries out to God about his many enemies, and says that people are saying, "God will not deliver him." We see here an assumption that God should deliver him, no doubt because the psalmist had been claiming that God could, and would, deliver him.

Few evangelistic sermons are preached in North America declaring that Jesus brings "salvation from our enemies" (Luke 1:71).

The Psalms, and all of the books of the Bible, are full of this cry for deliverance from enemies. Everywhere God is expected to do something about the fact that we are sinned against.

And so, in Psalm 3 just quoted, after the psalmist laments that he is grossly sinned against, he goes on to confess his faith that God will protect and deliver him:

But you are a shield around me, O Lord,
my Glorious One, who lifts up my head.
To the Lord I cry aloud,
and he answers me from his holy hill." (Ps. 3:3-4)

This cry to God for deliverance from sin's power used against us and confession of faith that God will give this deliverance is characteristic of the biblical story. It is not exceptional, unusual, rare, or incidental. It is central in the story of salvation. Looking only at the Psalms, it is an important theme in more than 82 psalms!

All of those psalms look to God for deliverance from being sinned against. This is certainly convincing evidence that God's salvation from sin includes salvation from the power of those who sin against us—from our enemies.

But this is not a familiar concept in most churches today, and so we must spend more time on it. All Christians believe that God is doing something to save people from sin. All churches teach that God wants to save us from our sins. But if sin in the world has the effect not only of making us sinners, but also making us victims of the sins of others, we must ask whether the God of salvation could fail to do something to overcome the power of the sins of others against us.

If God is truly acting to redeem the world from the effects of sin, as we certainly believe that he is, then he must be acting to overcome the effects of sin both as guilt and oppression. Salvation must be salvation from the guilt we experience as sinners and the oppression we experience as sinned against.

When we read the Bible carefully, we find that salvation does indeed have this twofold character. This is true in spite of the fact that most Western and modern theology and evangelism has lost the twofold character of biblical salvation. The TV evangelists, from Jerry Falwell to Billy Graham, have almost nothing to say about God's grace available to save people from oppression. They speak only of salvation from guilt, that is, from the effects of our own sinning.

In stark contrast to this, the Bible makes deliverance from oppression central in its description of God's saving acts. From Genesis to Revelation, if one finds any imbalance in emphasis on salvation from guilt on the one hand, and from oppression on the other, the accent falls on salvation from oppression. God is everywhere called upon to deliver, or save from oppression. This cry to God is usually phrased as a prayer for deliverance from enemies. The one whose sins oppress us is called an enemy.

We can no more save ourselves from our enemies than we can save ourselves from our sins. We are dependent on God for both.

Thus in Exodus 15 Moses rejoices in God's deliverance from the enemy Egypt with these words:

I will sing to the Lord,
for he is highly exalted.
The horse and its rider
he has hurled into the sea.
The Lord is my strength and my song;
he has become my salvation (Exod. 15:1-2).

The Psalms are filled with prayers and praise for deliverance from the oppression of enemies, of which this passage is typical:

The salvation of the righteous comes from the Lord;
he is their stronghold in time of trouble.
The Lord helps them and delivers them;
he delivers them from the wicked and saves them,
because they take refuge in him (Ps. 37:39-40).

In Luke's Gospel we read Zechariah's words about God's saving act in the coming Messiah:

Praise be to the Lord, the God of Israel,
because he has come and has
redeemed his people.
He has raised up a horn of salvation for us
in the house of his servant David
(as he said through his holy prophets
of long ago),
salvation from our enemies
and from the hand of all who hate us—
to show mercy to our fathers
and to remember his holy covenant,
the oath he swore to our father Abraham:
to rescue us from the hand of our enemies,
and to enable us to serve him without fear
in holiness and righteousness before him
all our days (Luke 1:68-75).

It is clear from this New Testament passage that God's salvation includes salvation from enemies—from oppression. To comment at length upon it would belabor the obvious. However, it must be noted that few evangelistic sermons are preached in North America declaring that Jesus brings "salvation from our enemies" (Luke 1:71), and so this scriptural truth, however obvious, is not included in the popular evangelistic message of North American Christians.

Continuing through the Bible to the book of Revelation, we find the final victory over sin described as the defeat of Babylon, that archenemy and great oppressor of the saints, whom the readers knew as the Roman Empire. Listen to the words:

Hallelujah!
Salvation and glory and power belong to our God,
for true and just are his judgements.

He has condemned the great prostitute
who corrupted the earth by her adulteries (Rev.
19:1-2).

Salvation from sin is twofold. In conclusion, when we look at the Bible we find that the salvation from sin which God is bringing into his world is twofold, just as the effects of sin are twofold. Sin has made us sinners, or victimizers. But it has also made us sinned against or victims. God has acted through Jesus Christ to save us from both our sins and our enemies. It follows that we can no more save ourselves from our enemies than we can save ourselves from our sins. We are dependent on God for both.

Our effort to save ourselves from our enemies is what we call the arms race. It has brought us to the brink of global suicide. Will we turn to God for salvation from our enemies, or will we go over the brink pursuing our human effort to save ourselves? This is the choice which we face.



Voluntary Service workers at House of Friendship in Kitchener/Waterloo, Ontario.

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CHURCH NEWS

Alive '85 pushes Mennonites and Brethren to share the good news with the world

For four days 1,500 Mennonites and Brethren invaded Denver's Regency Hotel and took over, occupying every room, dining facility, and seminar hall. They caucused together in large groups and small groups in a major hotel that was theirs, and theirs alone, Apr. 11-14. Though cut off from the rest of the city by concrete and freeways, their purpose was exactly the opposite—not to be isolated but to be better equipped to share good news with the world around them.

Mennonites and Brethren of all stripes and regions were gathered for Alive '85, a consultation on evangelism and church growth, a "celebration of the good news of Jesus Christ." The purpose was to share what is happening in outreach, examine the shape of faithful evangelism, and be inspired for greater sharing.

The program called for messages by church leaders, dozens of nuts-and-bolts workshops, and lively sessions of worship, singing, and sharing. Sixty tables of books, tapes, and exhibits were on display. A film and video festival featured resources on evangelism and church growth.

The sponsoring denominations were Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, Church of the Brethren, and Brethren Church.

That outreach was a compelling mandate for Christians was understood from the outset. A clear message was that a full-orbed message of good news has wide configurations. Evangelism is "anything that makes faith in Jesus a possibility," said veteran evangelist and current Mennonite Church moderator Myron Augsburger, one of the shapers of the event. "The good news is that you can be a child of God." By week's end many were armed with a new appreciation for the wide swath of the evangelistic task, and a fuller disclosure of what being a child of God can mean.

The Christian faith offered a "third way" that was neither liberal humanism nor the conservative political ideology of the right, said Augsburger. According to the New Testament, vigorous social concern and a high view of biblical authority, salvation, and evangelism went hand in hand. Those who see peace, social concern, and justice as merely "tacked on" to the gospel "do not fully understand the cross." Those who think they can have peace and social justice without evangelism "don't have the whole New Testament," declared Augsburger.

It was a theme picked up later by mission anthropologist Don Jacobs. In an attempt to reconcile opposing peace and evangelism camps, Jacobs cautioned against dividing body and soul. Peace was as inherent to the gospel as sweetness was to sugar, for "it is impossible to think of Jesus without thinking of the peace that is in him." Yet true peace in both its social and spiritual dimensions was possible only when sin was dealt with, he said.

New life in Christ was more than daily Bible reading and an orthodox creed, Mennonite Brethren theologian David Ewert said in his Bible study on 1 Thessalonians 1:1-10. According to this pivotal text the basic virtues of the good news were faith, hope, and life—"a compendium of the Christian life." The Great Commission stood as a permanent challenge to those who have the blessed hope of Christ. Among the numerous expressions of this new life was "turning from idols"—language which many Christians have perhaps been too quick to dismiss, said Ewert. Today's society is enslaved by militarism, intellectualism, technology, and sex, not unlike ancients who bowed before the gods of Mars, Minerva, Vulcan, and Venus.

One speaker critiqued those who would standardize all conversions under the abrupt "trophy catch" variety. For some, especially children brought up in Christian families, conversion can be gradual, said John Neufeld, president of Canadian Mennonite Bible College in Winnipeg, Man. Other speakers noted, however, that at some point even the "gradual convert" must recognize a conscious commitment to the way of Jesus.

British Columbia pastor Palmer Becker warned lay evangelists not to bite off too big a task and risk burnout and discouragement. More effective nurture and discipling came by narrowing the territory. Jesus had confined his ministry in an ever-narrowing spiral—first the 70, then the 12, and finally the trio of Peter, James, and John. "Don't try to care for too many," said Becker, suggesting a target of a few people at a time—a family member, a neighbor, a co-worker.

A caring covenant community was essential to authentic evangelism, it was



Myron Augsburger moderates the Mennonite Church caucus at Alive '85. Myron Yoder interprets for the deaf.

stressed. A biblical program of evangelism was not a matter of "corraling and hustling" people into the church so that we can "count noses and nickels," said Church of the Brethren leader James Myer. Vibrant congregational life was a necessary base for all outreach.

Most participants agreed that the high point of Alive '85 was an address by Baptist pastor Frank Tillapaugh on "Unleashing God's People in Ministry." Using catchy terms that have gained fame through his writings and speaking tours, Tillapaugh said the church often appears as "a commissary for middle-class interests," a "holy huddle" that retreats from the world rather than trying to penetrate it.

Thousands of parachurch agencies had sprouted because churches controlled by "rear-echelon bureaucrats" failed to let energetic members minister in creative ways, he said. The parachurch agencies had become the "fishers of men and the church is the keeper of the aquarium."

When people think of the church they seldom think of ministries to prisoners, unwed mothers, international students, or the downtrodden, said Tillapaugh. These were some of the needy areas where churches should unleash their

members to minister. The secret of effective ministry is to be found not in high-powered superchurches but in ordinary churches with ordinary pastors, he said to frequent bursts of applause.

Sprinkled liberally throughout the proceedings were short testimonies of praise and instruction. A pastor told how answering his own altar call for rededication sparked a revival which produced two new churches. A divorcée pleaded with Mennonites and Brethren to abandon self-righteous, judgmental attitudes when reaching out. A businessman-turned-minister described being led to Christ by a second-rate employee who nonetheless befriended him and persisted in friendship evangelism. A denominational leader implored Mennonites to "warm up"; too many churches are like Mount Rushmore—"full of stone faces."

Alive '85 coordinator Laban Peachey was certainly not stone-faced about the Denver event. Though he had some anxiety beforehand, Alive '85 "exceeded all our expectations," he said. That included the number of participants, the spirit of the group, and the apparent impact on the various denominations.

Someone wondered if evangelistic Mennonites and Brethren would witness to the hotel staff who were struggling to cope with the largest crowd in the Regency's history. During one frantic mealtime rush a waitress was badly scalded. As she was being taken to the hospital, someone told her, "Fifteen hundred people will be praying for you." More than once the gathered assembly took time to pray for "our friend Linda."

—*Wally Kroeker, The Christian Leader*

Mennonite Church Caucus at Alive '85

A sense of meeting

1. We sensed considerable appreciation for Alive '85 and the overall impact of the conference on those in attendance. We delighted in and were blessed by the singing and worship, the many helpful addresses and workshops, the authentic personal witnesses, the interaction with our sister Anabaptist denominations, the obvious presence of God's Spirit among us, and the fellowship enjoyed by traditional members and those who more recently have come into the church.

2. We experienced a renewed vision for the evangelistic ministry of the church and a broadening of our understandings of evangelism. We sensed that there were some persons who came with fear and hesitancy about evangelism due to rigid and narrow stereotypes of the task, and who left with a greater freedom and openness to being involved in sharing the good news.

3. We heard a strong call to prayer and to the empowerment of the Holy Spirit as essential to being Christ's evangels.

4. We were grateful for the acknowledgment that God works in many different ways through a great variety of people in fulfillment of the evangelistic commission. We hope that we can release each other to the unique and multifaceted character of our evangelistic efforts without judgment or rejection.

5. We affirmed the integral place of the church in the evangelistic mission of God's people and wish to focus on the local congregation as central to evangelism, supplemented by parachurch programs.

6. We have a new awareness of the world's pain and hurt, which may reflect that we are more in touch with our own needs and hurts. We recognized anew that we will be most effective in evangelism of others as we ourselves are open to being evangelized. We desire "to stop faking it," and to not "make others fake it."

7. We confess that we have been too oriented toward a rural mind-set and the status quo in the church, and thus too insensitive to the opportunities and challenges for ministry in the urban centers of North America and around the world.

8. We appreciated the efforts to develop and articulate a holistic view of evangelism and salvation, but sensed in our treatment of this theme some fear of being misunderstood and the need for a continued clarification of this aspect of our theology.

9. We recognize and affirm the gifts of women, youth, and the minority groups among us in the ministry of the church and wish to include them in a fuller way in the development of future conferences of this type and in our practice of evangelism.

10. We commit ourselves:
    - to continued growth in devotion and obedience to Christ.
    - to being more available to the Spirit of God and to embodying God's love in relationship to others.
    - to more specific efforts at developing evangelistic strategies in our local areas, especially in our urban centers.
    - to learn from others and work more freely with other Christians in our evangelistic ministries, especially those in our faith tradition. (Perhaps the denominations represented in this conference should explore ways to cooperate in evangelistic activities in our home communities.)

11. We receive with penitence the statement from a group of sisters at this conference who expressed hurt from a lack of full inclusion in the planning and leadership of the conference, and express our desire and intent to receive and utilize all the gifts of God's people in the mission of the church.

Ad Hoc Listening Group
Denver, Colorado
April 14, 1985

YODER ON ALIVE '85

No trouble finding 'stories from witnesses'

For me, one of the exciting experiences was to listen to the "stories from witnesses" in each of the sessions. Several days prior to going to Denver, I received a call from Alive '85 coordinator Laban Peachey. He reminded me that we had no persons assigned to give their "witness" at each of the eight times marked by an asterisk in the program.

The program booklet had the note, "Throughout the convention, people will be sharing their own stories of evangelism. Some will tell how they came to faith; others how their churches are reaching out. The experiences they relate will enrich the conference by providing new and different perspective, personal testimonies, and encouragement for others."

Laban asked me to be responsible to secure three to four witnesses for each of those eight times in the program and to have the witnesses limit their testimonies to from three to five minutes each.

As I flew to Denver I wondered how I could find the witnesses. I prayed that, as God's Spirit had directed in the planning of the convention, his Spirit would now direct in the calling of witnesses.

God's Spirit did work in the hearts of many people. When I introduced the first two witnesses on Thursday evening, I said that if anyone had a witness that they would like to share at those times in the program they should speak to me following the session that evening. Immediately following the benediction, people began to line up to tell their "story" to see where it would fit in the program.

At special times throughout the convention, 28 persons were given the opportunity to share their story of God's ministry in their lives as it related to evangelism and church planting. These were highlight times in the program. In addition, 47 other persons volunteered to tell their story but could not do so because there was not enough time in the program.—*Don Yoder, evangelism and church planting secretary for both the Mennonite and General Conference Mennonite churches.*

PASSMORE ON ALIVE '85:

Couldn't get excused from representing Jesus

I did not sleep well at Alive '85. It was as though my on/off switch got stuck in the "on" position. So as I wearily left Denver, I wondered what difference it would make in the participants' travels home, after being commissioned to go forth as ambassadors of Jesus Christ.

I knew that the Lord in his great wisdom would *surely* grant an exception in my case, having just given the last two months in intense service for the kingdom, feeling tired, and having listened and shared to the nth degree. It was comforting to know I could travel home to Oregon incognito. No one need know I was actually an ambassador for just now—there would be plenty of opportunity for that later.

I got in line to double check my reservation/seat assignment at the airport. I (along with many other people) could not help but overhear the heated exchange that was taking place between the young airline agent and an irate passenger who was getting louder and angrier by the moment. The agent was attempting to explain that the first-class seat which the irritated passenger thought he had reserved was not available, so he would have to sit in coach class. As a lengthy line formed behind us, it was evident that the agent's patience was wearing thin and the conversation continued to deteriorate as it grew in intensity.

I found myself asking God to *please intervene* to bring this ugly situation to an end. Much to my disappointment, God didn't do anything, and things did not get better. The passenger was threatening to sue, then threatening to force his way on to the plane to claim his rightful first-class seat, and the agent was threatening to call security guards.

Almost without knowing what was happening, I found myself walking up to the raging man. Placing my hand on his shoulder, I said, "If this is the worst thing that happens to you this year, I would say you've had a pretty good year." Stunned by this unexpected interruption, the angry man's head snapped around to see who touched him—only to find a short woman smiling back.

Suddenly the fire was gone. Hesitantly he responded, "Well I *do* hope this *is* the worst thing that happens to me this year." He turned back to the agent with a long sigh: "The reason I've *got* to fly first class is because I've got a lot of paperwork to do and when you're packed in back in coach class, there's not enough room to work." The cursing and threatening were gone.

I again interjected: "I *promise* that if you get stuck seated next to me, I won't say a single word all the way to Portland. Besides, I'm small and I'll scrunch up way over on my side so you'll have lots of room." Somehow my new friend couldn't resist the little smile that crept onto his face as he turned back to the exhausted agent and inquired, "Okay, what seat can I have in coach?"—*Cathy Passmore, producer of "Now Shall the Desert Bloom," a pro-life audiovisual she took on a two-month tour recently.*

Laurelville Center offers variety of summer experiences

Laurelville Mennonite Church Center's summer program this year will include two new experiences—Computer Camp and Peace Pentecost Family Fitness Weekend. In addition, the program will include the regular summer vacation events such as the 20th anniversary Retreat for Families with Developmentally Disabled Persons.

The Computer Camp, July 8-12, is a response to the wide usage of computers and the prediction that by 1990, nine out of 10 families will have a home computer. Led by computer instructor Sadie Showalter of Harrisonburg, Va., campers will have hands-on computer experience on their own Apple 2-C in the Solarhouse. Laurelville program director Levi Miller noted that, although computers are not necessarily Christian or unchristian, it makes sense that people who wish greater literacy with them can do so during a vacation with other Christian people and in a nature-leisure context.

The summer season will start May 24-27 with a Peace Pentecost Family Fitness weekend. Rosemary Stoltzfus, a high school coach and guidance counselor from Goshen, Ind., will combine nationwide peacemaking worship with a full program of physical fitness. Uniontown (Pa.) YMCA director Paul Johnson will coordinate the weekend along with Harold Lehman of Harrisonburg, Va., and Gloria Miller and Alta Dezort of Scottdale, Pa. The weekend is planned for young and old and includes all aspects of fitness, from walking and tumbling to aerobics and tennis.

Returning to Laurelville after a successful trial last year is an end-of-the-summer program, "Refreshed by the Spirit," Aug. 18-23. Planned with Mennonite Renewal Services, it features Terry Miller, a Mennonite church planter and state legislator from Freeman, S. Dak. He will be joined by Richard Weaver of Harrisonburg, Va., as coordinator and Elam Glick of Shirleysburg, Pa., as "intercessory prayer leader."

Other programs and their leaders are:

—*Junior Camp*, June 16-22, and *Junior High Camp*, June 30-July 6: Bob Brenneman, Luke Gascho, and Laurie Myers.

—*Family Leisure*, June 16-21: Merle and Phyllis Good and Levi and Gloria Miller.

—*Adoption and Foster Families*, June 23-27 and July 14-18: June week led by Rose Kasdorf, Jack Frank, Elvin Sommers, and William Painter. July week led by Laurie Flynn, Mary Ann and Bob Shreiner, and Julie Swope.

—*Deaf Retreat*, June 28-30 (cosponsored with Mennonite Board of Missions): Sheila Stopher Yoder.

—*Music Week*, June 30-July 6 ("To the Glory of God"—Bach's motto): Marvin Miller and Karen Moshier Shenk.

—*Families With Developmentally Disabled Persons*, July 9-13 (planned with Mennonite Advocates of Disabled Persons): John Martin, Miriam Lantz Hall, and Ray Troyer.

—*Business and Professional People*, July 19-23 ("Traveling with Meaning"): Peter Dyck, Arlin Hunsberger, Hubert Brown, Arnold Cressman, Cathy Lerch, and Abe Clymer.

—*Youth Camp*, July 24-28: Bob Brenneman and Al Hollsopple.

—*Single Parent Families*, Aug. 5-7: Gerald Brunk and Nancy Kerr.

—*Senior Adult Week*, Aug. 25-30 ("The Poetry of Life"): Linden and Esther Wenger and Roy and Ethel Umble.



Summer at Laurelville



John and Bonny Driver

Drivers return to Uruguay after term in Spain

A Mennonite couple with a lengthy, rewarding, and important ministry spanning three continents began a new assignment in Uruguay in March. John and Bonny Driver have served with Mennonite Board of Missions since 1951 in Puerto Rico, Uruguay, Argentina, and Spain.

Their new assignment is to teach at the Mennonite Center in Montevideo, preach in churches in the southern cone of South America, and write on biblical and historical themes.

Drivers returned to North America in December after a 20-month term in Spain. They gave support to a small Mennonite-related congregation in Barcelona, which had experienced a crisis while Drivers were gone for nearly three years. Drivers had helped establish the congregation during a term in Spain, 1977-80.

The MBM workers also served in a residence for senior citizens started by members of the congregation. John devoted about four months to full-time renovation work, and Bonny put her nursing skills to work after the first elderly residents arrived last June.

John gave considerable time to writing. *The Gospel: Message of Peace* was published in Spanish in response to a request from radical Christian communities for material on the biblical basis for peace, justice, and nonviolence.

Drivers also were itinerant teachers among a network of radical Christian communities scattered across northern Spain.

"You can imagine our joy at the request from the three leaders of the Mostaza (mustard seed) community in Zaragoza that I baptize them," said John. "The act of baptism indicated their opting for a Christian identity which is neither Protestant nor Roman Catholic in the traditional sense."

John is a native of Hesston, Kans., and Bonny is from Estherville, Iowa.

COMMENTARY:

Restructuring U.S. agriculture policy poses tough questions

The intense debate among policymakers, economists, farmers and farm-related businesses may keep agriculture's ultimate direction murky throughout 1985. The omnibus farm bill, routinely formulated and revised every four years, will likely be the vehicle for major changes in farm policy this year.

A restructuring of outdated agricultural policy is expected, due to a depressed farm economy and pressure building for budget cuts needed to reduce the federal deficit. Such restructuring comes at a bad time for owners of small- and middle-sized farms who are already in crisis from high interest rates, commodity surpluses, a decrease in land values, and declining foreign markets.

These liabilities are factors that have moved government deeper into involvement with the nation's largest industry, beginning with a system of farm supports created during the 1930s when agriculture was in crisis following the Dust Bowl. At that time, 25 percent of the U.S. population lived on 6.3 million self-sufficient, family-owned and -operated farms averaging 150 acres each. Most food was sold in the U.S.

In the 1980s, however, only 3.3 percent of the population live on 2.4 million farms that average 400 acres in size. Farms are more specialized and—due to improved seeds and labor-saving machinery—13 times more productive. Thirty percent of farm income is derived from foreign markets.

The early 1970s saw a boom in farm prices due partially to worldwide drought and major Soviet grain purchases. Encouraged by the Department of Agriculture, a lift of government control over acreage planted, and a challenge to feed the world's hungry, farmers planted fence row to fence row and invested heavily in expanding acreage and farm machinery. A Kansas farmer in a *Christian Science Monitor* interview recalls, "I was convinced—and lots of us were—that the world needed all that we could produce."

In 1981, however, interest rates soared, exports waned (caused in part by third world debts, the use of grain exports as a foreign policy tool, and the strong dollar), and bumper crops continued. Farmers found that entering the world export market had changed agriculture.

Most agree that major reform in agriculture policy is needed, but supporters of the middle sector of farms do not believe now is the time to remove government protection of price supports.

Last September the Reagan administration announced an emergency federal assistance plan for U.S. agriculture. Agriculture secretary John Block said the aid will loosen credit for farmers in Kansas, Nebraska, Iowa, and other north-central states who face economic crunches this spring. The administration package provides $650 million in guarantees on commercial loans, but Block stated that he would not shut the door on increases in future funding. The short-term aid package would allow more leeway for farm-belt banks to extend credit to farmers, and promise aid to farmers whose banks close.

In response to and expanding on the administration's package, both the House of Representatives and the Senate on Feb. 27 approved their own emergency farm-credit measures. Both bills permitted significant additional loan guarantees and provided advance loans for one half of certain crops. The Senate version, tied to Africa famine relief legislation, also relaxed restraints in classifying for loans, and allowed 2 percent matching funds, if local banks agreed to also reduce by 2 percent the interest payment. The House bill also deferred Farmers Home Administration loan payments.

The Reagan administration and Senate majority leader Robert Dole (R.-Kans.) both oppose any loan advances or assistance beyond the loan guarantees they proposed, primarily due to a desire to reduce the budget deficit. The president, in fact, vetoed this legislation, and it is unlikely that a congressional override will be possible.

Meanwhile, efforts to restructure federal agriculture policy continue. The administration's farm bill, "Agricultural Adjustment Act of 1985," attempts to address the federal deficit problem and the government's heavy involvement in agriculture. Both Democrats and Republicans have criticized the proposal, saying that it would reduce farm income so drastically that tens of thousands of farmers would be forced to leave agriculture.

Bills addressing other concerns within the farm bill—resource conservation, farm credit revamping, food stamps, grain reserves, trade, food aid—will likely be introduced this spring with floor action expected in summer or fall.

Senators and representatives should be encouraged to reform economic policy in a way that will help maintain a diversified family farm system—eliminating incentives for expansion and specialization—and will promote conservation of soil and resources.—*Ilene Weinbrenner, Washington Office, Mennonite Central Committee U.S. Peace Section*

READERS SAY

Arthur A. Voth, Akron, Pa.

Thank you for taking the time to write, and the space to publish, the Apr. 9 editorial. Governments, and our relationship to them, seem to be becoming more and more complex. This would seem to be a given.

It is thus all the more important to at least begin with a simple, clear-cut foundation for our understanding of the purpose and function of civil governments. I believe that to "keep order" and provide "reasonable services" does this very well.

Dean M. Brubaker, Sturgis, Mich.

Brother Willard Swartley's letter (Mar. 12) relative to women in leadership certainly calls for further comment. Brother Swartley begins by asserting that the word "pastor" is not a significant term since it occurs only once in the New Testament. Would Willard then say that the word "trinity" is totally insignificant since it does not occur at all? Perhaps the concept, rather than the frequency of usage of a word, is more important.

Willard is correct in indicating that in the New Testament women did at times function in teaching and perhaps leadership positions. His letter is fairly persuasive at that point; it is much less persuasive if he is saying that women functioned as pastors, elders, or bishops. Further, Willard states that women were "leaders of house churches," though no Scripture is cited as authority. It is clear that the church did meet in houses, but where is the evidence that meeting in someone's house meant that they met in the pastor's house? It is not unusual today for a small congregation to meet in a dwelling house—often not the house in which the pastor resides.

Willard may be correct in saying that early commentators (in the first 1,000 years) saw Junia/Junias as a woman (Rom. 16:7). What Willard does not say is that the great majority of commentators now indicate that this person was a man. A survey of about 30 respected and currently used commentaries shows that about 80 percent see this person as a male. The RSV translates the passage: "Greet Adronicus and Junias, my kinsmen and my fellow prisoners; they are men of note among the apostles...." Other respected translations such as the NASV, NEB, JB, NIV, TEV, and Berkley indicate that Junia/Junias was a male. Is Willard saying that these translations are all incorrect? How odd that present-day scholars need to go to the KJV for a correct translation! Or perhaps such grasping at straws beautifully illustrates the paucity of any biblical passages which clearly teach that women should biblically function as pastors.

Like most persons who favor females serving as pastors, Willard fails to consider the most "restrictive" passage. Paul was certainly familiar with what he had written in Romans 16:1-2, 6, 12; 1 Cor. 14:35; etc. If Paul was saying in these passages that women could in fact properly function as pastors of congregations, why did he so very specifically limit the office to men when he wrote Timothy regarding qualifications for pastors/bishops/elders in 1 Timothy 3:2-7? Of course, some tell us that Paul meant to say that church leaders should be faithful in their marriage relations, though the passage does not say that. Surely this passage is not a "situational corrective."

Brother Willard is surely right at another point. This debate is really about how we read the Bible. Perhaps too much has been said and written about the "cultural conditioning" of the Scriptures. Let us be very careful that the present culture is not causing us to "culturally interpret" the Bible.

Monty Ledford, Grand Rapids, Mich.

With all due respect to Brother Swartley's Mar. 12 letter on women in leadership, the issue cannot be settled with such a series of false choices and non sequiturs. The hosts of house churches cannot without further ado be seen as official leaders, and *leadership visibility* does not simply prove these women were the regular and set apart leaders of men. The already tiresome debate will not advance to true dialogue if pro-ordination advocates insist that *either* women must serve as the regular, public, and official leaders of congregations *or* the church is thereby denying their gifts and ignoring their abilities. I realize at the same time that we anti-ordination folks have a lot of homework to do (and soul-searching?) when it comes to really recognizing and employing the gifts of women, especially single women.

Far from being a situational corrective, 1 Timothy 2:11ff. lays a foundation for restricting the leadership office to men which is as deep and broad as Jesus' directives on the sacredness of marriage in Matthew 19:1ff. It rests, in fact, on the same Old Testament passages. Paul is just as faithful a channel of Jesus' intention as the Gospel writers.

Glenn D. Rutt, Wauseon, Ohio

I hope I am not too late to lend my "Amen" to the article about David Wilkerson (Mar. 12).

One of my deepest regrets is that so many of our Mennonite people are today being caught up in the "charismatic" movement. Brother Wilkerson says it much better than I when he says, "This has to die." Further, when he says, "When the national evangelist gets up [to speak], he gets a standing ovation—and the Holy Spirit slips out the back door," I could hardly agree more. Do our Mennonite preachers lack the courage to speak out on these things, or is it just they don't wish to make waves?

John Burt, Pittsburgh, Pa.

Concerning the film *Witness* (Mar. 5), I am sure there are a lot of pluses and minuses. My problem with it is this: like the majority of television and moviemakers, Mr. Weir fails to understand the peace testimony of Christians which includes, but is not limited to, nonresistance and nonviolence. As evidenced in two scenes—the cop beating up the harassing bullies and the Western style shoot-out at the end—the filmmaker can only come to grips with the peace testimony by the lame argument that it is allowable in America because someone else on the side of "right" will destroy and kill with physical force to protect nonresisters.

As I see it, here is the film's real problem. Rather than being a serious drama about the conflict between peace and violence, it falls into a piece of nice cinematography with some interesting music, shallow in message because it resorts to clichés in failing to come to grips with the message of peace.

So was this empty vessel worth violating the privacy of the Amish? Did the commonwealth of Pennsylvania gain at the expense of the peace witness? God help us if some movie mogul decides to film the life of Menno Simons, H. D. Thoreau, or Martin Luther King!

Larry Weidman, Danville, Pa.

The Feb. 26 issue of *Gospel Herald* had a number of items that I believe reflect the hazy and ambiguous thinking that is prevalent among our congregations currently.

First, I would commend you for the article "When a Fellow Christian Offends You." We need to continue to emphasize the need to lovingly confront those who offend us, for in this action there is a tremendous release from ten-

sion. Additionally, by going to those who we need to confront helps us to develop an attitude of repentance, for we too sin against others and need the blessing of forgiveness. Thanks for the article.

The article I referred to previously stands in contrast to some other items. Consider the following:

1. In "Over 400 Mennonites Join 18,000 Students at Urbana 84" a Mennonite Board of Missions missionary expressed concern that "most of the speakers focused on traditional understandings of going and proclaiming the message with minimal time given to address the larger issues of poverty, injustice, lifestyle, and contexturalization." Since when is there a larger issue than going and proclaiming the good news that Jesus Christ came into the world to seek and save that which was lost? As the apostle Paul said it, "Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners. . . ."

2. In "A Call for a New Christian Reformation" the reviewer of the book *The Wealth of Christians* is surprised "that the author makes no reference to Ronald Sider's influential book *Rich Christians in an Age of Hunger. . . .*" What a pity that one such as Orbis is put down for not mentioning Sider. Personally, I think it is about time we quit recognizing the statist and repressive economics of Sider.

3. In "Small Signs of Hope Flicker in a Dark World" the writer correctly states that our Christian hope is not centered in government, but then proceeds to mention several items that cause him to have hope that the government is in some way beginning to light the way. To me it is another indication of the terrible confusion over the role of the church and the role of government. These things give me no hope. The believers' hope is in the blessed hope of the Lord's return and his making all things new: a new heaven and a new earth where righteousness will dwell. Let's be about the business of preparing people for that day.

4. In the editorial, "The Endless and Futile Search for Security" Daniel Hertzler makes reference to President Reagan's statement when he called the Soviet Union an "evil empire." It seems that Reagan's statement is taken out of its context. Reagan would not deny the presence of a strong and growing community of believers in the Soviet Union. Reagan was talking about the established system of atheism in Russia and, according to the Scriptures, Reagan is correct in his evaluation of that system. In saying this, I am not saying the United States is a "righteous" nation. Far from it, for our own system in some peculiar way allows for the destruction of millions of unborn children. So, are we living in an evil empire?

Additionally, you contend that "it is a tragedy that in the years since World War II two great countries have wasted their resources . . . in a desperate search for security that still eludes them." A tragedy it may be. However, the nations act and react according to the fact that humankind is controlled by the sinful nature. Therefore nothing less can be expected. Romans 3:17, in talking about the person who is not in right relationship with Jesus Christ, states, ". . . the way of peace they do not know." Romans 8:7 is more emphatic in saying "the sinful mind is hostile to God. It does not submit to God's law, nor can it do so."

The great plan and will of God is that persons would come to the Savior, Jesus Christ, and find peace. That's the message we need to proclaim. Let's quit trying to make sinners act like saints without a relationship with Jesus Christ. Let's be on with the task of ministering the news that in Christ there is deliverance from the kingdom of the world into the kingdom of God. Ephesians 2 is helpful in understanding the nature and conditions of God's peace.

Thanks for allowing me to sound off. These are areas that are tearing us apart instead of uniting us, and unless we as Christians become like-minded and are one in spirit and purpose there is little hope that we will make a significant impact in the world.

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MENNOSCOPE



Schmitt

Howard Schmitt has been named director of development at Adriel School, a Mennonite treatment center for behaviorally impaired slow learners in West Liberty, Ohio. He will begin on May 6. Schmitt is currently staff chaplain at Mary Rutan Hospital in Bellefontaine, Ohio. He is a member of the Ohio Conference Leadership Commission and an overseer of six congregations. He was pastor of South Union Mennonite Church in West Liberty, 1971-83.



Brunner

David Brunner has been named chaplain at Greencroft—a Mennonite retirement community with facilities in Goshen and Elkhart, Ind. He is currently a student at Associated Mennonite Biblical Seminaries and choir director at Prairie Street Mennonite Church in Elkhart. Before that he was pastor of Nairn Mennonite Church in Ailsa Craig, Ont., and chaplain of Craigholme Nursing Home in that town. Brunner has also been a social worker, teacher, administrator, hospital chaplain, and alcoholism counselor.

Jane Miller has joined the staff of Mennonite Board of Missions as short-term program coordinator on a half-time basis. She began work in the Elkhart, Ind., office on Mar. 11. Miller is responsible for developing and coordinating new service experiences for youth groups and individuals. A 1984 graduate of Conrad Grebel College, she presently is youth coordinator for Assembly Mennonite Church in Goshen, Ind.

Tim Martin has joined the staff of Mennonite Board of Missions as a development associate in the Church Relations Department. He began work in the Elkhart, Ind., office on Mar. 25. A native of West Liberty, Ohio, he is currently completing a master's degree in business administration from Sangamon State University in Springfield, Ill.

Larry Martens has been selected as the next president of Mennonite Brethren Biblical Seminary in Fresno, Calif. He will assume the post in June 1986, succeeding Elmer Martens. The new president is currently chairman of the seminary's practical theology department. Before joining the seminary faculty in 1982, he was a pastor and an educator in both public and private schools. Martens is a graduate of the seminary and holds a Ph.D. degree from Southwestern Baptist Theological Seminary.

Five persons have joined the staff of Lancaster (Pa.) Mennonite Historical Society. They are genealogist and assistant archivist Robert Ulle, secretaries Lola Lehman and Florence Horning, and custodians Clyde and Mabel Herr. They replace genealogist David Smucker, who is on a 14-month leave of absence; receptionist Ann Lapp; and custodian Benjamin Beiler.

Alcohol Education Week at Hesston College drew much interest this year in the wake of recent national interest in the problem of drunk driving and the traffic deaths last fall of two intoxicated Hesston students. The annual event included lively group discussions; a compelling chapel presentation by campus pastor Duane Yoder; sessions for faculty, staff, and resident assistants led by Jan Stuckey of Prairie View Mental Health Services; and eight films on drunk driving, teenage alcoholism, the effects of alcohol abuse on the family, and other topics.

Hesston College students hosted their grandparents, Apr. 24-26, during the college's annual Grandparents Visit Days. The grandparents accompanied their grandchildren to classes, met with President Emeritus Milo Kauffman, and joined in a storytelling session. The highlight of the visit was a buffet dinner featuring noted author Katie Funk Wiebe as guest speaker.

Eastern Mennonite College students ranked first among 40 colleges and universities in the state of Virginia in the art and math education section of the National Teacher Examinations recently. EMC ranked second in social studies and third in biology/general science, chemistry/physics, and music education scoring on the exam. "While it would not be responsible to draw conclusions about academic program quality at EMC compared to other institutions surveyed, the high test scores of our students do indicate that smaller schools like EMC are competing favorably with many larger schools," said Donovan Steiner, chairman of EMC's Teacher Education Department.

The Chamber Singers of Eastern Mennonite College is visiting eight churches in four states, Apr. 29-May 5. Under the direction of Kenneth Nafziger, the group is performing works by Johann Sebastian Bach, George Frederick Handel, and Heinrich Schutz. The music world is celebrating the 300th birthdays of Bach and Handel and the 400th birthday of Schutz. The itinerary is: Kidron (Ohio) Mennonite Church, Apr. 29; Midway Mennonite Church, Columbiana, Ohio, Apr. 30; Kingview Mennonite Church, Scottdale, Pa., May 1; Berkey Church of the Brethren, Johnstown, Pa., May 2; Springs (Pa.) Mennonite Church, May 3; Bethel Mennonite Church, Gettysburg, Pa., May 4; Hebron Mennonite Church, Hagerstown, Md., May 5; and Rileyville (Va.) Baptist Church, May 5.



Mennonites assist new Bolivian congregation. *Nain Caballero (left) leads the singing for a nondenominational congregation in Sucre, Bolivia. Caballero is the leader of the church, which has 50-60 members only two years after starting in a home. Most of the members are young Christians. They meet for worship and fellowship four times a week—Sunday, Tuesday, Thursday, and Saturday. Nain and his wife, Carmen, are completing their last year of dentistry school at the University of Sucre. They have received moral support from Mennonite Board of Missions workers and financial assistance from Assembly Mennonite Church in Goshen, Ind.*

Any "open-minded person" would accept the controversial Shroud of Turin as the authentic burial cloth of Christ, author Frank Tribbe told an Eastern Mennonite Seminary colloquium audience recently. Tribbe, who wrote a book on the subject—*Portrait of Jesus?*—and is involved with two journals which have dealt with analysis of the shroud, told how scientists are finally proving the authenticity of the special piece of cloth that Catholics have for centuries believed was their Savior's.

Original plays addressing contemporary peace concerns are being solicited by Goshen College's Communication Department for its 1986 Peace Play Writing Contest. The biennial competition seeks one-act plays of about 15-30 minutes which are unpublished and unproduced. The deadline for submissions is Dec. 31. The winner, to be announced on May 1, 1986, will receive $500 from a fund established by Middlebury, Ind., businessman Samuel Graber. The 1984 winner was Richard Stayton of Los Angeles, and his *After the First Death* was presented for the first time Mar. 29-30 by the Goshen College Players. More information is available from Lauren Friesen at Goshen College, Goshen, IN 46526.

A book of personal essays written by international students and published by Goshen College's Pinchpenny Press was released on Apr. 11. Entitled *Common Ground,* it contains 18 essays set in the authors' native lands. The book was completed with the help of English Department students and a grant from the Gunden Family Fund. Pinchpenny Press is sponsored by the English Department.

Two weeks of courses for persons age 60 or over will be offered at Goshen College in June. The college's continuing education office and Greencroft retirement community will cosponsor the venture through the national Elderhostel program. Participants will stay in college residence halls, eat in the dining hall, and attend non-credit courses taught by Goshen faculty. More information is available from continuing education director John Yoder at Goshen College, Goshen, IN 46526.

A professional astronomer gave a Goshen College audience a vicarious trip through the solar system on Mar. 19. In a lecture-slide presentation, Arnold Heiser of Vanderbilt University in Nashville, Tenn., highlighted some recent astronomical discoveries made possible by probes and satellites such as *Mariner* and *Voyager.* Heiser's visit to Goshen was made possible by an

American Astronomical Society lectureship program designed for colleges that do not offer an extensive astronomy program.

Goshen College student John Peachey won second place in the Indiana State Intercollegiate Peace Speech Association contest on Mar. 25 in Valparaiso. In an 11-minute speech entitled "The Story Teller," the natural science major from Sarasota, Fla., emphasized the need to hear the stories of suffering people. He based it on his six-month assignment last year in a refugee camp in Thailand through Youth with a Mission.

Over 1,700 vehicles were newly enrolled during 1984 in Mennonite Automobile Aid—the largest number of new members in a single year. The total membership is now nearly 17,000 vehicles. Ten percent of the vehicles experienced damage last year, with a record $1.6 million paid to members in claims. "Our collision and comprehensive sharing plan has helped a record number of members, but we are concerned about the severity of the losses," said MAA manager Joe Christophel. "We are encouraging proper driving habits and a caring attitude for lives and property."

A series of brochures to encourage safe driving habits are being sent to members of Mennonite Automobile Aid's collision and comprehensive sharing plan. The six brochures grew out of the "Defensive Driving and Christian on the Highway" course offered by MAA to congregations and businesses. MAA members will receive a travel safety guide and road atlas after completing response sections in the brochures. The series is available to congregations and businesses by contacting MAA manager Joe Christophel at Mennonite Mutual Aid, Box 483, Goshen, IN 46526.

First Mennonite Church of Indianapolis is currently meeting for worship at St. Andrew Presbyterian Church while awaiting the construction of a new meetinghouse. The worship services are on Sundays at 3:00 p.m., and the location of the rented church is 3535 Kessler Blvd., N. Drive.

The first annual Chicago Mennonite Festival and Sale will be held on July 27 at First Baptist Church of Oak Park, Ill. Sponsors of the event invite Mennonites to become partners with them in this venture by sending contributions to benefit mission work in Chicago. The event will include the sale of art objects, handmade quilts, and ethnic foods. Persons willing to contribute quilts or artwork should contact Nancy Myers, 814 S. Wesley, Oak Park, IL 60304.

A Hans Herr family gathering will be held at the historic Hans Herr House near Lancaster, Pa., on Aug. 10. More information is available from B. Snavely Garber, R. 2, Willow Street, PA 17584.

A 30th anniversary homecoming celebration is being planned by Oak Terrace Mennonite Church, Blountstown, Fla. It will be held July 26-31, with Dan Yutzy as a special speaker. Former members are especially encouraged to attend. More information is available from Ruby Eberly at R. 1, Box 19-A-2, Blountstown, FL 32424.

Durham (N.C.) Mennonite Church will host a homecoming, June 22-23, to celebrate, among other things, the 15th anniversary of the start of Voluntary Service in the city. Former members, VSers, and students at local universities, as well as persons who helped construct the congregation's two buildings are invited. Persons interested in attending are asked to contact Pastor Frank Nice at Durham Mennonite Church, 603 Lynn Rd., Durham, NC 27703.

The new executive secretary of Mennonite Central Committee will be the speaker at a Lancaster, Pa., chapter meeting of Mennonite Economic Development Associates on May 16. John Lapp, who assumed that position on May 1, will talk about "Meeting House and Counting House: Historical Perspectives from the Past." The Lancaster chapter meetings are always held at Bird-In-Hand Restaurant. More information is available from Kenneth Graber at MEDA, Box M, Akron, PA 17501.



Help solicited for new outreach paper. *Mennonite Publishing House representatives Laurence Martin (second from right) and David Cressman (second from left) met in Breezewood, Pa., on Mar. 20 to follow up on the proposal that a new outreach paper be developed for use by congregations. They solicited the advice of newspaper publisher Richard Benner (center), Virginia pastor Eugene Souder (right), and Mennonite Board of Missions representative Don Reber (left).*

Benner presented a model for the production, marketing, and funding of the paper, and Souder gave design and layout ideas. The group agreed that some of the material in the new evangelistic tool would be for all congregations and other sections would be specific information on the individual congregation using it.

The outreach paper was discussed further on Apr. 13 with other Mennonite and related denominations at Alive '85 in Denver.

"Abundant Life" is the title of a Singles Retreat to be held May 17-19 at Laurelville Mennonite Church Center. The main speaker will be Bruce Yoder, coeditor of the Herald Press book *Single Voices* and former pastor of First Mennonite Church of Richmond, Va. More information is available from LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666.

The Mennonite experience between World Wars I and II will be the subject of the fifth Mennonite Experience in America Conference, June 9-11, at Christopher Dock Mennonite High School in Lansdale, Pa. The inter-Mennonite event is sponsored by Mennonite Historians of Eastern Pennsylvania. Major papers on the subject will be presented by James Juhnke, Paul Toews, Nathan Showalter, Beulah Hostetler, John Ruth, and Leonard Gross. The conference will include a celebration of the release of Volume I in the Mennonite Experience in America History Series. Richard MacMaster is the author of Volume I. More information on the conference is available from Joseph Miller, Mennonite Historians of Eastern Pennsylvania, 1000 Forty-Foot Rd., Lansdale, PA 19446.

Eastern Mennonite College openings:

- *Health services coordinator* to administer health services center and provide wellness programming, counseling coordination, and medical services. Qualifications: BS in nursing and master's in counseling or health education or nursing.
- *Student activities coordinator* to develop and implement social, cultural, and recreational activities. Qualifications: master's degree in student personnel or bachelor's plus three years of experience.
- *Assistant resident directors.* Three half-time persons are needed for the 1985-86 school year. Apartment provided.

Apply before May 15 to Joyce Eby, Personnel Office, EMC, Harrisonburg, VA 22801; phone 703-433-2771.

New members by baptism and confession of faith: *Roanoke, Eureka, Ill.:* Vicki Bachman, Julie Herrmann, and Bobby Hostetler. *Maple Grove, Atglen, Pa.:* David Keirn and Ruthann Sue Keirn by confession of faith. *Beech, Louisville, Ohio:* Jim Schell.

Pontius Joel Kauffmann



BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Baum, Wayne III and Brenda (Bowman), Leola, Pa., second son, Andrew Alan, Apr. 1.

Beachy, Merle and Marlinda (Gingerich), Kalona, Iowa, first child, Amanda Anne, Dec. 10.

Benton, Brad and Rhonda (Shaffer), Minot, N.Dak., second son, Terence Lee, Mar. 15.

Bowman, John and Hazel (Good), Richmond, Va., first child, Anne Michelle, Nov. 14.

Dannelley, Jay and Sylvia (Shirk), Ngong Hills, Kenya, third child, second son, Jay Allen, Mar. 27.

Fort, Kevin and Sheila (Miller), Wayland, Iowa, second child, first daughter, Megan Marie, Apr. 6.

Geiser, Ronald and Bonnie (Lehman), Orrville, Ohio, first child, Travis James, Mar. 10.

Gingerich, Ricky and Jeanne (Bell), Kokomo, Ind., first child, Garrett Ray, Apr. 5.

Johnson, Donald E. and Paula (Sansone), Scottdale, Pa., third son, Luke Josiah, Mar. 27.

Jones, Dale and Lois Ellen (Kniss), Richmond, Va., second child, first daughter, Kristen Marie, Mar. 9.

Kauffman, Gary and Christine (Mullin), Goshen, Ind., first child, Andrew David, Apr. 6.

Knox, Larry and Priscilla (Birkey), Dewey, Ill., second son, Karl Addison, Mar. 26.

Kropf, Bruce and Cindy (Thomson), Shakespeare, Ont., second child, first son, Wesley James, Mar. 11, 1985.

Kurtz, Alan and Carmen (Blosser), Grimes, Iowa, first and second sons, Brandon Alan and Nathan Brant, Jan. 3.

Lehman, Dale and Rita (Brenneman), Harrisonburg, Va., third child, second son, Jason Michael, Apr. 2.

Lichti, Robert and Ann (Lichti), Shakespeare, Ont., sixth child, first son, Jason Robert, Feb. 15.

Martin, Darrell and Glenda (Redcay), Gordonville, Pa., first child, Austin Lee, Apr. 7.

Schrock, Dean and Karen (Miller), Kalona, Iowa, first child, Erin Rae, Mar. 31.

Schumm, William and Linda (Brenneman), Tavistock, Ont., first child, Nicholas William, Feb. 24.

Shaffer, Jeffery and Donna (Wojnarowski), New Paris, Pa., first son, Nicholas Jeffery, Mar. 3.

Stutzman, Bryan and Colleen (Stoltenberg), Wood River, Nebr., first child, Amanda Lea, Mar. 26.

Weaver, Roger and Jolene (Miller), Longview, Tex., first child, Travis Lee, Mar. 15.

Widmer, David and Rosemary (Gunden), Goshen, Ind., second son, Peter Christian, Apr. 1.

Zerkle, Jerry and Janna (Weaver), second daughter, Joy Marie, Mar. 24.

Zettler, Ron and Miriam (Smith), Hanover, Ont., second son, Anthony Roy, Mar. 24.

Zimmerman, Ray and Linda (Witmer), East Peoria, Ill., second child, first daughter, Sara Lois, Feb. 6.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Frush-Miller. Nilen Frush, Safety Harbor, Fla., and Marcia Miller, Sarasota, Fla., Ashton cong., by Kenneth E. Nauman, Apr. 6.

Greaser-Hartman. Leon Greaser, Whitestone cong., Hesston, Kans., and Treva Hartman, Carlsbad cong., Carlsbad, N. Mex., by David L. Myers, Apr. 6.

OBITUARIES

Brenneman, Gertrude V., daughter of David D. and Naomi (Miller) Miller, was born at Kalona, Iowa, Feb. 11, 1894; died at Pleasantview Home, Kalona, Mar. 14, 1985; aged 91 y. On Jan. 28, 1917, she was married to Elmer Brenneman, who died on Apr. 29, 1945. Surviving are one daughter (Kathryn—Mrs. Milburn Krabill), one son (Eldon), 5 grandchildren, 12 great-grandchildren, one great-great-grandchild, 3 sisters (Olive Garber, Nettie—Mrs. Paul Hershberger, and Mabel Berry), and one brother (Harold Miller). She was preceded in death by 2 sisters, 2 brothers, and one son. She was a member of Wellman Mennonite Church. Funeral services were held at Petersheim Funeral Home on Mar. 18, in charge of Wilbur Nachtigall; interment in East Union Cemetery.

Delp, Eva L., daughter of Henry A. and Lizzie (Landis) Clemens, was born in Lower Salford, Pa., July 2, 1908; died at Lehigh Valley Hospital Center, Mar. 28, 1985; aged 76 y. She was married to Paul M. Delp, who died on Jan. 11, 1969. Surviving are 3 sons (Harley C., Rowan C., and Richard C.), 2 daughters (Louise C.—Mrs. Paul F. Detweiler and Pauline C. Godshall), 16 grandchildren, 2 great-grandchildren, and 4 sisters (Katie L. Hagey, Naomi L.—Mrs. Paul L. Ruth, Mary L.—Mrs. Paul Alderfer, and Cora L.—Mrs. Lineaus Kulp). She was a member of Salford Mennonite Church, where funeral services were held on Mar. 31, in charge of Sam Derstine, Willis Miller, and John Sharp; interment in Salford Mennonite Church Cemetery.

Fielitz, Verna Ann, daughter of Peter and Barbra (Wyse) Graber, was born at Stryker, Ohio, May 27, 1894; died at Archbold, Ohio, Apr. 12, 1985; aged 90 y. On Feb. 1, 1914, she was married to John Fielitz, who died in 1971. Surviving are 4 sons (Gaylord, Dale, Archie, and John, Jr.), 2 daughters (Orpha—Mrs. Roy Klopfenstein and Juanita—Mrs. Willard Rufenacht), 18 grandchildren, 29 great-grandchildren, one great-great grandchild, one brother (Archie Graber), and one sister (Zela—Mrs. Jesse Nofziger). She was a member of Lockport Mennonite Church, where funeral services were held on Apr. 15, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Grimm, Harold Ernest, son of Ray and Juanita (Wilcox) Grimm, was born in Livingston Co., Ill., Mar. 12, 1920; died at Flanagan, Ill., Apr. 4, 1985; aged 64 y. On May 18, 1947, he was married to Jean Schertz, who survives. Also surviving are 2 daughters (Carol Zehr and Margaret Bengtson), 5 grandchildren, one brother (William), and 2 sisters (Marie Topoloski and Virginia Purkey). He was a member of Waldo Mennonite Church, where funeral services were held on Apr. 6, in charge of Lester Zook; interment in Waldo Cemetery.

Hensler, Idella, daughter of Percy and Nellie (Miller) Schrock, was born in Oscoda Co., Mich., Nov. 7, 1901; died at her home on Mar. 29, 1985; aged 83 y. On Feb. 20, 1926, she was married to Lloyd Hensler, who survives. Also surviving are one son (Charles Hensler), 3 sisters (Gladys Hochstedler, Florence Hunsinger, and Pauline Powell), 3 grandchildren, and 7 great-grandchildren. She was a member of Howard-Miami Mennonite Church, where funeral services were held on Apr. 2, 1985, in charge of Lee Miller and Keith Miller; interment in Mast Cemetery.

Kauffman, Allen Richard, son of Floyd E. and Ida (Troyer) Kauffman, was born on Aug. 13, 1945; died of a massive heart attack at Hyattsville, Md., Mar. 29, 1985; aged 39 y. On July 20, 1968, he was married to Florence M. Murr, who survives. Also surviving are 3 sons (David, Michael, and Kevin), one daughter (Karen), his mother, 2 brothers (Donavon and Paul), and 4 sisters (Ellen—Mrs. Kenneth Yoder, Doreen—Mrs. N. E. Dixon, Lois, and Pearl—Mrs. Gary Nussbaum). His father died in 1976. He was a member of Cottage City Mennonite Church, where funeral services were held on Apr. 2, in charge of Lewis C. Good and James Fahnestock; interment in the George Washington Cemetery.

Roth, John H., son of Alvin and Emma (Roth) Roth, was born at Beaver Crossing, Nebr., Feb. 5, 1919; died of a heart attack at Wapello, Iowa, Apr. 4, 1985; aged 66 y. On May 11, 1940, he was married to Doris Eicher, who survives. Also surviving are 4 children (Orie, Paul, Jane, and Marlin), 9 grandchildren, and 2 great-grandchildren. He was a member of Pleasant View Mennonite Church, where funeral services were held on Apr. 8, in charge of Eugene Garber and Glen Richards; interment in Sugar Creek Cemetery.

Sanchez, Max J., was born at Holman, N. Mex., Aug. 22, 1902; died at La Junta (Colo.) Medical Center on Apr. 2, 1985; aged 92 y. He was married to Emma _____, who survives. Also surviving are 15 children, 28 grandchildren, 21 great-grandchildren, and one great-great-grandchild. He was a member of Emmanuel Mennonite Church, where funeral services were held on Apr. 5, in charge of Stan Smucker; interment in Fairview Cemetery.

Snyder, Jennie B., daughter of Benjamin B. and Emma (Burkholder) Bucher, was born in Clay Twp., Pa., Apr. 5, 1889; died at Brethren Village, Neffsville, Pa., Apr. 6, 1985; aged 96 y. She was married to Jacob E. Snyder, who died in 1975. Surviving are one son (J. Robert), 2 daughters (Ruth S.—Mrs. Ross Goldfus and Jean L.—Mrs. Donald Zehr), 13 grandchildren, and 13 great-grandchildren. She was a member of Neffsville Mennonite Church. Funeral services were held at Spacht's Funeral Home, Lititz, Pa., Apr. 8, in charge of Roy Bucher.

CALENDAR

Afro-American Mennonite Association board of directors, New York, May 2-4
Rocky Mountain Conference, Colorado Springs, Colo., May 3-5
Franconia Conference, Franconia, Pa., May 4
Gulf States Fellowship spring conference, Pine Lake Camp, Meridian, Miss., May 4-5
Mennonite Mutual Aid board of directors, Goshen, Ind., May 9-10
Mennonite Board of Education board of directors, May 10-11
Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
North Central Conference, Lakeview Mennonite Church, Wolford, N.Dak., June 7-9
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

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ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Leaders of 11 denominations condemn Contra funding

In a broad attack on U.S. intervention in Nicaragua, the national leaders of 11 major Protestant denominations have appealed to Congress "on moral grounds" to reject the Reagan administration's request for new military aid to Contra rebels trying to overthrow the leftist government. "Do not provide new funding for the Nicaraguan Contras. Do not involve our nation further in their morally evil ways. Do not make us as American citizens unwilling accomplices to the death and destruction they sow. Stop the killing and terrorism," the church leaders said in a written appeal. Reciting a litany of alleged U.S. wrongs committed in Nicaragua, the church leaders also condemned American military exercises near Nicaraguan borders and shores; mining of Nicaraguan harbors; damage to its economy through limitations on the sale of Nicaraguan sugar in the U.S. and through the blocking of international loans to Nicaragua; and refusal to negotiate and to accept the jurisdiction of the World Court in Nicaragua's legal charges against the U.S. The denominational leaders included Vern Preheim, general secretary of the General Conference Mennonite Church.

Sojourners, Bible-based and growing, leads churches to radical Christianity

At his recent first press conference as U.S. Attorney General, Edwin Meese was immediately asked by NBC television about reported surveillance by the Federal Bureau of Investigation of a Christian group in Washington. The question was about *Sojourners*, a popular radical Christian magazine based in a 50-member ecumenical community in Washington. The news conference shed light on a group which, according to both supporters and critics, is having a major impact on American churches—and drawing increasing fire from conservative allies of the Reagan administration. While living and ministering to people in one of the poorest neighborhoods, members of Sojourners have inspired and taken the lead in many of the most visible and innovative social-action campaigns taking root in American churches. The efforts have confronted Reagan administration domestic and foreign policies. In growing numbers, evangelicals, mainline Protestants, Roman Catholics, and members of the charismatic renewal have been drawn to the magazine's unique calls for radical social stands rooted in conservative theology, personal faith and spirituality, and the Bible. "What we're talking about, simply, is a return to Jesus. It's a call to conversion—a turning away from placing our trust in wealth and weapons and putting our trust in God," said 35-year-old Sojourners leader Jim Wallis, an ex-1960s student radical who underwent a religious conversion before starting the magazine in 1971. Influenced by Wallis's evangelical upbringing, *Sojourners* plans to launch, this fall, nationwide preaching campaigns styled after the 19th-century evangelical "revivals" which railed against slavery and other social ills and called on people to turn to Jesus.

TV evangelists called harmful in Swaziland

Christian television evangelists do more harm than good in Swaziland, according to a church leader from that African nation. Eunice Sowazi, secretary general of the Council of Swaziland Churches, says that American television ministers have a negative effect on Southern African Christians. "These men are on TV because they can afford to pay the government," she told an Indianapolis audience recently. "I resent the way they bring the gospel to our people. They are taking advantage of our underdevelopment and our ignorance." The African leader said that many TV evangelists fit well into the old tribal beliefs. The result, she said, is a growing mistruct of conventional medicine, an erosion of the work ethic, and a sense of false hope. People can begin to believe that they can simply pray for their bills to be paid. As the secretary general of the Council of Swaziland Churches, Sowazi works with a variety of Catholic and Protestant groups, including the Mennonites.

Jackson, at farmers' rally, calls for rural-urban coalition

Civil rights leader Jesse Jackson, addressing some 3,000 farmers at a rally recently in Glenwood, Minn., called for a coalition between rural and urban America "to turn the government around and save the family farm." Using the emotional oratory that became the hallmark of his presidential campaign last year, Jackson pleaded with farmers to come out of "rural cultural agricultural isolation" and fuse their cause with that of the world's poor. Throughout his 30-minute outdoor speech, the black clergyman said repeatedly, "We must choose farms over arms. We must give peace and justice a chance." The rally originally was called to try to halt the foreclosure sale of Jim and Gloria Langmans' 480-acre dairy farm in nearby Starbuck. The sale, secheduled for Apr. 1, was postponed on Mar. 30 by the mortgage holder, Travelers Insurance Company. "Jim and Gloria Langman had their back to the wall," Jackson said. He said the insurance company would have gone ahead with the foreclosure if it thought the Langmans "would be standing alone on the steps of the courthouse." Jackson was invited to Glenwood by Groundswell, a grass-roots farm organization that seeks to halt farm foreclosures and set minimum prices for farm commodities. The Chicago minister, who stayed overnight at the Langman farm, conferred with Gov. Rudy Perpich at St. Paul before going to Glenwood. He said later that the governor had agreed to help him form a nationwide rural-urban coalition to address the problems of farmers, and that the governor had promised to enlist other governors in the effort.

America's 'divine mission' still valid, sociologist says

The trend toward basing foreign policy on "national self-interest" runs counter to the traditional religious idea that America has a divine mission in the world. So says Robert Bellah, a pioneering sociologist who was the first to observe, in a 1967 essay, that America has a "civil religion." He said the vision of America as an "example" to other nations and a "bringer of order" to the world provides the most authentic model for U.S. foreign policy-making today. At a forum on religion and foreign policy recently in Washington, Bellah acknowledged that this notion of a "divine mission" has often been abused, beginning with the 17th-century New England colonists and, most recently, in statements by President Reagan. But recent suggestions that the United States abandon that vision of foreign policy for one "based on the practical pursuit of national self-interest" are not "practical," Bellah said. "The best that we have achieved as a people, a people that really has brought hope to millions all over the world, is tied up with our sense that we are a special people, that ours is a noble experiment upon which much depends, that we are, in Lincoln's words, 'the last, best hope of earth.'"

Nonsmokers save employers $4,611 a year, says William Weis

Smokers cost their employers $4,611 more than nonsmokers, reports William Weis, a professor at Seattle University. He recommends that smoking on the job be banned. Although at first it affects smokers' morale, it saves money for the company in the area of maintenance, cleaning, damage to property, and expense for ventilation.

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A new mood in evangelism

Alive '85 at Denver was the second inter-Mennonite evangelism rally in my memory. The first was called Probe 72 and met in Minneapolis. I was present at that rally, but I do not remember it well.

Two things from Minneapolis do stick in my mind. One, that each person who attended was assigned to a group of eight or ten so that in the mass meetings, each had a home: a group of new acquaintances with whom to compare what one heard. Second, that the long ride home on a chartered bus was exhausting.

My impression is that the Denver meeting represented a more mature view of evangelism and "church planting" (a new code expression which we had not yet heard at Minneapolis). So even as we recognize that some things in our experience have deteriorated since 1972, in other sectors there have been gains.

A gain I sensed at Denver is that no longer do representatives of the Anabaptist tradition need to apologize for that tradition when doing evangelism. It is all right to tell people that peace is at the heart of the gospel. It is not necessary to convert them first and then sneak in small doses of Jesus' teaching in a nonoffensive manner. It is all right to be a modern Anabaptist church planter. Myron Augsburger, who was involved with the planning of both meetings, acknowledged the change when he reported that "Probe 72 was born in an effort to know whether Mennonites can take evangelism seriously. Alive '85 is saying that the question is how we can better take our understanding of Christ and share it with the world."

Another sign of maturity was the wider sponsorship, including both the Church of the Brethren and the Brethren Church. This brought in several new alphabetical designations, such as COB, and the need to use Anabaptist in place of Mennonite as an overall identification. The rally thus provided an occasion for the Anabaptist churches of the Denver area to work together and broadened the resource pool for the program. I did not hear anyone present complain about this broad representation, although if the meeting had turned to specific doctrinal formulation, disagreements would no doubt have surfaced.

Alive '85 was a more focused meeting than Mennonite World Conference or the biennial Mennonite Church general assemblies. This was to be expected in the sense that certainly most who came had some interest in the topic and no alternate activities were provided. At these other assemblies delegates bring spouses and families and alternate activities are provided—from workshops to tours. At Alive '85 the program was the thing.

The focus at Denver was aided by doing what Mennonites do best: singing, preaching, and talking. On the first evening when the assembly of 1,500 joined in Anabaptist singing, it appeared a sense of identity was generated which pervaded the rest of the rally. The program was also a speakers' marathon, providing an opportunity for Anabaptist orators.

The focused attention of participants surprised both the organizers and the hotel management. For the former, there was a scramble to provide rooms for evangelism workshops, since they had not expected nearly everyone to attend these workshops. For the latter it was a challenge to provide adequate food service. With a typical convention, they reported, numbers of people desert the program and are not around to be fed in the hotel. Neither group was really complaining.

The workshops themselves served as a sign of our time. Of 81 workshops listed in the program book, only one dealt with "crusade evangelism." But eleven were classified as "church planting," eleven as "congregational outreach," and six as "congregational renewal."

Another significant part of the program was provided by the "witnesses." A number of these were new Christians; others were older-guard types. The only qualification appeared to be that they had received some reasonably dramatic revelation or taken a step or two along the path of obedience.

Among these was Art McPhee from Boston, who led a workshop on Friendship Evangelism and who told of his own conversion while serving in the U.S. navy. He related how he later wandered into Norris Square Mennonite Church in Philadelphia, where Galen and Janice Martin showed him special friendship. Drama was added to his testimony by the fact that at that very time, Janice Martin was standing beside him interpreting for the deaf!

Another was Gina Martin-Smith from Boulder, Colorado, who confessed with tears that they are "a brand-new church and not yet sure who we are. A lot of us come from the world, from anti-Christ traditions, from the worst tradition of all: complacent self-satisfaction. I have a hard thing to say to you," she went on. "Please don't make us fake it. Please don't fake it. Please don't take away from us our 'realness.' "

If I could have asked for one thing more from Alive '85 it would have been an organized plan for "processing" the message of the meeting. Even so highly motivated a group as went to Denver included some of us who are extremely slow learners in the practice of evangelism. A little group such as we had in Minneapolis would have helped us articulate some doubts and fears and better evaluate the challenges of Alive '85.—*Daniel Hertzler*

May 7, 1985

GOSPEL HERALD



Grief for Mother: a holy joy

by Patricia Lehman McFarlane

"It almost seems indecent," I whispered to Mother as we waited in line at a dear uncle's viewing. "Everyone can come and stare and the dead person has no privacy."

Less than two weeks later I myself was to be introduced to grief in a way I had never envisioned. Mother died unexpectedly of a heart attack. As I stood by her hospital bed, I said a new kind of good-bye, a good-bye to a mother whose soul was already in heaven. And I began to know grief.

"Sleep well, Mother," I whispered softly and slipped away. In the sleepless hours of that first night without her, a thought jarred me. Now my mother would be viewed and her body lowered into a grave. My mind revolted. I didn't want to let it happen. I didn't want to

meet the people who would surely come tomorrow, murmuring sympathies.

The newness of grief overwhelmed me. I had known death from afar but never intimately. I had heard that grief is a process and that we are only now learning to discuss death more openly in our society. But I had not met death. In those first moments I realized that no books or discussions, helpful as they might be, could fully prepare one for the finality of death. The immediate pain is too great to be analyzed.

Not afraid to die. I recalled my mother's calm assurance when we had once discussed death. "I'm not afraid to die," she boldly declared. I knew that beneath her firm statement was the quiet faith of one who had conquered life with God and for whom death meant a more abundant life.

In the remembrance of her fervent faith came strength for me to continue. The strength of Mother's character became a source from which I drew strength

Out of deep grief came a joy based on the knowledge that Christ himself conquered death and that Mother is now in the very presence of the Christ she knew and served.

to endure those first days without her. And as I faced her death squarely, I began to learn more of grief.

I learned in my grief the importance of memories; numerous ones flooded my mind daily—the story hour we used to have before bedtime with Mother reading one Bible story and one "other" story, the mountains of dirty clothes Mother willingly sorted and washed after a week at camp, the delight in Mother's eyes when she first stepped inside Wordsworth's Dove Cottage.

Together with the rush of memories came a clarification of the values Mother imparted to us. I never heard her discuss the simple lifestyle, but I do remember her decision not to install new kitchen cabinets because she didn't want to offend some poorer people who periodically visited our home. I recall her respect and love for the books lining the bookshelf. "I travel through books," she often said. I remember too her effort to see and state verbally the good in others, even those who were unlovely.

Her hatred of gossip and small talk constantly challenged me as I became an adult. I cannot forget her words about a woman who once misrepresented her. "We mustn't hate; we must forgive," she remarked. Her Christian love stood firm in the assurance that any vengeance belongs to the Lord and that he would not fail in repaying sin. Our duty was to love and forgive.

Patricia Lehman McFarlane, Lancaster, Pa., is a writer and teacher.



Fern Esther Metzler Lehman (1914-79): she was born in Lancaster, Pennsylvania, and died there. She wrote for Gospel Herald *and* Youth's Christian Companion *(now* With*) and, together with her husband, Maurice, pastored Lyndon Mennonite Church for the 17 years before her death.*

Secret suffering. I learned through Mother's life and experiences that we all have our own secret suffering. Therefore we are unwise to discredit another, because we may not have "walked a mile in his moccasins."

As I experienced deep grief, I was surprised to discover that I no longer feared death. How could I fear that experience which would again unite me with one I

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loved dearly? The line between life and death seemed merely a light for which might easily be brushed aside. It was with that realization that I experienced the first tinge of joy, a joy that would become deeper and more holy as the weeks and months passed. I began to understand the words Mother wrote to her brother several months before her death. "The closer we come to the glory world as we grow older, the more we want to go there. We get a longing to step on the celestial shore and see Jesus face-to-face."

I learned as I grieved that the phrase many people offered at the viewing and funeral was not really true. "Time heals," they stated glibly, hoping to ease our pain. But time does not heal completely, because time cannot replace. I would never again have the close friendship Mother and I experienced. Admittedly, I did have and would continue to have other friendships, but they were and would be with other people. That realization only increased for me the value of the treasured friendship with Mother. Perhaps I would not find another friend who would hold my confidences as gently and guard them as carefully as Mother.

Comfort from a poet. A favorite poet, Alfred Tennyson, also lost a dear friend in death. I appreciate now that he did not hesitate to pen his grief in his poem *In Memoriam*. I found a measure of comfort in his words. "Far off thou art, but ever nigh; I have thee still, and I rejoice." I identified too with his confession. "I sometimes hold it half a sin to put in words the grief I feel." And I understood his reticence in praising too highly the friend who died.

I leave thy praises unexpress'd
In verse that brings myself relief,
And by the measure of my grief
I leave thy greatness to be guess'd.

Although the knowledge that others had also endured great grief was encouraging, that knowledge made it no easier to return to normal life. I knew no normal life without Mother. Hence I was forced to create a "new normalcy." I found myself reaching out increasingly to close friends who in their caring helped me to discover that "new normalcy."

As the days turned into weeks and the weeks gave way to months, I made an important discovery. The tinge of joy I felt at the realization that death need not be feared was growing. The joy seemed to grow in direct proportion to my grief and the intimacy of my relationship with Mother. Out of deep grief came a deeper and holier joy based on the knowledge that Christ himself conquered death and that Mother is now in the very presence of the Christ she knew and served. In that knowledge, I cannot help but rejoice.

Had I never faced the death of Mother, I might never have learned that for the Christian, grief becomes a holy joy. Without the grief there could have been no joy.

I'M LISTENING, LORD, KEEP TALKING

God has feelings. My wife and I keep a record of our giving in a 12-column account book she has set up for us. In it we record our total income, our giving to the church and causes we feel should come from tithing 10 percent of that income. The column to the far right is a running account of what is presently in the tithe fund.

Upon occasion, because of some pressing need in the Lord's work, we overdraw our tithe. When this happens, I record the negative balance in red, then when our next income occurs, we bring the account into a positive balance. Overdrawing the tithe account seldom happens; it is usually in the black, from a few dollars to several hundred. We try to spend what we call "the Lord's money" with discretion, but prefer not to keep a large balance on the books.

Sometime back we had given more than what was in the tithe account. This resulted in a red entry. As I made it, I said, "There, Lord, you now owe us."

God replied, "Run that past me again, Bob."

I tried to clarify it, reminding him of our system, that we had overspent the 10 percent we give: "No problem, Lord, because when we receive our next check, it will put your account into the black." I sensed I had said something wrong, even if it was only a casual, innocent remark.

I also sensed God running a few things past me. He said, "Bob, I approve of your record-keeping. It's sort of legalistic, but some people like you operate best under such a system. It certainly is better than not tithing, just tossing in your loose change, an occasional 10-dollar bill. Now, I keep no books on you. I do not record your every minus, your every plus, your credits and losses, your gains and shortcomings. I don't send you monthly statements of how much you owe me. I don't set a debt limit for you. If I did such bookkeeping, frankly, you would be shocked at your obligations to me. You see, the Calvary debt was no small thing. You haven't even kept up with the interest on it."

I said with haste, "Lord, it was just an expression: I meant nothing by it."

The answer came, "Yes, I know, but it rubbed me wrong. I don't mind being patient, loving, merciful, gracious unto you. It's my nature. But once in a while, throw me a warm fuzzy. Tell me you appreciate me instead of bragging upon your liberality, your overspending the 10 percent you have designated for me. True, you did edge a bit momentarily into the 90 percent you keep for yourself, but it is hardly a matter in which to boast."

Silence. He waited, I thought, then answered.

"Lord, forgive my idle talk. You have called me into account for words I said. What I said was wrong to even think, let alone express. I am hopelessly indebted to you, the riches you have handed to me through Christ Jesus. For me to even suggest that now we were paid up, that you owed us, was ridiculous."

God did not say, "That's another one you owe me. I'll mark it down on the debit side of your ledger." Instead, he smiled and said, "It's all right, Bob: You are forgiven. Peace."

And I received it, his peace, another gift from him.—**Robert J. Baker**

Congregations in Mission: "To Know Christ Is to Serve" (2)

Germantown: warm hearts within stone walls

by Joel Kauffmann

Germantown, located on the outskirts of Philadelphia, is America at its best, worst, and most diverse. It features elegant, restored mansions and crumbling tenements. Flourishing businesses and boarded-up storefronts. Young. Old. Rich. Poor. White. Black. Oriental. Hispanic. Derelicts. Unemployed. Working class. Professional. Upwardly mobile. Bottomed out.

The Germantown Mennonite Church, a rugged stone building surrounded by a wrought-iron fence, and the oldest Mennonite meetinghouse in North America, has also seen its good and bad as it has endured waves of social and spiritual change during the past 300 years. Several years ago the congregation almost passed from old to extinct. Today, under the leadership of Michael King, the congregation is not only alive, but very well, and service has replaced survival as a primary concern.

A warming difference. Michael and Joan Kenerson King came to Germantown in October 1982. In the two-and-one-half years that Michael has been pastor, attendance has risen from 20 to 80.

It's hard to explain why a congregation suddenly takes off, Michael says, but at least part of the reason is the warmth with which visitors are welcomed. And, visitors are anything but rare at Germantown. There's usually at least one new face each Sunday.

Joan says that some who appear at the door are young families with children who have been attracted by other young families, or students from nearby Temple University and the University of Pennsylvania attract other students. Michael tells of one family who couldn't attend their normal church because their car wouldn't start. They walked to Germantown and have been coming ever since.

Michael says the openness to involve others at Germantown extends to the worship service. The roles of worship leader, pianist, song leader, and, once a month, preaching are shared. It's a personalized, involved approach to worship. A difference they hope visitors are warmed by.

Joan says she believes Germantown is able to hold new people because of the large amount of informal socializing that goes on, drawing the new people in. One of the main times this socializing occurs is after church, during a coffee hour.

Joan describes coffee hour as a time when members mill around, catching up on news of the past week. Visitors are drawn into conversations, informing members that they are looking around and aren't sure what they want yet. Then, in a couple of weeks, they reappear, possibly on a potluck Sunday, and stay. Soon they too have joined the group.

Mike says that as visitors come back week after week, often stories emerge of alienation from church. But, along with the alienation is hope that church can have relevance in their life and struggle to be faithful. Many in the congregation have experienced this in their own recent past. They have moved on in their spiritual pilgrimages, but the new strugglers who continue to find their way to their door keep them all fresh and alive.

Several years ago the congregation almost passed from old to extinct. Today it is not only alive, but very well, and service has replaced survival as a primary concern.

New traditions. Joan explains that as the church has stablized the past several years, more members have moved into the surrounding neighborhood. New "traditions" such as helping with moving, wedding showers, meals for two weeks upon the arrival of a baby, babysitting exchanges, or just providing listening ears for those rough times in life have strengthened the sense of Christian community at Germantown.

Most of the people at Germantown consider themselves to be at least semipermanent city dwellers who live in Philadelphia not because they hate the country, but because they like the city. Because of this attitude, Michael says, they approach service and outreach differently from urban Mennonite churches who were put in a certain location to do mission. They see their task as doing mission in a location where they just happen to be.

Michael adds that dealing with the area of mission is still a struggle for the church at this point. Their first priority in the past several years has been to learn to be church to each other and to include those who cross their threshold.

The church has taken a first step by hiring a coordinator of community ministries whose initial task is to find out what is happening in the community and then help the congregation articulate its mission.

Knowing means serving. The Ames 85 Mennonite church convention theme "To Know Christ Is to Serve" has many meanings in this setting, Joan says. She

Joel Kauffmann, Goshen, Ind., is a writer and a member of the Sisters and Brothers film group.



Germantown Mennonite Church: oldest Mennonite congregation in North America.

The visitor

Sunday morning, 9:35 a.m.

Don Clayborn (fictitious name) squeezes his battered Volvo into an undersized parking space, jumps out, and hurries up the walk toward the Germantown Mennonite Church. As he approaches, he hears the enthusiastic a cappella rendition of a song straining through the thick walls of the building. Church is underway. His steps slow and his stomach tightens.

Don turns the latch to the door of the sanctuary, hoping he can enter without being noticed. But, no such luck. The door sticks. He gives it several gentle shoves. Still stuck. He shoves harder.

Suddenly the door gives, swinging open with a wrenching creak. Half the congregation turns and looks back at him. A few frowns, but mostly smiles that recall their own first visit greet him.

After overcoming his first impulse to flee, Don looks about frantically for a place to sit. He had counted on a couple of empty benches toward the rear. There aren't any. He spots an empty space and works his way past a couple, their young children, and an assortment of toys.

He scrunches down, wishing he had gotten up earlier—or just stayed in bed. A preschooler offers him a piece of already-been-chewed gum. He refuses politely.

The singing ends and the pastor, Michael King, walks to the pulpit. He welcomes the congregation, extending a special welcome to the visitors. By now, Don Clayborn is not nearly as scrunched in the pew.

10:45 a.m.

The worship service has ended. Orderliness has been replaced by informality. While adults stand in constantly shifting clusters, young children practice preaching from the pulpit and performing high dives off the piano bench.

Don is engaged in serious conversation with several regular members, including Michael. Don is doing most of the talking and the others most of the listening.

Sunday, 9:35 a.m., a week later.

Don Clayborn is sitting up very straight in a bench halfway between the front and back of the sanctuary. He is throwing himself energetically into the song the congregation is singing.

The door at the rear of the sanctuary squeaks, opens, and a red-faced young man scurries for the safety of an empty seat.

Faces, including Don's, turn to greet this latecomer. There are a few frowns, but mostly smiles. Don is one of those smiling.

explains that many of the members are involved in service professions that work with low-income people in highly demanding settings. Knowledge of God and the meaning of the life of Christ becomes the primary motivation for all that they do. They all see so many needs, and, using their different areas of "knowledge," they apply themselves in "service."

For all their knowledge, Michael says, they are also bound by a lack of knowledge. There are no comfortable role models for "mission" in the city. They are a different generation with different struggles and questions than the past. They aren't always sure what it means to be faithful in their context.

Michael says they feel very strongly that setting up great programs doesn't solve anything if they are imposed on the community or designed to make the church feel a sense of accomplishment or look good in the eyes of the world. They want to work alongside the community that is already there, providing workers and volunteers for already existing community programs.

One example, Joan says, is the school tutoring program with which the church has gotten involved. Members tutor children who need remedial help or those whose parents both work. Instead of providing the service free, however, they charge on a sliding scale. This avoids the loss of dignity that goes with handouts, helping build relationships with the children and their families.

Not for, but with. Michael and Joan offer these suggestions for members of other congregations, urban or rural, considering mission:

1. Ask what would I *like* to do, not what *should* I do. Our gifts are often what we enjoy doing.
2. Don't ask what can I do *for* someone else, but what can I do *with* someone else. Never reach out from a position of superiority, but from a recognition that we have our areas of darkness as well.
3. Ask *why* you want to do mission. The answer should be that you have been touched by the love and grace of God in an overwhelming way and have the capacity and desire to reach out to others because of that love.

Michael concludes by saying that they are faced with uncharted territory at Germantown. He says it is easy to feel besieged by the great needs in the community, or those of the people who come to their door. But in moments of inadequacy they are reminded that, indeed, God is in charge of what happens at Germantown. And in the comfort of this knowledge, they find the courage and the conviction to continue serving.

BOOK REVIEW

Manifestation on mutual discipling

Ventures in Discipleship: A Handbook for Groups or Individuals *by John R. Martin. Herald Press, 1985, 304 pp., $12.95.*

John R. Martin has written a comprehensive book on making disciples. It is based upon the New Testament, as understood by the 16th-century Anabaptists, and applied by selected leaders of more recent times. He urges his reader to be part of a committed group, who privately journal their personal responses to each challenge, then dialogue with a peer partner and with group members, and actually practice "spiritual disciplines" all the while.

The New Testament Scriptures related to Martin's 23 aspects of discipleship would make a rich study in themselves. The selections from early Anabaptist leaders related to each aspect of discipleship would make a rich doctrinal and historical study. The journaling, discussing, spiritual autobiography writing, fasting, praying, meditating, centering down, discerning of gifts, etc., which he suggests would also evoke an unforgettable experience.

When a course of study blends all of these, something transforming is very likely to happen! This book is for serious readers and disciplers, who are ready to have their lives changed by the experience! It is a book to be obeyed if its full impact is to be felt. This reviewer did carry through a number of the disciplines, so as to feel its message more fully.

Martin's 304-page book becomes almost an attempt at a "manifesto" on "mutual discipling as the spiritual formation of Christians." He believes that sincere groups ready to devote 5-8 hours per week of intense study and sharing around the chapters he outlines can, and probably will, discover the meaning of up-to-date discipleship adequate to enter the 21st century.

Scholars should read his book, because his attempt to "leap the centuries," from first to 16th to 20th centuries, deserves study. Did he really find the "transcultural constants" in each century as he traced "obedience" then, and suggested ways of obedience now? His 40-page summary of Anabaptist discipling, which appears as appendix I is valuable material.

Persons interested in "spiritual formation" should read this book. Obviously he is aware of Deevers, Edwards, Holmes, Isabel, Kelsey, Leech, and McCarty—from among present leaders in spiritual direction and formation. Do the spiritual disciplines he advocates best fit Anabaptist theology? How does he avoid an implied perfectionism, or a kind of "monastery without walls" in the spirituality he advocates? This reviewer feels he has done remarkably well.

Persons interested in the "stages of faith" Christian educators talk about will find Martin fascinating. He seems to assume full adult readers and participants in his study groups! How would adolescents get through it? Would racial minorities feel included in his illustrations and inferences?

Congregational leaders and leaders of house churches will find the book enriching and challenging. He alternates between a kind of "spiritual direction"—which asks readers to examine their personal, vertical relationship with God and a "spiritual formation" which shapes and forms the readers in a historic tradition.

Martin, in the interst of brevity, does itemize. Thus there are seven characteristics of the disciple relationship, three stages of walking in the resurrection, three levels of biblical teaching about perfection, five implications if the church is to be the visible community of God's people, four things baptism symbolizes, six important considerations in gift discernment, six insights concerning the ethics of the Anabaptists, and nine different types of service to human need. Always Martin defines his terms carefully and identifies his sources clearly.

Martin does not unduly idealize the Anabaptists, but frankly admits some of their failures and ideas which did not always seem consistent with their implicit theology. He says that their practice of "shunning" was (even for marriage partner) an abuse of discipleship, and he does not agree that the ban was one of the marks of a true church, as Menno Simons had said.

Martin points out that Anabaptists used the debating style of confrontation only against the Reformers and Roman Catholics, but used the mutual admonition style within their own membership.

In an undertaking as massive as the one Martin attempted, it is inevitable that a few shortcomings will appear. The many strengths of the book are so outstanding that its few weaknesses do not seem important. This reviewer sometimes wished for more theological statements which were Martin's own. There were many long quotations from other writers, but some fuller statements of summary might have tied all of the quotes together a little more forcefully. The crucial chapter 18 on "The Kingdom of God" is an illustration of this tendency.

Martin's book does not really presuppose congregational life, reality, faithfulness, and mutual involvement as the context of the group who studies his book together. He repeatedly insists that strong congregational involvement was the secret and the setting of Anabaptist discipling. But he seems to assume a seminary classroom, more than a congregational setting, as he urges present-day discipling. When he discusses the formation and the termination of a discipling group in pages 225-226, it is clear that he is not thinking of a group already bound together within a congregational covenant.

Some readers will doubtless wish that a book published in 1985 would speak a little more positively to ethical issues which Christ's disciples are facing in the 1980s and 90s—issues like avoidance of war taxes, sheltering and giving sanctuary to refugees, abortion, ordaining homosexuals, coping with divorce, relating to liberation theology, ordaining of women to the Christian ministry, and being wealthy in a world of the hungry. Martin has, however, laid some foundations upon which discipling dialogue can work at ethical issues.—**Paul M. Miller,** *Associated Mennonite Biblical Seminaries, Elkhart, Ind.*

HEAR, HEAR!

The 20 commandments

Some unwritten (until now) rules that underlie-and can undermine—our church life:

1. It is fine for parachurch organizations to use slick, high-powered fund appeals, but Mennonite Church agencies will be censured if they appeal to the emotions in presenting their needs.

2. In church or other public settings, assume that everyone knows everyone else. It would be embarrassing to welcome or to introduce a person you thought was a visitor who has been there before.

3. It is considered gauche to show up more than two minutes early for a church service or committee meeting; in fact, habitually arriving 10-15 minutes late out of breath gives impression that one has a perpetually hectic schedule.

4. *Never* give a fellow member a direct compliment for something he/she did well: it will lead to false pride.

5. To have something done right, ask

someone who is already overloaded. Don't rock the pews by approaching someone who usually isn't in the church "limelight" (certainly they'd mess up!).

6. Suggest a need to be addressed, a job to be done, or a proposal to be written and you will be asked to head a committee to do it.

7. To sidestep a sticky problem, set up a task force to study the situation.

8. In oral or written communication, do not use simple words when complex ones are available, eg., job = portfolio; help = facilitate; talk = dialog/share/interface. Sprinkle liberally with redundant phrases—ongoing process, future projections, past history, felt needs, lived experience—and look forward with great anticipation to their operating at full capacity.

9. It is acceptable grammar to turn any noun into a verb: resourcing, reference, image, networking, prioritize, impact, downsize, credentialing, mentoring, discipling, partner ... ad nauseam.

10. All important offices in the church must be filled by ethnic Mennonites. Others really lack the necessary background, expertise, and commitment to function effectively.

11. Any fad or novelty that sweeps the country will spawn a "Christian spin-off"—Jesus rock videocassettes, "Bible Baffle," bumper sticker/T-shirt slogans, Christian aerobics (for firm believers, obviously)—usually about the time the fad is on its way out.

12. The same person who says our church publications are too expensive already subscribes to *Time* or *Newsweek*, the daily newspaper, and several special-interest magazines.

13. Only women can teach preschool/primary Sunday school classes or serve on nursery, fellowship, or floral committees.

14. No church project should include a list of measurable goals, timetable for implementation, or review process; that is too businesslike.

15. Nothing worthwhile can happen in a worship service that goes more than five minutes over its allotted hour.

16. The person who never votes has the strongest political opinions; those who don't attend congregational business meetings complain the most about how the church is run.

17. When the Sunday school teacher opens the class by saying, "I'm really not qualified to teach," what he/she means is, "I'm really not prepared to teach."

18. Most arguments over what the Bible says are waged without opening it to see what the Bible says.

19. Nothing stirs things up in a congregation like a debate over what to reduce or eliminate in order to balance the operating budget.

20. Unwritten rules are not cast in stone. The grace of God can help each of us chip away at the rough edges that keep us from becoming molded in his image.

—**Jim Bishop,** *Harrisonburg, Va.*

Are we moving toward a box?

Does the last presidential election and this confrontational "crisis" discussion taking place in our church indicate that some of us are moving toward a boxed-in attitude and philosophy of life? Historically there are many illustrations of people who have tried to build tight social boxes that seem to provide a security shield from the ever-threatening "others."

A classic example of a boxed-in people would be the Jewish people. From the Ten Commandments through the Old Testament books of law, through the later books of rules and more rules the Jewish race tried to protect and secure themselves as a distinct people by building a tight box of laws and rules. In some ways the rules, laws, and the box have preserved the Jewish race. But has that box preserved the two greatest commandments, "Thou shalt love the Lord thy God with all thy heart, soul, and mind ... and thy neighbor as thyself"?

Almost all trends that move toward more rules and more laws are movements in response to insecurity and fear: fear that an institution is slipping, fear that a nation is being threatened, fear that our morals are being lost. So stronger rules and laws are established to protect the people inside the box.

Tight boxes make for efficiency because everyone inside must shape up or ship out. Almost always this direction of more rules and a tighter box is a direction away from the centrality of love. Legalism as well as tough rules don't box love in; they usually box love out.

Christ was put on the cross because he didn't play by the established rules—those established by the leaders in the Jewish box. He openly visited with the Samaritan woman by the well—a social no-no. He ate with tax collectors and sinners. His disciples threshed grain on the Sabbath. He challenged the established activities of the temple. He went much beyond the security net of the religious and social rules of his people and of his time and threatened the establishment (the box) so badly that they pushed him and his love out of their box and exacted the price that all tough rules people exact—ostracism from their society, their box—and he experienced the ultimate result of hard rules—death. (Note 2 Corinthians 3:6.)

Christ didn't come to establish a new set of rules. He presented and demonstrated an entirely new central core of living—love; a love that cannot be boxed in by rules; a love that overcomes fear and insecurity; a love that doesn't create boxes.

In an unscientific study of voting tendencies in Mennonite-predominated communities (*Mennonite Weekly Review*, Nov. 19, 1984), it appears that 65-75 percent of Mennonites voted for Ronald Reagan. This is rather interesting in that the number one priority in the Reagan administration's platform is to build a strong U.S. military box that is secure from the threats of "the others" while we as Mennonite people have historically been strong on the premise that militarism is *not* our security.

With a new emphasis on militarism, materialism, patriotism, and boxed-in fundamentalism has come a new emphasis on more rules, resulting in a more closed society which is applauding the "haves" and boxing out the "have nots" and which is also drawing hard threatening lines between world powers.

Is not the emphasis of those who are raising the "crisis" issue in the Mennonite Church one of going back to rules and a closed box to keep the contents of the box secure, to keep the people in the box pure, to keep the box of "one kind" of people?

Keith Helmuth's statement in *Gospel Herald* (Feb. 5) on "Church Unity and Higher Education" is a classic statement on the vast difference it makes if on the one hand we believe that everyone should have access to the printed Bible resulting in free worship and diversity, or if on the other hand we believe that the church's priority should be on unity of doctrine. The illustration was used of the Roman Catholic Church in the High Middle Ages, when the articles of belief and standards of behavior were intact and little thought went into belonging. But the tight box of rules and theology was broken wide open by Luther's reformation—a movement from which we as a Mennonite people had our beginnings—and a foundation was laid that freed us from strict hierarchical rules and gave us the freedom to make personal faith decisions.

Do we want to swing back toward the security of legalistic rules and regulations? Or do we want to follow in the steps of one who said very, very little about rules and regulations, but who has called us to go out into the world, forgetting whether they are Mennonites or Greek, whether they are Russian or American, whether they are rich or poor, or whether they are male or female?—**Evan Oswald,** *Tsaile, Ariz.*

CHURCH NEWS


Augsburger


Eby


Thomas


Burkholder


Perkins


Hartzler


Wiebe


Lapp

AMES 85 UPDATE: Speakers chosen

Myron Augsburger, Gloria Martin Eby, David Thomas, Lawrence Burkholder, John Perkins, Robert Hartzler, Peter Wiebe, and James Lapp have been selected as main speakers for Ames 85, the biennial Mennonite Church convention, Aug. 9-14, at Iowa State University. The theme is "To Know Christ Is to Serve."

Augsburger, moderator of the Mennonite Church, will give the opening address. He is senior pastor of Washington (D.C.) Community Fellowship, longtime crusade evangelist, and former president of Eastern Mennonite College and Seminary.

Eby will speak on "Devotion, Inner Life." She is dean of students at Conrad Grebel College in Waterloo, Ont., and former board president of Mennonite Board of Congregational Ministries.

Thomas will preach the Sunday morning communion sermon. A longtime leader in Lancaster Conference, he is bishop of the New Danville District and has served the conference as moderator and as secretary.

Burkholder's topic is "Spreading the Gospel." He retired last year as president of Goshen College. He has also been a Harvard Divinity School professor, a pastor in New York, and a relief worker in China and India.

Perkins will talk about "Justice." A nationally known black evangelical leader, he worked for the poor in Mississippi for 22 years as president of Voice of Calvary Ministries. He is the author of *Let Justice Roll Down.*

Hartzler will speak on "Stewardship in Hard Times." He has been a pastor in rural Iowa congregations for 23 years and a leader in Iowa-Nebraska Conference. He is currently pastor of Washington Mennonite Church.

Wiebe's topic is "Equipping People." A veteran pastor, he has served Mennonite congregations in Ohio, Kansas, and Indiana. He is currently pastor of Trinity Mennonite Church in the Phoenix suburb of Glendale, Ariz.

Lapp, moderator-elect of the Mennonite Church, will deliver the closing address on "Joy in Commitment." Lapp is codirector, with his wife, of Campus Ministries at Goshen College. Before that, he was a pastor in Oregon and Pennsylvania.

Mexican Indians greet Bible translation with rejoicing

With uplifted or clapping hands, the Trique Indian Christians of Oaxaca state in Mexico joyously sang their jubilee song. The occasion was the dedication recently of a translated "summary" of the Old Testament into their own Chicahaustla dialect.

The translator was Claude Good, a Franconia Conference missionary. The conference's Mission Commission operates a small program in Mexico. In Oaxaca, the missionaries relate to several independent Indian congregations with a total membership of about 200.

Standing as town criers on the rooftop, two men who used to be the town drunks blasted out the good news of the dedication with trumpets. The crowd of 250-300 responded with shouts of *"Gloria a Dios! Haleluya!"*

Missionaries Claude and Alice Good and Lester and Mary Lou Blank were lost in the crowd, some sitting on benches under the open sky, others in village groups on their blankets or perched on the two trucks used to bring distant Mixtec believers as guests. Triques from six villages, Mixtecs from more distant villages, two Mennonite pastors and their families from Mexico City, and the missionaries from Franconia were united in praise, sharing testimonies of what God had done.

The vibrant celebration was not the first of its kind, but such celebrations didn't come to Triqueland during the first 10 years of missionary work there.

Claude spoke about the days when the missionaries were called the "deaf and dumb ones." Making sense out of the Trique language and learning to write and read it was a modern-day cross for Goods and Blanks. Twenty-four years later it seemed well worthwhile, as with tears of joy they listened to the testimonies of Trique Christians.

The Triques on this happy weekend were celebrating and dedicating the Old Testament summary of the Trique Bible which Claude, with the help of several Trique Christians, had just completed. This summary followed the completed New Testament in the Chicahauxtla dialect. It is hoped that it will be succeeded by other portions of the Bible in other Trique dialects as well.

The celebration began on Saturday night in the small La Laguna church building. It was packed, with many left standing, shivering in the cold night air of the Oaxaca Mountains. The singing accompanied by guitar, accordion, and tamborines constantly threatened to tumble the church walls. Praying was spontaneous, and testimonies and sermons were often punctuated by spontaneous affirmation and praise to God. Two films on the life, death, and resurrection of Jesus were later shown outdoors, projected against a sheet on the side of a truck. Last of all, the guests were all served a meal before they dispersed to find places to wrap themselves in woolen blankets for the night.

On Sunday morning the Triques in their colorful handmade shawls, capes, and dresses again filled the churchyard. To accommodate the large crowd, the service was held outside.

The high point of the day was Claude's presentation of the Old Testament summary: With charts plus aid from the Trique leaders, Claude explained the script and linguistic system used in their Bible and also presented a dictionary and a 1985 Scripture calendar to be sold after the service. Then came the public reading of Psalm 100 and Psalm 1. It was a moment when it was difficult to hold back the emotions.—*Luke Beidler, Franconia Conference News*

Mennonites assist earthquake victims in Chile

While many people were in church on Sunday evening, Mar. 3, an earthquake of magnitude 7.4 on the Richter scale struck central Chile. For many people it was only a frightening experience lasting a moment with a day or two of aftershocks. Then it was back to normal.

But for others it was very different. Nearly 150 people lost their lives. More than 200,000 lost their homes. For others the work of a lifetime lay in rubble in the space of 60 seconds. The effects were most pronounced among the poor for whom daily living was already a struggle. Buildings most affected were older adobe houses.

Emergency help came quickly from neighboring nations and from many other governments around the world. The local population that did not suffer losses responded immediately and generously. Nevertheless, needs are so vast and the equitable distribution of the assistance so complicated that there will be opportunity to help for a long time to come.

The Mennonite Church, along with other international bodies, is interested in contributing to relief and rebuilding. Mennonite Board of Missions and Mennonite Central Committee have contributed jointly $10,000 for emergency relief. In addition, contributions are needed for long-term construction.

MBM missionaries Keith Hostetler and Don Brenneman are cooperating with local evangelical churches who have organized themselves to provide emergency and long-term relief. The first goal is to provide food, shelter, and clothing for those facing a winter without enough resources to meet these basic needs.

Food and other provisions are purchased and stored temporarily in a central warehouse. From there it is channeled to churches in areas where the need is discerned to be greatest. Local churches then distribute goods as needed in their area.

In addition to emergency food relief the consortium of churches is providing temporary but sturdy wood frame shelters for as many people as possible until more permanent housing is available.

The consortium is already planning to help with the long-term need of constructing houses which are resistant to earthquakes that are bound to strike again. Families in temporary shelters will be encouraged to construct their own homes from building materials made available. Construction experts will be available for guidance.

—Keith Hostetler



Hispanic Mennonite leaders (left to right) Eliu Rodriques, Samuel Lopez, and Raul Serradell at the meeting for Bible school directors.

Directors of Bible schools for Hispanic Mennonites meet for first time to discuss leadership training

The baggage claim area at Miami International Airport provided a unique opportunity as Bible school directors arrived for a three-day consultation in Florida. They met face-to-face for the first time. Called together by the Hispanic Ministries Department of Goshen College, they were convinced it was time to meet even when most of them had to pay their own expenses.

On the evening of Mar. 28, members of the Hispanic congregation in Immokalee gathered for a time of welcome and sharing with the consultation group. This helped to set the agenda for the discussion. Pastor Juan Nararro said his oldest son just graduated from Harvard University Law School. The Moreno family also celebrated that one of their sons had moved to Tampa for his internship as a medical doctor.

Another evening the group met with Irving, Daniel, and David Perez, graduates of Eastern Mennonite, Hesston, and Goshen colleges. They are involved in real estate, insurance, and education and trying to define their relationship to the Mennonite Church.

The encounters focused the question: How best can Bible schools challenge a new Mennonite generation of professionals who have a desire to experience faith through understanding as expressed in Romans 12:2 and who want to obey the biblical call to faithfulness in the midst of a new order of Hispanic Mennonites?

Raúl Serradell, director of Mennonite Bible Institute in Mexico City, emerged as a representative of the new educator. He is integrating theological studies with work in Latin American studies at a local university.

Eliú Rodriquez, a graduate of Catholic University of Ponce, Puerto Rico, and a former student at Seminario Evangelico in Rio Piedras, also emerged as a person with potential to integrate theological thought with the historical development of Latin America.

Missionary Amzie Yoder reported on the well-received training program, "SEMOLLA" which now has over 200 students in Central America.

Samuel Lopez, representing Instituto Biblico Menonita in New Holland, Pa., highlighted the school's approach to theological education by extension that last year had 40 students and 16 teachers in five centers.

Abel Aquino, a Bolivian who works on peace education for Mennonite Central Committee, indicated MCC's willingness to partner with Hispanic Bible schools in order to enhance peace teaching within the churches through literature, films, resource people, and other forms of assistance.

José Ortiz reported on the Hispanic Ministries Program at Goshen College. It is the only Hispanic Mennonite residential program for full-time students (11 at present). A second component to the Hispanic Ministries Program is emerging with "PCET," a new effort to provide continuing education for Hispanics in their communities.

After summarizing the consultation and strategizing for the future, the participants felt that their common task is to share information on curriculum development, teachers, and library materials, and to pursue a common publication and more networking.

The group departed with the feeling that theological training for the Hispanic churches has come to the forefront and that personnel development is the backbone of any program.

—José Ortiz

New congregation in Peoria, Illinois, is more than a name

The new Joy Fellowship Mennonite Church in Peoria, Ill., has an intriguing well-thought-out name.

The letters in the word "joy" stand for the congregation's three facets of ministry: "J" stands for Jesus, "O" for others, and "Y" for you—the individual member. The word "fellowship" is inspired by the example of the early church, and "Mennonite" represents an association with a larger body of Christians.

But Joy Fellowship Mennonite Church is more than a name. It is a witness to 25,000 minority persons in the Peoria area—particularly in the Harrison Homes area where the congregation meets in a storefront on West Montana Street.

Although the congregation was organized less than a year ago under the leadership of Pastor Stan Maclin, the courtship had been going on since 1974. At that time Maclin was executive director of the Inter-City Boy Scouts of America in Peoria. At the same time he was also ministering to community needs through a church program. It was in this capacity that he befriended Ward Shelly, then pastor of Calvary Mennonite Church in nearby Washington. The congregation was involved in food and clothing distribution in Peoria.

"I have always believed in a holistic ministry," Maclin said. "Along came the Mennonites' strong witness and Anabaptist emphasis, and it just happened."

Maclin began to associate with other Mennonite pastors and was invited to attend a pastors' workshop at Associated Mennonite Biblical Seminaries. "Association brings assimilation!" he said.

Because of the local response to his community ministry, Maclin relinquished his scouting responsibilities and devoted full time to the mission, which included canvassing, counseling, Christian education, and presenting the gospel.

Gradually a nucleus of people began to gather for fellowship and worship, slowly evolving into a congregation.

By 1984, when the group was faced with a decision as to who they were and where they were going, the decision to align with the Mennonites came somewhat naturally. On May 10 they officially joined the Mennonite family by affiliating with both the Mennonite and General Conference Mennonite churches.

With a balanced ministry, the group continues to grow. "We're about 100 now," Maclin said. Currently five persons are enrolled in membership classes, which last about nine weeks. "We have to explain to them about the Mennonite church," he said. Among the sources used for instruction are booklets by J. C. Wenger. One of the young couples of the congregation is participating in the James Lark Leadership Education Program at Goshen College.

—Tom Yoder, Missionary Guide

Despite negative talk, Mennonite colleges have plenty of financial aid

Despite reports to the contrary, "financial aid is available at Mennonite Church colleges for the 1985-86 academic year," according to Loren Swartzendruber of Mennonite Board of Education. "In fact, financial aid is available at about the same level as 1984-85 for federal funds, and modest increases will be available from state and institutional sources."

Swartzendruber said it is important for prospective students and their families to remember that they will not know the amount of aid for which they are eligible until an application is submitted to a college.

President Ronald Reagan's proposal to change the eligibility for guaranteed federal student loans and grants, even if enacted, would not take effect until the 1986-87 school year. The U.S. Congress has not accepted the president's recommendations and it seems unlikely that the entire proposal will become law.

Mennonite Church colleges, in contrast to state-supported schools, do not receive federal or state funds directly for operating costs. "Over 80 percent of our students, however, do receive financial aid to enable them to attend college," Swartzendruber said. "The loss of such aid would mean that students, families, and congregations would need to assume a larger share of the cost."

Congregational student aid plans, with or without the reduction of federal aid beyond next year, provide an important source of support for students. According to Swartzendruber, the financial support helps to make a Mennonite college education more affordable, but the moral support received may be an even greater contribution from the congregation to the student.

More information about establishing a congregational student aid plan is available from MBE or any of the Mennonite Church colleges—Eastern Mennonite, Goshen, and Hesston. Sample plans and suggested guidelines are available from Swartzendruber at MBE, Box 1142, Elkhart, IN 46515.



Robert and Lois Witmer

Witmers face change in France

A chapter was concluded in the work of a Mennonite Board of Missions couple last July. Robert and Lois Witmer, currently on North American assignment, are seeking God's direction concerning the next step in their lives. They recently phased out of ministries they had been involved with for 28 years in France.

In 1958, Witmers became pastoral leaders of a small, young church in Chatenay, a suburb of Paris. It is now a mature and growing congregation of 75 members; attendance ranges from 120 to 150.

One of the original members of the congregation had prayed for 28 years for the salvation of her husband. At Witmers' farewell service last summer, the husband, who had been attending for several years, was baptized.

During the last four-year term, Bob relinquished his post as executive secretary of French Mennonite Mission after 26 years. It was originally created as the channel for MBM activities in France.

Witmers helped introduce sheltered workshops for the developmentally disabled. The workshops were a new frontier for France, which had only two when Witmers started theirs. Now there are at least 70 in the Paris area itself.

The cutting edge of Witmers' ministry in the last 10 years focused on their involvement with ecumenical Bible study and prayer groups. The ministry began when a local—mostly Roman Catholic—renewal group invited Robert to lead them in a Bible study.

Witmers are from Ontario. Robert was born in Petersburg, and Lois is a native of Ridgeway. They have five grown children.

READERS SAY

Betty King, Harrisonburg, Va.

Michael King, I am impressed, refreshed, and touched by your articles. In regards to "Piety Redeemed" (Apr. 2), I appreciated your being considerate of my theology of prayer. I do hope you recall the numerous times that God *did* answer our prayers in the affirmative.

I love you; keep writing.—Mother

Anne G. McElfresh, Jackson, Ohio.

I would like to commend you for the coverage you've been giving to Central America, particularly Ron Sider's article in the Mar. 26 issue. Many of us would prefer to close our minds to what is going on in Central America, and we need to be reminded of the distorted view we get from our government.

Few of us can visit Central America, but all of us can become better informed on what is going on there. Two good sources of information are "Crucible of Hope," published by *Sojourners* magazine, and "Changing Course: Blueprints for Peace in Central America," published by Policy Alternatives for the Caribbean and Central America.

We can write to Congress and the president, urging them to stop providing arms for the region, and to seek peaceful solutions to the many problems there.

A. Grace Wenger, Leola, Pa.

I appreciate the sincerity of Mari A. Glick's concern for a biblical theology of salvation (Mar. 19). However, I must take exception to her vague and unsupported accusations based on hearsay and assumption: ("We have been hearing.... I'm sure it isn't limited.... There are those in the area....")

No one should condemn the theology of others without knowing *firsthand* and *in toto* exactly what they are saying. For, unfortunately, in the heat of theological debate even those who would shudder at the thought of telling an outright lie may stoop to misrepresent others' views by slanted reporting, quoting out of context, or innuendo.

Hearsay evidence is not admissible in court. In that respect the children of this world seem to be wiser than the children of light.

Carl S. Keener, State College, Pa.

In the Mar. 19 issue of *Gospel Herald* Art Martin raised a question concerning the "truth" about creation and revelation. Although I am not qualified by training to speak about revelation, I will offer the following remarks concerning certain aspects of the natural history of the earth.

To begin with, no one will ever decide this issue by means of a series of proofs—history cannot be reconstructed that way. We can, however, reconstruct the past as best we can on the basis of *circumstantial* evidence. And although past events are settled *facts*, our claims for complete intelligibility can never be "true" in any final sense. Our stories (theories, descriptions) about past events are only approximations at best.

Now to natural historians like myself, the earth is old—billions of years old. This claim is made on the basis of a number of independent tests which I shall not describe here. To be sure, there are those who claim Genesis 1 supports the conjecture that the earth is a recent creation, that is, roughly 6-10,000 years old. Of course, no one can *disprove* the earth is not that age, either, but then I know of no disproof that it is not merely 200 years old. Nevertheless, neither age makes sense.

If one were to assume that the earth is 6,000 years old, how could one explain intelligibly the sedimentary rock formations, continental drift patterns, numerous ice advances and retreats in North America and Europe, formations of conspicuously different fossil remains, the neat stratigraphic assemblages of fossil spore and pollen deposits, present-day distribution patterns of plants and animals including disjunct species and localized endemics, coal formation (there are no fossils of flowering plants in the great coal seams of the Carboniferous Period), the folded rocks of the Appalachians, and the like?

I am appalled that people still want to read the details of modern science into the biblical text. The Bible is not a book dealing with matters scientific, nor is it a book on philosophy. Rather, the Bible gives us a profound religious message about the most important facts of life we need to know—how we as sinners can be restored to fellowship with God, with our fellow humans, and with the ecosystems around us. Specifically, Genesis 1 informs us that God is the Creator, that the creation was good, and that humans were made for fellowship with God.

I realize that persons like Theodore Epp (and the scientific creationists) dictate, on the basis of Genesis, what scientists must state about past events of earth history. But don't we make a mockery of intellectual integrity if we "force" Christians to choose whether or not to believe Bible teachers like Epp or modern scientists, especially if one's Christian faith is impugned if one accepts the descriptions of the natural historians?

At the risk of sounding impertinent, I will observe that Epp and many others like him are just not natural historians. They simply don't face the kinds of problems systematic biologists (like myself) must deal with. Even worse, they seem unaware that natural history requires observation and comparison which is methodologically quite different from the experimental (manipulative) procedures of laboratory scientists. I know of no natural historian who does research on the systematics and biogeography of plants and animals and who thinks that the earth is roughly 6,000 years old. I would trust that Brother Martin would feel he is no less a faithful Christian if he believes, as I do, that the earth is old—billions of years old.

Simon Schrock, Fairfax, Va.

As one who attended the original "Smoketown" meeting, I differ with the "Readers Say" charge that it was political rather than theological or educational (Mar. 12). In my involvement with "Smoketowners" and related concern groups, I sensed no power struggle. I did hear a group of persons who were concerned and distressed because of the departure from biblical faith and obedience as previously taught and understood by the church.

Lois Kenagy, Corvallis, Ore.

I welcome Merle Good's decision to share his thoughts about the movie, *Witness* (Mar. 5). It is helpful to hear the viewpoint of a storyteller, even as it has been helpful to reflect on comments by an anthropologist such as John A. Hostetler in an earlier *Gospel Herald*.

Good is startled at the fervor and tone of Hostetler's remarks. But I am absolutely astounded to read Good's accusations against Hostetler. Good charges Hostetler with overstatements, untrue statements, inaccuracy, lack of moderation, and implies that financial motives have considerable influence in his writing about the Amish. Comparing the modest financial gain a scholar receives from the sale of his books about the Amish with the financial gain to the film industry for *Witness* borders on the ridiculous.

I found the article in poor taste, with its direct personal attack on Hostetler. I regret that the *Gospel Herald* editor did not offer Hostetler an opportunity to respond to Good's charges before publication. This seems to me to be a new low for *Gospel Herald* journalism, which I usually enjoy and appreciate for its thoughtful and stimulating views.

MENNOSCOPE

Longtime church worker Edna Zehr, 68, died on Apr. 28 of cancer in Elkhart, Ind. She served most recently in the Church Relations Department of Mennonite Board of Missions. Her husband, Howard, was executive secretary of the Mennonite Church. He died of cancer in 1977.



Suter



Weaver

Two professors who are retiring were honored by Eastern Mennonite College and Seminary during the annual recognition dinner on Apr. 13. They are professor of biology Daniel Suter and assistant professor of business Miriam Weaver, who retire in May after 36 and 28 years, respectively. Suter has been premedical adviser since EMC's successful premed program began in 1948. Weaver has primarily taught courses in the college's two-year administrative and medical secretarial science programs. The two received tributes from faculty and former students, cash gifts, and "professor emeritus" status.



Bertsche

Laurie Bertsche has been named wellness educator at Mennonite Mutual Aid. She began work on Apr. 1. Joining wellness director Ann Raber and wellness coordinator Charlotte Sprunger, Bertsche will help conduct wellness seminars in congregations and develop children's wellness activities. She has been a public school volleyball and basketball coach in the Goshen area since her 1983 graduation from Goshen College.

Two persons were ordained as bishops in Lancaster Conference's Alabama-Northwest Florida District recently to assist Bishop Paul Dagen. Glen Yoder, pastor of Birmingham (Ala.) Mennonite Church, will give oversight to congregations in the northern region, and John David Landis, pastor of Mobile (Ala.) Mennonite Church, will give leadership to several congregations in the southern region. Yoder was ordained on Apr. 13, with Dagen officiating and Lancaster Conference moderator Noah Hershey preaching the sermon. Landis was ordained the following day, with Dagen officiating and Bishop Paul Weaver of Lancaster Conference's Hess-Landis Valley District preaching.

A Youth Memorial Fund has been set up in memory of four Ontario boys killed in a Mennonite Youth Fellowship hayride accident last fall near Elora. Administered by the Youth Ministries Committee of Ontario/Quebec Conference, the fund will be used to benefit youth with physical disabilities or medical expenses relating to an accident or to a long-term medical condition. The fund currently has nearly $14,300. The boys who were killed were Barry Freeman, Bryan Martin, Scott Wideman, and Michael Wilson. The driver of the car which accidently ran over the boys has been charged with criminal negligence and will go to trial on May 13.

Selfhelp Crafts shop managers and volunteers on the West Coast got together Apr. 15-16 to learn more about this Mennonite Central Committee program and to share the joys and concerns of the seven shops they represented. Workshops and discussion groups focused on the role of volunteers, managing and motivating volunteers, MCC material aid, displays, Selfhelp education, advertising, merchandizing, marketing, and recycling.

A $35,000 grant to help increase enrollment has been awarded to Goshen College by Lilly Endowment of Indianapolis. It will help Goshen develop and implement a marketing plan to strengthen its position among private liberal arts colleges. The Lilly gift puts the college within about $13,000 of the amount it hopes to raise to match an earlier grant from the Council for the Advancement of Private Higher Education. "I am delighted about the endorsements Lilly and CAPHE have given to our plan for a turnaround in enrollment," said President Victor Stoltzfus. The immediate goal is to increase the number of full-time students from 937 last fall to 975 in 1986 and 1,000 in 1987.

The two new Mennonite congregations in Ecuador held their first annual weekend retreat in March at a campground near Manta, where the one congregation is located. The other one is in Guayaquil. About 60 persons participated. Church planting in Ecuador, where there were no Mennonite churches before, began in 1980. Eight missionaries have been sent there by Rosedale Mennonite Missions of Conservative Conference.

Cuban government officials expressed much interest in Mennonites, according to Mennonite Central Committee Canada staff person Ingrid Schultz, who visited Cuba, Mar. 18-23. The officials told her that they would be open to cooperation with a church agency like MCC. Schultz was part of a tour conducted for MCC Canada and two other organizations by the Canadian Council for International Cooperation and the Cuban State Committee for Economic Cooperation.

A Friendship Evangelism Seminar was "a tremendous learning experience" for 70 Kansans from the towns of Buhler and Inman. The recent event was sponsored by five local Mennonite Brethren and General Conference Mennonite congregations. Seminar leader Don Yoder stressed that the most important thing Christians have to share is their faith. "We as Mennonites dare not offer peace without the Peacemaker or service without the Servant," he said. Friendship Evangelism Seminars are a ministry of Mennonite Board of Missions.

Choice Books is well on the way to achieving a goal of one million books sold annually by 1989. Some 640,000 books were sold last year, which is up from 555,000 sold the previous year. The Choice Books International Committee met Mar. 15-16 in Harrisonburg, Va., to evaluate returns from a small test survey of readers and to encourage staff to research further who buys the books and why. The committee also approved a task force to help develop quality control standards throughout the 20 Choice Books districts that distribute inspirational paperbacks across North America and the Caribbean. Choice Books is a ministry of Mennonite Board of Missions.



Martin (left) and Yoder

Choice Books pioneer Mark Martin of Harrisonburg, Va., was honored recently for his leadership in acquiring new bookrack outlets in a variety of stores. Choice Books director Paul Yoder presented him with a certificate of appreciation at a special luncheon in Harrisonburg. Martin was one of four persons who started the bookrack ministry, placing his first two racks in stores near his home in 1956. He resigned recently after four years as a field service worker. "I am glad others have caught the vision," he said. Choice Books is a ministry of Mennonite Board of Missions.



Church play raises money for refugee work. *Allentown (Pa.) Mennonite Church presented* Henry's Red Sea *in January to raise money for Mennonite work with refugees. The play, written by Janet Kreider and based on the book by Barbara Smucker, tells the story of the Bergens, a Russian Mennonite refugee family, and their young crippled friend, Rudy, immediately following World War II. The play shows how their faith is deepened as they wait in a Mennonite Central Committee refugee center in East Germany for permission to enter Paraguay. Portraying the mother, friend Rudy, and son Henry are (left to right) Mary Martin, John Comeaux, and Jonathan Martin. The money that was collected during the intermission each evening totaled over $900. It will be used for current MCC refugee programs.*

A new "church planter performance profile" is helping Mennonite Board of Missions identify the skills, abilities, and qualities that are essential for effectiveness as a church planter. The profile was developed by the Fuller Institute of Evangelism and Church Growth with the help of MBM and 12 other agencies. Fuller staff interviewed 50 church planters from the participating agencies in 1984. Ray Horst, MBM's director of evangelism and church development, said the profile is being shared with Mennonite Church conferences and seminaries.

Mennonite congregations are getting more involved in video than they are in cable television, according to a recent survey conducted by Mennonite Board of Missions through *Memo to Pastors.* Of the 52 pastors responding, 18 said they show video cassettes in their congregations, while 12 of them videotape church activities. Nearly half of the pastors said cable TV is available to them in their communities but none of them are using it for outreach. But 10 of the pastors requested training and information on using cable TV; 18 indicated the same for video. MBM Media Ministries director Ken Weaver welcomes counsel on how to help the Mennonite Church move ahead into the electronic communications age. He can be contacted at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

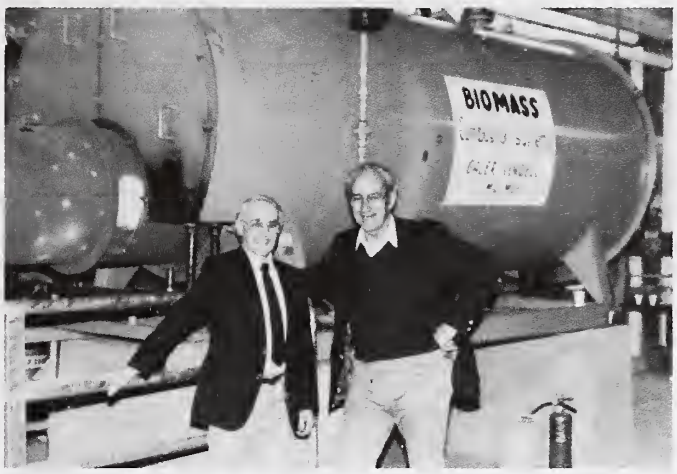
Church-related job openings:

- *Director and teacher* at Salford Mennonite Day-Care Center. Immediate openings. Positions may be full- or part-time. Contact Susan Derstine at Salford Mennonite Church, 480 Groff's Mill Rd., Harleysville, PA 19438; phone 215-721-2081.
- *Program specialist/social worker* at Friendship Community, a Mennonite residential program for the developmentally disabled. The person would help develop behavioral plans and lead the foster home effort. A bachelor's degree in social work or psychology or special education, with practical experience in working with the mentally handicapped, is expected. Contact Administrator Charles Bauman at Friendship Community, R. 3, Box 254, Lititz, PA 17543; phone 717-656-2466.
- *Teacher* at Juniata Mennonite School, for grades 5 and 6. To start this fall. Contact Administrator Roy Brubaker at JMS, R. 1, Box 32, Thompsontown, PA 17094; phone 717-436-9477.

Western Mennonite School jobs:

- *Physical education and health teacher.*
- *Voluntary Service couple* for kitchen and maintenance.
- *Coaches* for athletic teams.

Contact Principal Bernard Showalter, WMS, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503-370-9455.



Mennonite retirement center cuts fuel costs. *AuSable Valley Nursing Home and Apartments of Fairview, Mich., hopes to save $40,000 a year in fuel costs, thanks to the recent installation of a biomass gasification system. The leased $150,000 hot water boiler system was designed, engineered, and installed by local people.*

The system uses waste wood such as pulp chips or sawdust, which will cost only about $8,000 a year, compared to the $48,000 spent previously on fuel oil and propane gas. "The beautiful part of this system is that we are using a local, replenishable fuel supply and not depending on fossil fuels," said administrator Wayne Miller (left). With him is Robert Handrich of Bo-Ton Industries, which is leasing the system to AuSable.

New members by baptism and confession of faith: *Hesston, Kans.:* Scott Arnold, Brad Brenneman, Robby Dyck, Lisa Guengerich, Brian Hook, Chris Hoppenhaver, Troy Osborne, Angel Peters, Jeff Roth, Renee Roth, and Dalton Stutzman. *Paradise, Pa.:* Rachelle Denlinger and Dwane Moyer. *Deep Run East, Perkasie, Pa.:* Randy Leatherman, Jeanne Dobron, Joanne Rice, Rick Detweiler, Dave A. Rice, Keith Meyers, Dave Detweiler, Connie Wismer, and Rachelle Leatherman. *Millersburg, Ohio:* Sally Thomas, Karl Eby, and Louisa Miller. *West Philadelphia Fellowship, Philadelphia, Pa.:* Carol Martin by baptism and Melvin Meyer Esh, Linda Meyer Esh, Carole Mernet, Larry Mernet, Miriam Stoltzfus, Luke Stotlzfus, Charlotte McFarland, Howard McFarland, Christopher Melchert, Josele Cleery, Carey Johnson, Jean Johnson, Phyllis Meyer, Charles Bulford, Mona Anwar, Joseph Stephanos, Diane Stitt, Anita Grieser and David Greiser by confession of faith.

Change of address: *Anna Kurtz,* from Amasaman Clinic to Box 1, Amasaman, Ghana. *Lydia Burkhart,* from Petoskey, Mich., to Gould Farm, Monterey, MA 01245. *Robert and Lois Witmer,* from Kitchener, Ont., to R. 2, Petersburg, ON N0B 2H0. *Ken and Natalie Johnson Shenk,* from Tokyo area to Kantorii Haitsu A-204, Kita 44, Higashi 8, Higashiku, Sapporo, Hokkaido 065, Japan. *Eugene C. Garber,* from Mt. Pleasant, Iowa, to 1530 Tamarack, Sweet Home, OR 97386; phone 503-367-5225.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bettelon, Eric and Tambi, Medway, Ohio, second child, first son, Jedidiah Benjamin, Mar. 19.

Boettger, Jerry and Valerie (Steinwand), Tofield, Alta., first child, Shawn David, Feb. 28.

Bontreger, Dean and Lynnette (Thomas), Topeka, Ind., second child, first daughter, Jodi Lynn, Mar. 23.

Bontreger, Jason and Linda (Miller), Goshen, Ind., second child, first daughter, Ananda Marie, born on Jan. 5, 1970; adopted on March 8; and third child, second daughter, Alayna Dene, born on Apr. 4, 1985; received for adoption on Apr. 7.

Boshart, Jim and Wendy (Yantzi), New Hamburg, Ont., third daughter, Meredith Alexandra, Mar. 31.

Crawford, Murray and Sandra (Poole), Milverton, Ont., first child, Joshua George, Mar. 25.

Grams, Martin and Maripat (Ranke), Delta, Pa., fourth child, second daughter, Virginia Louise, Mar. 24.

Kauffman, Charles and Dawn (Slabaugh), Phoenix, Ariz., first child, Roy Charles, Apr. 15.

Kulp, Richard and Linda Marie (Hostetler), Goshen, Ind., second child, first daughter, Jessica Erin, Apr. 14.

Mast, Wilbur and Marla (Wyse), Goshen, Ind., third child, second daughter, Gretchen Rae, Apr. 11.

Miller, Elmer, Jr., and Carol (Yoder), Goshen, Ind., first child, Brittany Jo, Apr. 10.

Moyer, David and Beverly (Moyer), Souderton, Pa., second son, Jared Michael, Apr. 12.

Perkins, Dave and Karen (Kauffman), Middlebury, Ind., second daughter, Kara Lee, Apr. 10.

Petrocci, Mick and Maureen (Banman), Hesston, Kans., first child, Jeremiah Banman, Apr. 1.

Redding, LeRoy and Carol (Roth), Colorado Springs, Colo., third child, second daughter, Leah Joy, Mar. 19.

Schultz, Greg and Viola, Albany, Oreg., fourth child, third daughter, Katelyn Nicole, Apr. 21.

Schwartzentruber, Eugene and Connie (Down), Barrie, Ont., third daughter, Emily Jeanne, Feb. 20.

Selzer, Scott and Linda (Wagnon), Dodge City, Kans., first and second sons, Michael Scott and Matthew Lynn, Apr. 12.

Stephens, Michael and Helen (Niner), Oakland, Md., second son, Matthew Wade, Mar. 27.

Stutzman, Douglas and Lyn (King), Buhl, Idaho, fourth child, third daughter, Aimee Jo, Apr. 6.

Yoder, Keith and Linda (Kilmer), Goshen, Ind., first child, Michael Keith, Apr. 14.

Yoder, Laverne and Kaylene (Miller), Ligonier, Ind., second daughter, Kara Diane, Mar. 27.

Yoder, Lonnie and Terest (Boshart), Iowa City, Iowa, first child, Shannon Dawn, Apr. 7.

Zimmerman, Keith and Cindy (Nye), Mechanicsburg, Pa., second child, first son, Jonathan Alan, Mar. 14.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Hoffer-Landis. Melvin C. Hoffer, Elizabethtown, Pa., United Zion Church, and Sandra L. Landis, Lancaster, Pa., East Petersburg cong., by Glen M. Sell, Apr. 13.

King-Schloneger. Clarence King, Smithville, Ohio, Brethren Church, and Margaret Schloneger, Orrville, Ohio, Orrville cong., by Paul R. Yoder, Sr., Mar. 31.

Landis-Graybill. Richard E. Landis, Manheim, Pa., East Chestnut cong., and Rebecca D. Graybill, Parkesburg, Pa., Coatesville cong., by Earl R. Graybill and James M. Shenk, Apr. 6.

Lange-Gamber. Timothy Lange, Archbold, Ohio, and Bonnie Gamber, Wauseon, Ohio, both of West Clinton cong., by Rocky Miller, Feb. 23.

Martin-Byler. Robert Martin, Phoenix, Ariz., and Nancy Byler, both of Grace cong., by Ira Nafziger, Apr. 6.

Miller-Pfile. Anthony Miller, Omaha, Nebr., Church of the Brethren, and Lisa Pfile, Free-

port, Ill., Freeport cong., by Robert E. Nolt, Apr. 6.

Prochno-Miller. Dale Prochno, Elkhart, Ind., United Methodist Church, and Connie Miller, Nappanee, Ind., North Main Street cong., by Don Miller, Apr. 13.

Sensenig-Stoner. Lester Sensenig, Lewisburg, Pa., Buffalo cong., and Marilyn Stoner, Jonestown, Pa., Meckville cong., by James R. Hess, Apr. 6.

Shantz-Yoder. Stanley Shantz, Waterloo, Ont., and Kathryn Yoder, Goshen, Ind., College cong., by Arnold C. Roth and Rachel S. Fisher, Apr. 6.

Stutzman-Weinert. Byron Stutzman, Buhl, Idaho, and Heidi Weinert, Boise, Idaho, by Larry Hauder, Mar. 22.

Wells-Mueller. John Wells, Jerome, Idaho, and Cherie Mueller, Twin Falls, Idaho, by Jim Wells, uncle of the groom, Mar. 23.

OBITUARIES

Bontrager, Lloyd J., son of Jacob D. and Fannie (Schrock) Bontrager, was born at Goshen, Ind., Jan. 27, 1933; died in an airplane crash near Muncie, Ind., Apr. 7, 1985; aged 52 y. On Sept. 14, 1952, he was married to Bertha Yoder, who survives. Also surviving are 2 daughters (Julia—Mrs. Terry Diener and Cynthia), 3 sons (Wilbur, Derald, and Donald), 5 grandchildren, 4 sisters (Clara—Mrs. Joe Gingerich, Ida Helmuth, Laura—Mrs. Jeff Ropp, and Viola—Mrs. Chris Gingerich), and 4 brothers (Daniel, Ezra, Gideon, and Elam). One son (Wendall) died in the same airplane crash and one brother (Simon) preceded him in death. He was a member of Clinton Frame Mennonite Church, where funeral services were held on Apr. 11, in charge of Vernon E. Bontreger and Paul Hershberger; interment in Miller Cemetery.

Bontrager, Wendall Jay, son of Lloyd J. and Bertha (Yoder) Bontrager, was born at Goshen, Ind., Aug. 28, 1968; died in an airplane crash near Muncie, Ind., Apr. 7, 1985; aged 16 y. Surviving are his mother, 2 sisters (Julia—Mrs. Terry Diener and Cynthia), 3 brothers (Wilbur, Derald, and Donald), and a grandmother (Barbara Nisley). His father died in the same airplane crash. He was a member of Clinton Frame Mennonite Church, where funeral services were held on Apr. 11, in charge of Vernon E. Bontreger and Paul Hershberger; interment in Miller Cemetery.

Byler, Minnie, daughter of Christian P. and Rebecca (Smoker) Yoder, was born at Goshen, Ind., Jan. 4, 1890; died at Goshen General Hospital, Goshen, Ind., Apr. 7, 1985; aged 95 y. On Feb. 8, 1919, she was married to Fred S. Byler, who died on July 29, 1966. Surviving are one stepdaughter (Ruth Yoder), 7 grandchildren, 5 stepgrandchildren, 11 great-grandchildren, 16 step-great-grandchildren, and 7 step-great-great-grandchildren. She was a member of Clinton Frame Mennonite Church, where funeral services were held on Apr. 9, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

Goertz, Elisabeth, daughter of Peter and Augusta (Zimmerman) Kuehn, was born in Brzeziny, Poland, Nov. 10, 1906; died of a massive coronary at Lake County Memorial Hospital-East, Painesville, Ohio, Apr. 8, 1985; aged 78 y. On Sept. 11, 1927, she was married to Gustave Goertz, who died on Mar. 6, 1968. Surviving are 3 sons (Frederick, John, and Gus), one daughter (Alice—Mrs. Herbert Peebles), 10 grandchildren, 3 great-grandchildren, 2 brothers (Helmut and Peter Kuehn), and one sister (Mrs. Lena Koppert). She was preceded in death by one son (Heinrich). She was a member of Zion Mennonite Church, where funeral services were held on Apr. 11, in charge of Ellis Croyle; interment in Pettisville Cemetery.

Hershberger, Marcus Ray, son of Nelson and Mary (Medley) Hershberger, was born at Chester Hill, Ohio, Dec. 8, 1967; died in a plane crash near Muncie, Ind., Apr. 7, 1985; aged 17 y. Surviving are his mother and one sister (Melissa). His father died in the same airplane crash. He was a member of Forks Mennonite Church, where funeral services were held on Apr. 11, in charge of Sylvester Haarer and John J. Yoder, interment in Forest Grove Cemetery.

Hershberger, Nelson L., son of Albert and Emma (Hostetler) Hershberger, was born in Holmes Co., Ohio, Dec. 1, 1937; died in an airplane crash near Muncie, Ind., Apr. 7, 1985; aged 47 y. On Aug. 22, 1964, he was married to Mary Medley, who survives. Also surviving are one daughter (Melissa), 7 sisters (Mae—Mrs. Mervin Miller, Erma—Mrs. Ivan Schrock, Mabel—Mrs. Jo Troyer, Leona—Mrs. Adin Troyer, Barbara Miller, Betty—Mrs. Syl Troyer, and Sarah Sue—Mrs. Ervin Yoder), and 3 brothers (Ray, Albert, Jr., and Jerry). One son (Marcus Ray) died in the same airplane crash. He was a member of Forks Mennonite Church, where funeral services were held on Apr. 11, in charge of Sylvester Haarer and John J. Yoder; interment in Forest Grove Cemetery.

Kipfer, Adela, daughter of Joseph and Rebecca (Mank) Kropf, was born on Apr. 13, 1907; died at Milverton, Ont., Mar. 23, 1985; aged 77 y. On Oct. 15, 1925, she was married to Herman Kipfer, who died on June 15, 1982. Surviving are 2 daughters (Helen—Mrs. Lyle Yost and Mrs. Beatrice Roes), 5 grandchildren, and 7 great-grandchildren. She was a member of Poole Mennonite Church, where funeral services were held on Mar. 25, in charge of David Brubacher; interment in church cemetery.

Miller, Merton A., son of Amos and Amanda (Bender) Miller, was born in Johnson Co., Iowa, Mar. 14, 1903; died at Mercy Hospital, Iowa City, Iowa, Apr. 13, 1985; aged 82 y. On Mar. 11, 1928, he was married to Lydia Gingerich, who survives. Also surviving are one daughter (Eleanor B. Miller), one son (Dale F.), 2 grandchildren, and 2 great-great-grandchildren. He was a member of East Union Mennonite Church, where funeral services were held on Apr. 16, in charge of Norman Derstine and J. John J. Miller; interment in East Union Cemetery.

Miller, Samuel E., son of David Z. and Susan (Ebersole) Miller, was born in Dauphin Co., Pa., Dec. 27, 1917; died of cancer at Harrisonburg, Va., Apr. 1, 1985; aged 67 y. On June 10, 1941, he was married to Ella May Weaver, who survives. Also surviving are 3 sons (Ernest, John, and Martin), one daughter (Jeanne—Mrs. Roger Troyer), 3 brothers (David, Ira, and Martin), and one sister (Elizabeth Longenecker). He was ordained to the ministry in August 1941 and served in missionary service in Argentina. He also taught at Eastern Mennonite College for a number of years and served in pastorates in various places. He was a member of Park View Mennonite Church, where funeral services were held on Apr. 6, in charge of Owen Burkholder and Ira E. Miller; interment in Mt. Clinton Mennonite Cemetery.

Pfaunmiller, John W., son of Charles Pfaunmiller and foster mother, Emma B. Burkholder, was born in Dauphin Co., Pa., Feb. 7, 1917; died of a heart attack at Lancaster, Pa., Apr. 8, 1985; aged 68 y. On Dec. 30, 1939, he was married to Edna Newswenger, who survives. Also surviving are one daughter (Anna Mary Mentzer), 2 sons (Walter and Galen), 6 grandchildren, and his foster mother. He was a member of Forest Hills Mennonite Church, where funeral services were held on Apr. 12, in charge of J. Lester Graybill and Mark R. Wenger; interment in Weaverland Mennonite Cemetery.

Schmucker, Catherine Marie, daughter of Amos and Anna (Graber) Becher, was born at Canton, Ohio, Aug. 18, 1914; died of congestive heart failure at Orrville, Ohio, Apr. 8, 1985; aged 70 y. On Feb. 10, 1936, she was married to Lawrence Schmucker, who died on Aug. 16, 1936. Surviving are one son (Mahlon), one stepdaughter (Esther—Mrs. Lawrence Hart), one stepson (Norwood), one grandchild, 6 stepgrandchildren, 3 step-great-grandchildren, and one brother (Paul Becher). She was a member of Oak Grove Mennonite Church. Memorial services were held at Beech Mennonite Church, Louisville, Ohio, Apr. 10, in charge of Paul Brunner and at Oak Grove Mennonite Mennonite Church, in charge of Russell Mast; interment in Beech Mennonite Church Cemetery.

Smoker, Verna, daughter of Elmer and Barbara (Augsburger) Smoker, was born at Gordonville, Pa., Nov. 15, 1927; died at Lancaster, Pa., Mar. 27, 1985; aged 57 y. Surviving is her mother, one brother (Lester), and 7 sisters (Martha, Mary—Mrs. Melvin Kauffman, Ellen—Mrs. Harold Ranck, Erma—Mrs. Frank Kennel, Esther, Mildred—Mrs. Glenn Kunkel, and Rhoda—Mrs. Raymond Harnish). She was a member of Millwood Mennonite Church, where funeral services were held on Mar. 30, in charge of Noah Hershey, Elvin Ranck, Mahlon Glick, and Aaron Kauffman; interment in Millwood Cemetery.

Snyder, Cleason G., died at Cambridge Memorial Hospital, Cambridge, Ont., Feb. 14, 1985; aged 72 y. He was married to Myrtle Weber, who survives. Also surviving are 4 sons (John, Grant, Paul, and George), 5 daughters (Eunice—Mrs. Theder Derowin, Miriam—Mrs. Jack Biernacki, Ruth—Mrs. Tom McMann, Susan—Mrs. Ron Taniguchi, and Gloria—Mrs. Alden Gibson), 15 grandchildren, 3 brothers (Nelson, Roy, and Joseph), and 2 sisters (Minerva—Mrs. Roy Brubacher and Erma—Mrs. Cleason Horst). He was preceded in death by one brother (Orville). He was a member of Bloomingdale Mennonite Church, where funeral services were held on Feb. 18, in charge of Orland Gingerich and Bertha Landers; interment in the Bloomingdale Mennonite Church Cemetery.

CALENDAR

Mennonite Mutual Aid board of directors, Goshen, Ind., May 9-10
Mennonite Board of Education board of directors, May 10-11
Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
North Central Conference, Lakeview Mennonite Church, Wolford, N.Dak., June 7-9
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Virginia Conference Assembly, Bergton, Va., July 10-14
Allegheny Conference annual meeting, Claysburg, Pa., July 14-16
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design by Gwen Stamm; cover photo by David Hiebert; p. 332 (bottom) by Luke Martin.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Praying on the playing fields: Is it superstition or worship?

For half of the major league baseball players, the new season underway is also a new religious season. Before Sunday games, some 300 players—on all 26 ball clubs—meet for worship services in what they call "baseball chapels," sometimes praying for victory. The weekly baseball services, supplemented by many big league Bible study programs, illustrate the connection between sports and religion that has become more visible in recent years. For many players, this attention to religion makes for good sports, but the question being raised more often now is whether, and under what circumstances, it makes for good religion. On the one hand, some say that winning is, in reality, the American religion and its form of worship is taught in the sports arena. Others, with a slightly different view, see the games as the purest form of religion because they promote brotherhood and a sense of common human worth. Still others, however, see the connection as sometimes reducing religion to a form of competition and as distorting religious values. Whatever the actual connection between religion and sports, it is magnified far beyond the relation of religion to any other profession because of the prominence of sports in today's society.

Reagan criticizes mainline churches; notes communist persecution

President Ronald Reagan has injected himself into a growing conflict between American religious groups by calling on mainline church leaders to "remember the members of their flock" under persecution for their beliefs in communist countries. Reagan made the appeal in endorsing a new coalition of Christian and Jewish groups which held a two-day gathering in Washington recently in an effort to draw greater attention to violations of religious liberty abroad. The conference was marked by sharp attacks on major church organizations. In an unprecedented event, the Reagan administration joined forces with conservative critics of mainline churches, a national evangelical council, two major Jewish groups, and conservative Catholics in sponsoring a "Conference on Religious Liberty." Religious liberty is the most fundamental human right, said speakers at the conference, held at the State Department. They denounced as "scandalous" and "obscene" alleged silence on communist violations of religious rights by liberal-oriented religious organizations, particularly the National Council of Churches. Leaders of the council complained, in a letter to the State Department, that the major Protestant and Catholic denominations—although invited to attend—were excluded from sponsorship and planning of the event. Arie Brouwer, general secretary of the council, also raised questions about the appropriateness of U.S. government sponsorship of a religious conference.

Church workers face jail in Greece on charge of proselytizing

Don Stephens said he is willing to go to jail for his faith, even though he's not guilty of a charge that he handed a Bible to a Greek youth. A former Coloradan, Stephens, 39, faces three and one-half years in an Athens jail if an appeal of the sentence fails. Stephens and two other men, one a Greek citizen and the other from England, were sentenced in December, after a trial "that was reminiscent of the Dark Ages," said Stephens. "It's all very bizarre." Stephens along with some 300 other workers of Youth With a Mission lives on board a ship which carries medicine, food, clothing, and many other supplies to underdeveloped countries and to areas hit by natural disasters. Stephens said the case against him began in February 1981, when the ship was docked at Athens for several months. Stephens, project director of the ship, said he and the other two men were talking with a Greek youth who asked them for a Bible. Allen Williams, the English citizen, gave the youth a Bible. According to Stephens the anti-proselytizism law under which the three were found guilty was established in 1938 "to protect all religions, but now it is being applied at the whim of the government."

Churches increase involvement in question of tax resistance

Exploring new territory in religious opposition to nuclear arms, a number of major religious denominations have begun to contemplate whether they should throw their support behind the growing movement to resist payment of taxes in protest of the arms race. While increasing numbers of individuals within the churches have joined the ranks of "war tax" resisters, only a handful of denominations have encouraged or lent support to such resistance. However, as peace activists within the churches have demanded tougher antiwar stands at the highest church levels, denominations have begun to wrestle with the biblical, theological, and historical questions raised by war tax resistance. The churches are using the examination as a basis for deciding whether to take, as corporate bodies, any of a variety of actions—both legal and illegal—in support of the movement. What is moving churches is the growing realization that they have been "praying for peace while paying for war," said Marian Franz, a Mennonite who is executive director of the Washington-based National Campaign for a Peace Tax Fund. "For many people, the arms race has just gone too far. And they're saying, 'Oh my God, I'm involved in it.' " While several mainline denominations have begun to study the issue, the strongest support for war tax resistance has come from the historic peace churches, particularly Quaker and Mennonite bodies. In an unprecedented move, the 60,000-member General Conference Mennonite Church voted, in August 1983, not to withhold federal taxes from the paychecks of employees who are tax refusers. This is punishable by fines and imprisonment.

Unorthodox Orthodox rabbi builds bridges to evangelicals

He's appeared recently on fundamentalist television talk shows, taught at major evangelical seminaries, written articles for Christian magazines, and preached from the pulpit of Baptist churches. No, he's not some leading evangelical Protestant, but, rather, Rabbi Yechiel Eckstein, Jewish apostle to the Christian world. At 33, Rabbi Eckstein is a rising star on the nation's interreligious scene—and, as far as anyone knows, the only individual devoted full-time to building bridges between evangelicals and Jews. "I'm saying, 'Let us enter into a relationship,' " Eckstein, founder of the Chicago-based Holyland Fellowship for Christians and Jews, said recently. "I'm not talking about a relationship in which we use each other, for Israel, or some other purpose, but one which involves awareness of each other, and a willingness to grow and learn."

Retired pastor couple pledge $1 million to seminary

A retired Methodist minister and his wife, Ed and Ruth Lantz of Atlanta, have pledged $1 million to Yale University's Divinity School in what university officials say is the largest gift from an individual donor in the school's 163-year history. The gift represents the life savings of the couple, who met on a blind date when both were students at Yale. The 74-year-old retiree said he has never earned more than $15,000 a year during his career as a minister, but accumulated his wealth through disciplined saving habits and a few timely investments. The gift to Yale will be used to endow a faculty chair in the area of religious communication.

Fasten your seat belt

"Observational surveys conducted by the Pennsylvania Department of Transportation show that safety belt use in Pennsylvania ranges from a low of 6% of vehicle occupants in one area to a high of 26% in another. The statewide use rate is about 11% or 12%. This low use of safety belts is responsible for a great deal of human suffering and needless economic loss."

The text of this sermon is taken from the *Pennsylvania Passenger Protection Review,* a four-page leaflet which turned up in the office recently. It got my attention because of specific data such as the figures quoted above. For some years I have found it of interest to observe the following disparate statistics: 1) that seat belts save lives in accidents; 2) many people refuse to wear them.

The *Review* describes the situation in language we should be able to understand. Every year it asserts, "510 lives would be saved, 1,250 major, 5,300 moderate and 4,100 minor injuries would be prevented," if everybody riding in Pennsylvania motor vehicles wore seat belts. *Accident Prevention News* recently spoke to the issue on a national scale. "Half of the 50,000 people who die each year [in the U.S.] would have lived if they wore their seat belts," it asserted in a quote appearing in "Items and Comments" on March 26.

Given such impressive evidence, why doesn't everyone hasten to fasten a seat belt? It occurs to me that several groups in our society resist the wearing of seat belts. One group might be described as **the stubborn old.** Like the Sadducees who accepted the books of Moses but not the prophets, these older folks consider driving patterns of the past as good enough for them.

Seat belts are to be viewed with suspicion because they are new, they are annoying, and their use is imposed from the outside like tax laws and the Catholic bishops' pastorals. Also, the wearing of seat belts goes against long-standing habits. No longer can you simply jump in the car and hurry off to the corner grocery. Your rhythm is spoiled while you take time to attach the seat belt.

I can well remember the good old days when we weren't bothered by seat belts. Since 1948, I have held title to eleven different cars and only the last four, if I remember correctly, even had seat belts. It was easier then: if you wanted to take a short trip, the driver, the children, and even the dog could be in the car and out of the driveway in a matter of seconds.

I suppose I may have driven these eleven cars something like 300,000 miles, and in all of the driving I have never had a major accident. The minor scrapes in which I was involved have done more harm to autos than to occupants. I might conclude that a seat belt is not necessary for me.

But the statisticians have caught me. It has been said that an American driver should expect to be in an accident on an average once every ten years. My last encounter was with a roll of fence wire that fell off a farmer's truck in Minnesota in the spring of 1980. I am halfway into my next decade.

The point is that prudent drivers wear seat belts. They recognize that danger in the form of an auto accident may pounce on them in the moment they least expect it. Wearing a seat belt is one small precaution.

A second group of non-belt wearers is made up of **the daring young.** They do not remember a time when seat belts were not used, but this means nothing to them. Driving is a new adventure and they are not to be deterred by the danger.

It is understood that one of the tasks of the young is to test the rules of the adult community. Where these tests are applied becomes a matter of discernment. The problem with rebellion against seat belts is that some of the rebels will lose their lives.

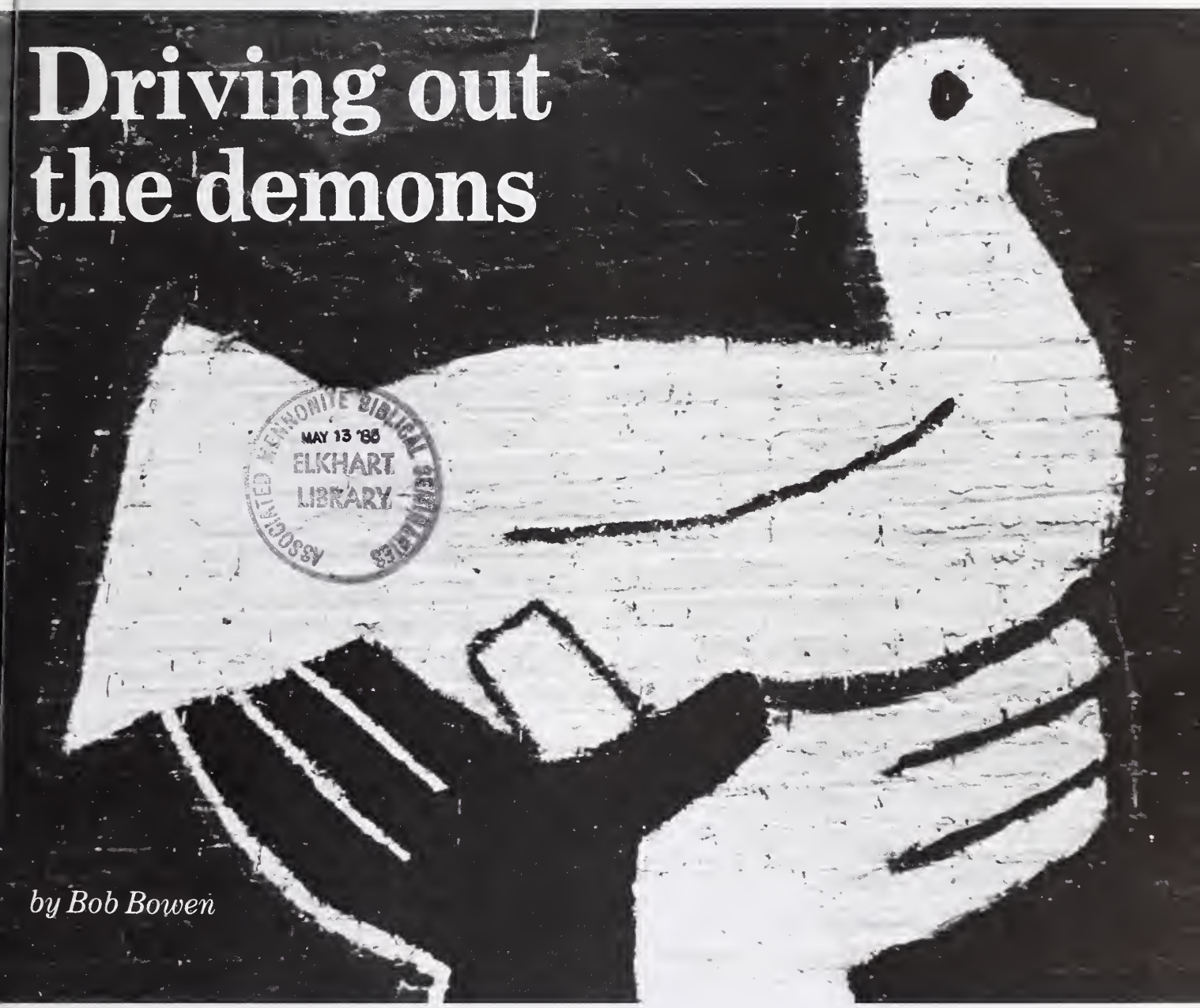
In contrast to these two groups of seat belt slackers are the young parents who take the safety of their children seriously. The use of special car seats for children, which I understand is now legally required in some areas, is even more awkward and time consuming than to fasten an adult seat belt. It would be much simpler to stand the children on the seat or hold them in arms—as we used to do—and hurry away.

Sometimes the use of these seats is dramatically rewarded. As reported in the Altoona (Pa.) *Mirror,* Linda and Thomas Noll rented a seat from the Altoona Hospital to take their new baby home. On the way another driver ran a stop sign and crashed into their car. The result of the crash was that the Nolls' car was wrecked, but the baby "remained strapped safely to the seat and came through the accident without a scratch."

For Christians, fastening seat belts might be likened to a spiritual discipline such as Bible reading, church attendance, or prayer. The immediate effect of such disciplines is often not as clear-cut as the experience of the Nolls. But many of us are persuaded that their long-range significance is positive. And that prudent people should recognize their importance.—*Daniel Hertzler*

May 14, 1985

GOSPEL HERALD



Driving out the demons

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
MAY 13 '85
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by Bob Bowen

Events are coming to a head more terribly than ever before—millions hungry, men with cruelly deferred and unfulfilled wishes, desperate men who have nothing to lose but their lives and will lose nothing in losing them. Humiliated and degraded nations who cannot get over their shame. Political extreme against political extreme, fanatic against fanatic, idol against idol, and behind it all a world which bristles with weapons as never before, a world which feverishly arms to guarantee peace through arming, a world whose idol has become the word "security." A world without sacrifice, full of mistrust and suspicion, because past fears are still with it. A humanity which trembles at itself, a humanity which is not sure of itself and is ready at any time to lay violent hands to itself.

How can one close one's eyes at the fact that the demons themselves have taken over rule of the world, that it is the powers of darkness who have here made an awful conspiracy and could break out at any moment? How could anyone think that these demons could be driven out, these powers annihilated with a bit of education in international understanding, with a bit of goodwill? Our good intentions, our talk of peace and goodwill is nothing unless the Lord comes and drives out the demons.

Christ must become present to us in preaching and the

sacraments just as in being the crucified one he has made peace with God and with men. The crucified Christ is our peace. He alone exorcises the idols and the demons. The world trembles only before the cross, not before us.

—Dietrich Bonhoeffer, 1932

The timeliness and timelessness of Bonhoeffer's many writings continue to both amaze and haunt me. He delivered the above message before Hitler took power in Germany, before the outbreak of hostilities in Spain, before the beginning of World War II, before Hiroshima and Nagasaki. Yet it applies almost word for word to our situation in the world today.

We have no power or control over demons, so we must either trust another power to deal with the demonic, or deny its existence.

I believe that hard questions must be asked of us individually, as congregations/fellowships, and as a church labeled a "historic peace church." Do we as Mennonites believe that "the crucified Christ is our peace"? Do we believe that "he alone exorcises the demons," and do we recognize the demons? Do we believe that the world "trembles only before the cross," or do we simply fall back on our 450-year-old tradition of peace? Asking these questions leads me to share some possible answers after years of thought, prayer, and struggle.

The crucified Christ as our peace. "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:27).

Jesus makes this promise of peace within the context of announcing to his disciples the gift of the Holy Spirit, and makes it clear that the peace of the cross is not to be confused with the peace of the world. For the world, peace is the absence of violence; for Jesus, peace is the active presence of God's redemptive love, which is fully realized only through the presence of the crucified, risen Christ by the power of the Spirit in our lives, both individually and as a people of God.

This may be good theology, but do I believe it? And if I do, how does it affect my day-to-day life? These have not been easy questions to answer, as the absence of violence (at least overt violence) has been easy to maintain in my life. However, the active presence of God's redemptive love is for me a fleeting thing. It seems an almost daily occurrence that I utter a thoughtless remark to someone, or act in a thoughtless manner which drives people away from me, and consequently, away from knowing more about Jesus.

Yes, I believe that the crucified Christ is my peace, but I am not always in his presence. That is why I need to be in the presence of the church—the body of Christ—to maintain and increase what little faith I have. In the body, I am accountable to my sisters and brothers to be peaceful in all my relationships, and to ask forgiveness when I do violence, in any form, to another human being.

This is part of what being Mennonite means to me—a centuries-old tradition of peace practiced in personal relationships through the use of the rule of Christ (Matt. 18:15-18). This is not peace as the world knows it; no, it is far more penetrating and far more powerful. It is this practice of peace which enabled the early Anabaptists to live and die in the 16th century, and this same practice of peace will enable us to live and, if need be, die today.

Exorcising idols and demons. Demons and idols do not seem to have a place in our rationalistic, humanistic, scientific 20th-century world. We study physics, chemistry, and biology in high school, watch *Star Wars*, and believe we can explain at least *how* our universe works, if not *why*. Yet for Jesus, the presence of the demonic was very real, as it still is for Mennonites in the Philippines and elsewhere. Bonhoeffer believed in the demonic, as do many contemporary Christians.

Idols are somewhat easier to explain and deal with, as they are still made much the same way as Aaron made the golden calf. In North America, we worship above all three things: security, power, and sex. These are idols of our own making and choosing. Therefore we have the power to unmake and unchoose, and over the years some have done so.

But demons are another matter. We have no power or control over them, so we must either trust another power to deal with the demonic, or deny its existence. I believe that to deny the existence of the demonic is foolish. If we in our own power confront what Bonhoeffer saw to be the demonic forces behind the world's violence, then we shall suffer the fate of the seven sons of Sceva (Acts 19:13-16), and be overwhelmed.

In Ephesians 6:11-20, Paul talked about "standing firm against the schemes of the devil" through prayer and petition in the Spirit. We need to fully understand that "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the spiritual forces of evil in the heavenly realms." We should "therefore take the whole armor of God, that you

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[we] may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace."

If we truly believe that the crucified, risen Christ is our peace, and if we believe that demons are behind the violence of the world, then it is only Jesus who can confront them and bid them leave our world. We cannot simply chant "No more war," refuse to pay military taxes, or work for a nuclear freeze. To "wage peace" in our own power as an organization, even as a church, will at best result in an ineffective witness. At worst, it will result in the use of violence against violence, and we will become that which we despise. We will be compelled to say that we have met the enemy, and he is us.

If we truly believe that Christ is our peace, and if we believe that demons are behind the violence of the world, then it is only Jesus who can confront them.

I believe that only after we have prayed for peace can we wage peace. Prayer is not passive, nor is it a mere formality that we follow out of a legalistic obedience to Scripture. Jesus prayed to God often, and in the garden of Gethsemane, with the cross in front of him, he prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt" (Matt. 26:39).

We must pray as individuals, we must pray as a church, we must ask that Jesus confront the demons as we seek to follow the will of God, and then, I believe, some will be led to chant "No more war," some will be led to tax resistance, some will be led to work for a nuclear freeze, but in all these and other actions it is a following of the Lord and not mere human endeavor.

Trembling before the cross. Prior to the Reformation, the world did seem to tremble before the cross, or at least that part of the world which was under the direct or indirect rule of the church. Empires rose and fell, wars were fought, crusades were mounted, "with the cross of Jesus, going on before." But the power which the church wielded was the power of the world, and when what was magic became science, the power of the church was taken away by the world.

The cross of Jesus calls men and women to choose whom they will serve, and it is in that moment of choosing that the world trembles. In an effort to end the trembling, many have said that a choice is not necessary, that God is love and will bring all to the full knowledge of God. But the inevitable reality is that the cross continues to call for a choice.

The world will tremble only when the choice and the choosing are shown to be unavoidable decisions. The dualism between the church and the world is more than a historic Mennonite stance. It has its roots in Deuteronomy 30 and in Jesus' priestly prayer in John 17:14-23. James and the writer of 1 John also deal with the necessity of separation between the Christian and the world. We are called to live in the world, but to find meaning for our lives in the kingdom of God, in our relationship with God and our sisters and brothers.

The world will tremble before a community which practices the peace of the cross, a community which calls the world to choose, and in that choosing calls the world into accountability. For that community will be the body of Christ, Jesus present in the world today.

This community goes beyond the word "Mennonite." It is composed of Christians, and is not limited by time and space. This community looks to the past for inspiration and to the future for hope. This community knows that the task of waging peace in a world at war with itself is not easy, but it listens to the words of Jesus: "In the world you have tribulation; but be of good cheer, I have overcome the world" (John 16:33).

Our heritage as Anabaptists/Mennonites has given us and the world 450 years of history and witness to the power of the cross and the risen Lord, and it has given us powerful forebearers of faith—men and women whose examples give strength to us for our task today: to love our enemies, to bless those who persecute us, to show forth the ways of the Prince of Peace. It is that heritage that can help sustain us now, and in days to come, as we bid Jesus: *exorcise the demons, Lord, we pray.*

A new look

A caterpillar has changed
his attire to wings
of red and yellow fire
etched with ebony,
like windows of stained glass
in a cathedral.

Sipping nectar
from flower to flower,
he frolics through the air,
admired by every eye,
desired by every hand.

Who can grasp his glory
and ever again despise
the one who wanders around
in shabby clothes?

—Marilyn Black Phemister

Congregations in Mission: "To Know Christ Is to Serve" (3)

Soo Hill: earnestly working

by Sanford and Orpha Eash

Driving north about 300 miles in lower Michigan, it looks like you might be at the end of the state. Instead, there is that marvelous structure—the long bridge that crosses the Straits of Mackinac. There is a lot more of the state of Michigan on the other side called the Upper Peninsula, or the U.P. It's beautiful country. You go west almost 150 miles to Escanaba.

We found the Mennonite church in Escanaba. The little building was almost full, and there weren't many "transplanted Mennonites" in the group. Stan and Marilyn Troyer and their family are the exception. He has been the pastor since 1979.

Stan says he had no ambition to become a church leader. He grew up in the home of the veteran Upper Peninsula missionary, Clarence Troyer, and could have been sensitive about being a "preacher's kid." He went through Goshen College. After he and Marilyn Stoll were married, they served in Nigeria in the Teachers Abroad Program. When they came back, he got his master's degree at Michigan State University and they taught school in Flint.

Back to the U.P. Then something drew Troyers back to the U.P., where they were both born and grew up. Stan had a brother with a large dairy herd and he worked with him for a few years. Then they moved over to Brimley, close to Sault Sainte Marie in the northeastern part of the U.P. Stan felt that he wanted to get into youth work, but nothing more.

Former missionary Nelson Litwiller came to the area for renewal meetings. It gave Troyers direction and a clear purpose for their lives, and from then on they thought seriously of church leadership. The Indiana-Michigan Conference was informed of their availability and they were soon called to start a church in Escanaba.

Escanaba is not a really large city but it is known as the industrial center of the area. A papermill has grown up at the edge of town and it is fed by pulpwood hauled in from the thousands of acres around it. This has stabilized the population. Schools, a hospital, stores, and restaurants are well established. Not far away from the mill is a middle-class suburban area and the Soo Hill church is located in the middle of it. The very first service in 1979 was attended by nine people.

"What did you do to get going?" we asked Stan.

"We didn't feel we knew," Stan said. "The Lord did it. We saw the possibilities. We saw spiritually hungry people—people who needed to know Jesus. We knocked on doors, but we don't know how much good that did. We contacted children for Bible school, and we got acquainted with the parents, too. One of the first couples we contacted was a Catholic and a Lutheran. They couldn't decide where to go to church. They came to our church and liked it and became members." It seems quite a few of the Soo Hill people were members elsewhere but weren't challenged, then heard about Soo Hill, came, and liked it.

Dale and Gloria Julien live out in the country a few miles. Their children are grown and they both work in town. They say, "There is a closeness here even though we don't all agree. We accept each other as we are. We now reach out ourselves and are not afraid to testify."

Here is a small but lively growing church that is earnestly working to spread the gospel.

Stan worked with Dale a few years before he came into the church. He says, "We went to church regularly but were not challenged. But we found work to do here."

"I like to write songs," says Gloria. "This fellowship of believers encourages me in my gift. At one church where we attended we would only sing the songs that were written by people of that denomination." Gloria went on, "We had a doctor come into this church and at first we were afraid he wouldn't fit into our fellowship, but he does."

Juliens had a teenage son killed in an auto accident in 1983. He was baptized in January and died on Good Friday. He also wrote songs and had one ready to sing on Sunday at church. But it was sung at his funeral instead.

Bible study twice a week. The Soo Hill church has Bible study twice a week and this works out well. It is a group study where they take a chapter and try to find all that's in it. Visitors often come to these studies to find out what the church is like. Stan and Marilyn follow through on all visitors. They also do counseling for couples in trouble. They have gained a few members in this way.

The youth come to the Bible study, too, but they also have a monthly youth meeting. One could go on and on and discuss what all they do at Soo Hill that makes it a success, but it will always come back to the fact that Troyers and others are concerned about people. They work hard to find their needs, then do something about it.

Paul and Jody Sanford were from the U.P., then

Sanford and Orpha Eash, Goshen, Ind., are free-lance writers who are retired from farming.



Stan and Marilyn Miller with children (left to right) Delvin, Kendall, and Jewell.

moved to the automobile industry district in lower Michigan. They found high-paying jobs but not much satisfaction. They moved back to Escanaba. Jody is a nurse by profession but is now a full-time homemaker. Paul works with the scanning machines in the hospital. They have two sons. "We are excited about Soo Hill and what's happening in church," they say. "We have good teaching and we have grown in the few years we have been here. It has helped our family life. We attend Bible study, we have a 'fast' day every week, and pray for others with deep problems."

Paul added, "It's exciting to be here. The congregation is getting larger and we have more people at work in the church. We spread the work around. For years when I went to church, my idea was, how much can I get out of it? Now I want to know what can I do to *contribute*. Stan has the ability to challenge people."

So here is a small but lively growing church that is earnestly working to spread the gospel. They are reaching out to anybody on a one-to-one basis, with love. They are enthusiastic and happy in serving the Lord. And they are growing!

Ethiopia

they were
beyond the point of hunger
emaciated bodies spawning reddish hair
marasmus in final stages

children on the roadside
collect kernels of grain
that fall from passing trucks
en route to deliver relief grain elsewhere
bony hands lift morsels to hollow mouths
that will no longer eat
paradoxically food becomes repulsive

forced resettlements
jam up ethnic groups
fragmenting the families

local irrigated fields
of lush vegetables remain designated for export

instead of food and ploughs
foreign governments send guns and bullets

grief
sympathy
turns to anger
there is room in the big spaces of Ethiopia
and in the bleak ideological vacuums
for visible Christian love, if edible

can love replant the forests?
will wheat replace overgrazing?

the people await rebirth
they have what it takes to pull it together
can peace be nourished in rebel camps?

an outlawed Mennonite church
three years underground
meets secretly
women pledged to silence
with husbands in jail
citing Micah 7:7

> *But for me, I will keep watch for*
> *the Lord,*
> *I wait in hope for God my Savior;*
> *my God will hear me.*

shall we pray?
shall we sow grains of peace?

—Menno Wiebe

The simple life is not so simple

by Maria Matty

In discussing lifestyles, one member of our house fellowship group suggested that we buy more secondhand items. Then we would be better stewards financially and ecologically, in his opinion. In trying to do more with less and then being able to give more to others, my husband and I do quite a bit of shopping in secondhand stores, thrift shops, and garage sales.

My husband, Tom, is not one for wearing the latest three-piece suit topped with a tie, not even to a Sunday morning worship service. He feels much more comfortable in shirt, slacks, and maybe a sweater. Yet, when the price is right, why not go for it? At the last garage sale we went to, we had the opportunity to purchase a pinstriped navy three-piece suit for $5.

When I live so simply that I have no time for people because I'm doing things the simpler way, I must question whether that is responsible living.

What would our friends say if Tom wore the suit in a church setting? Why was he wearing it in the first place? Was it to live up to their expectations? Was it a way of poking fun at their more expensive lifestyle? Was he trying to be all things to all men?

Some of the comments that came his way were: "Did you get a raise?" "Have you changed your radical way of thinking?" "Boy, you actually look quite handsome!" After comments like these Tom was not sure whether he would wear the suit again, even if it did please most members.

Throwaway society. It was only that evening that I realized that living in a consumeristic and "throwaway" society enabled us the opportunity to purchase this type of suit at such a deal. If someone had not paid the original high price for the top-quality suit, discarded it, and made it available for others to again purchase, my husband would not have worn it. So, even if we believe in living with less, we are in a way taking advantage of our consumer-oriented society by wearing the hand-me-downs of those who live with more.

So, ironically, even if we were doing with "less" by purchasing used items, we were actually doing with "more" since the suit was not a necessity in our lives. We might actually be encouraging others to continue buying newer and more fashionable clothing or furniture just because we take their old or used possessions off their hands. If I know that my good used coat will just be thrown away, I'll think twice about buying a new one. However, since I can take it to a thrift shop, or have a garage sale, I can now justify my actions by saying, "Well, others will be using it, so it is all right to buy a new one for myself!"

Somehow our consumerism has infiltrated our idea of charity as well. We excuse our spending on ourselves by saying someone else is benefiting from it. Our charity becomes "secondhand" rather than "firstfruits." This type of action consumes not only more of the world's natural resources, but also more time in organizing.

Christ's words. Christ's words come to me: "If you have two coats and he has none, then give him one." He did not say, "Go buy a new one first, and then give him your old one." Nor did he say, "Justify buying a new one because you gave him your second one." I believe that if this were an option for us, the scriptural principle would have been: "If you need to have two coats in your society, then buy *him* a new coat, rather than giving him your used one."

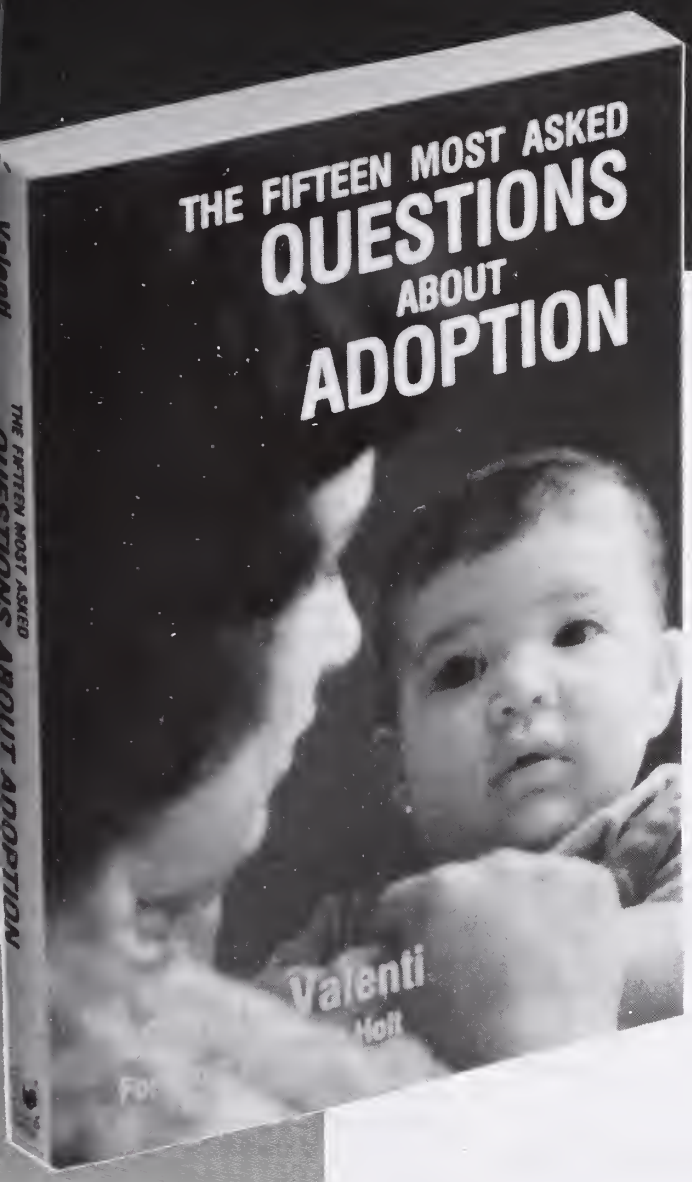
Often when we discuss simple lifestyles, we discuss issues related to the consumption of money and material possessions. Yet we might forget to discuss the irresponsible consumption of time. When I live so simply that I have no time for people because I'm doing things the simpler way, I must question whether that is responsible living.

Good personal relationships definitely fall under responsible lifestyles, but "simple" they are not! A lot of time, work, and sometimes even money is required to develop mature relationships—so much so, that we might not have the time to live a "simple lifestyle," to shop around for bargains, or to cook a casserole of "homegrown" baked beans with cornmeal bread.

I find it easier, in these times of economic recession and environmental awareness, to live simply than it was in my teenage years. It is now accepted by my peers! Yet this nonconformity to "luxurious living" might itself be "conforming" to the world if that is what the world expects of me. For when I do things to be accepted by people rather than by God, I am tampering with conformity. Only when Christ has renewed my mind, and my desire is to please God, will I be truly motivated to do things acceptable to him rather than to others or to myself.

Simple or responsible living is not so simple anymore. We all need to ask a lot more questions even if they cannot be answered. By asking them, others might be answered.

Maria Matty, Clearbrook, B.C., is a volunteer teacher and a mother to four small children. This is reprinted by permission from *Mennonite Reporter*.



The Fifteen Most Asked

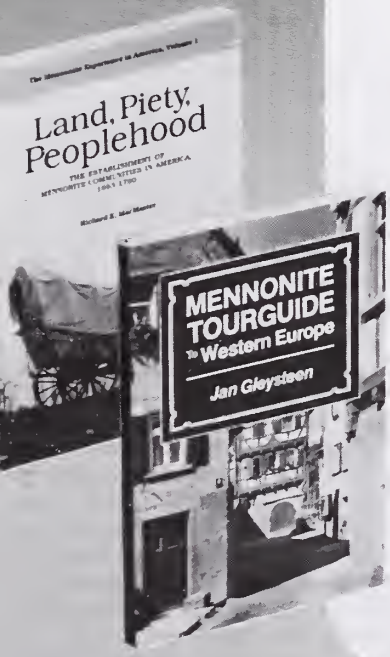
Questions About Adoption

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—Bertha Holt, President, Holt International Children's Services, Inc.

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—Marjorie Margolis, NBC TV News Reporter and adoptive parent

"I highly recommend it to persons considering adoption, to experienced adoption advocates, to professionals, and especially to the general public who deserve to learn about adoption as it really is."
—Roy Maurer, Director, North American Council on Adoptable Children
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Get In Touch with Mennonite History

Land, Piety, Peoplehood
by Richard K. MacMaster
The first volume in the Mennonite Experience in America Series follows the Mennonite migration to the New World and analyzes the economic, social, political, and religious forces which drove these people out of the Old World to America. MacMaster paints a portrait of the lives of the early American Mennonite people: their wealth, migration patterns, social structures, family patterns, and changing attitudes toward education. He traces the influence of such movements as Pietism on Mennonites and shows how they fit into the total context of colonial and revolutionary America.
Paper $12.00, in Canada $16.20

Mennonite Tourguide to Western Europe
by Jan Gleysteen
This guide to nine West European countries contains information of geographical, historical, sociological, and cultural interest, as well as practical information on climate, traffic rules, currency, holidays, store hours, passports, baggage, tracing family history, food and lodging, traveling with children, and much more. An introduction to each country is followed by detailed regional itineraries and local walking tours. Includes 115 photos, 18 charts and sketches, and 16 maps.
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CHURCH NEWS

Lebold recommended, amid controversy, for moderator-elect of Mennonite Church

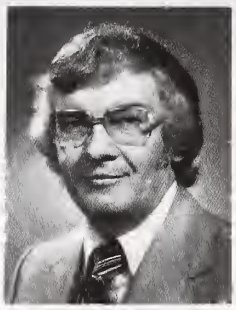
In a controversial selection involving a male and a female candidate, the Nominating Committee of the Mennonite Church has decided to recommend that Conrad Grebel College president Ralph Lebold be chosen as moderator-elect of the Mennonite Church.

The recommendation will be acted upon by the General Assembly delegates at Ames 85—the biennial convention of the Mennonite Church to be held Aug. 9-15 at Iowa State University.

Earlier this spring the Nominating Committee had submitted—by mail—the names of Lebold and of Lombard (Ill.) Mennonite Church copastor Emma Richards to the delegates for their evaluation and comment.

Somewhat to the surprise of the committee, quite a few delegates objected to Richards because they felt a woman should not serve in such a high position in the church. The submission of Lebold's and Richards' names, which had been made public in February, also generated about 70 letters from Mennonites opposed to a woman moderator. Many of the letters were apparently part of a protest organized by a group of conservatives.

"Delegate comment on nominating a woman for the moderator-elect position indicates very diverse and strongly held points of view," the Nominating Committee said in an official news release.



Lebold

"Some are based on differences of biblical interpretation and others on concerns for unity and relationships."

The committee, "after prayerful consideration of the many responses," then decided to present Lebold's name at Ames 85. But the committee also called General Assembly "to further discernment of this question in order to reduce the potential for future discord or hurt."

Lebold was a pastor, chaplain, and conference minister before he became president of Conrad Grebel College in Waterloo, Ont., in 1979. Richards, a former college professor and missionary, became the first ordained female pastor in the Mennonite Church in 1973.

If elected, as expected, at Ames 85, Lebold will succeed James Lapp as moderator of the Mennonite Church for two years in 1987. Lapp succeeds Myron Augsburger this year.

MCC U.S. Peace Section discusses abortion, public peace witness

Abortion and public peace witness were discussed at the midyear meeting of Mennonite Central Committee U.S. Peace Section Apr. 19-20 in Akron, Pa.

The abortion discussion followed a report on the itineration of Cathy Passmore, who traveled for eight weeks in 12 states, presenting an audiovisual on abortion and the sanctity of life, *Now Shall the Desert Bloom.* Sponsored by Peace Section and other Mennonite agencies, it was shown 70 times in churches, schools, and other places.

Peace Section has received encouragement to do more on the issue of abortion, including education on the issues involved and on legislation that would provide more human services for prenatal and postnatal care and for unwed mothers.

The issue of public witness for peace or resistance against warmaking was raised several times throughout the two days. In an opening devotional, Bev Lord talked of the growing resistance movement in her city of Seattle—home base for Trident submarines.

Is public witness for peace appropriate for Christians? What are the theological questions involved? Members noted that "resistance" is not a generally accepted concept among nonresistant Mennonites. Evelyn Kreider of Goshen, Ind., observed that resistance might be more accurately called "social nonconformity," a term that reflects the Anabaptists' historic commitment to be separate from the world and to demonstrate that separateness with actions.

'Community' reaffirmed at young adult workers conference

Community—that connectedness and state of belonging so often lacking in the disjointed and fragmented city—was reaffirmed as a gift and strength of the Mennonite Church at the Eastern Regional Student and Young Adult Workers Conference.

The group of about 20 leaders, contact persons, committee members, and interested individuals from New York, Boston, Philadelphia, Pittsburgh, Charlottesville, and Washington met at Hyattsville (Md.) Mennonite Church near Washington recently.

In seminars led by Jim Derstine and Dale Stoll of Mennonite Board of Missions and in workshops and discussions, the participants debated the role of the Mennonite Church in the city, the changing composition of the Mennonite Church, and role of MBM Student and Young Adult Services.

Derstine, in his seminar on Mennonite Baby Boomers, challenged the group to look seriously at the growing trend toward pluralism in Christianity. This pluralism could tear down the community so important to Mennonites.

Continuing the seminar, Stoll elaborated on this pluralism, presenting statistics on the growing diversity among Mennonites. He stressed that the number one need of the Mennonite Church today is "to be set free to be the church in different ways." The Mennonites "have a tremendous amount to offer in Anabaptist theology and the emphasis on community," he said.

In the workshops, SYAS director Myrna Burkholder presented data on the Mennonite young adult today and cautioned the group to not confuse "baby boomers" with today's emerging young adults. Derstine discussed the SYAS ministry and how it is beginning to focus more on the undergraduate students. Hyattsville copastors Bob and Mary Ann Shreiner and *DC Menno News* editor Jane White discussed the role of congregations and local SYAS committees in ministering to young adults in the city.

Perhaps the most valuable part of the conference was simply the chance for young adult leaders from other urban areas to meet each other and to discuss the issues, ideas, struggles, and successes of the various clusters of young urban Mennonites. And so the connecting and networking goes on, fostering that gift of the church so urgently needed in the city—community.

—Jane White



Al Dueck addresses the symposium. Interpreting his talk in sign language is Sally Gehman.

Symposium on disabilities calls on church to care about 'devalued people'

"A Christian community is defined and confirmed by the degree to which it extends valued participation to its weakest and most needy members," declared Wolf Wolfensberger at an Apr. 13 inter-Mennonite symposium in Lansdale, Pa., on "Being the Caring Community: An Action Plan for the Church."

The symposium brought together helping professionals, pastors, and families and friends of "devalued people" to talk about the relationship of the church to those with mental illness and physical and developmental handicaps.

Wolfensberger, internationally known psychologist, writer, and professor, declared that the structures set up in society to help devalued people, like other structures in society, are fallen. They do not exist for healing or to set the disabled person free. They exist to perpetuate the status quo. But, he said, the goal of the Christian, who transcends the fall through the power of Christ, is healing and freedom.

Al Dueck, professor of pastoral care at Mennonite Brethren Seminary in Fresno, Calif., talked about the church's resources for healing. Historically, he said, the church's healing institutions have asked the church for financial assistance and for people. But, he said, "there are three things more important—the church's story, the church's community, and the church's rituals."

He challenged church people to make public statements of solidarity with the disabled, to listen to devalued people and feel their pain, and to experiment with alternative models such as Christian communities for those with needs.

Symposium participants had time for lively discussion during breaks and mealtimes and focused on specific areas of interest during workshops. Topics for the 10 workshops included responding to the chronically mentally ill, deaf ministries, intentional communities for the disabled, guardianship for developmentally disabled, and a Christian response to abortion, infanticide, and euthanasia.

The symposium, held at Christopher Dock Mennonite High School, was sponsored by Mennonite Mental Health Services—a Mennonite Central Committee-related organization with headquarters in Akron, Pa.—and by Penn Foundation for Mental Health in Sellersville, Pa., and Indian Creek Foundation in Lansdale, Pa. Mennonite Mutual Aid contributed to the costs of the symposium.

MCC and MMHS explore connections, ties to church

Souderton (Pa.) Mennonite Church was the site of the first joint board meeting of Mennonite Central Committee U.S. and Mennonite Mental Health Services. The two groups met on Apr. 12 to review the work and history of MMHS and to discuss accountability between the two groups.

Rowland Shank, executive director of Philhaven Hospital in Mt. Gretna, Pa., reminded those present that "yesterday, today, and tomorrow, the church is called to minister to the needs of the world—spiritual, emotional, and physical."

MMHS chairperson John Elias from Regina, Sask., cited MMHS' 20 years of work in Paraguay and reported an interest in expanding that work to other countries. Conrad Wetzel, a pastor and psychologist from Tiskilwa, Ill., defined the mission for MMHS' new Mental Health Awareness and Education Committee, which will sensitize congregations to the needs of its mentally ill members.

Together MMHS and MCC U.S. need to find financial resources to implement these programs, said MCC U.S. chairperson Anna Juhnke.

MMHS started in 1947 as a part of Mennonite Central Committee. In the 1960s the MMHS mental health centers, which had grown in size and maturity, became relatively independent organizations. Now, however, MMHS and its eight centers are interested in maintaining or even strengthening their accountability to MCC U.S. and the churches.

"We frankly admit," noted Elias, "that until the last two or three years there were slippages in MMHS' accountability to the church and to MCC." Observed MMHS executive director Carl Good: "We are rediscovering the value of involving the church when providing mental health care."

Minority education gets boost from Ohio company

The financially strapped minority education programs of the Mennonite church have received a boost from Sauder Woodworking Company of Archbold, Ohio. It has provided up to $5,000 as a matching grant for new and increased contributions from individuals.

The minority education programs provide leadership training for black and Hispanic Mennonite students at the high school, college, and seminary levels.

Financial aid has strained the budget for the college-level programs at Goshen and Hesston. Many of these students come to school with leadership experience and families to support. Most of them expect to support themselves as pastors in the future. Several prospective students could not be admitted this year because funds were insufficient to meet their needs.

"At a time when congregational and conference budgets are tight, we can be very thankful for the generous response by Sauder Woodworking Company to this urgent need," said Loren Swartzendruber of Mennonite Board of Education. "At the same time we are painfully aware that the need for training minority leaders is far greater than we can currently meet."

Persons interested in supporting minority education may send contributions to MBE, Box 1142, Elkhart, IN 46515.



Sanford Shetler (left), editor of Guidelines for Today, *and David Clemens, president of Association of Evangelical Mennonites.*

Dissident group affirms scriptural inerrancy

Repeated calls for a clear affirmation of scriptural inerrancy were central to the Bible conference sponsored on Apr. 20 in New Philadelphia, Ohio, by the Association of Evangelical Mennonites. The session drew about 70 participants from a number of Mennonite groups who represented six states and two provinces.

AEM is a two-year-old group based in eastern Ohio which seeks to offer fellowship to those who feel some leaders and agencies of the Mennonite and General Conference Mennonite churches have departed from historic positions of the Anabaptist faith. The conference included preaching and discussion of position papers, as well as a review of efforts made in the last 64 years to counter "liberal theology" and related concerns within the Mennonite denominations.

" 'God bless the people who are not afraid to speak out,' " speaker Sanford Shetler quoted a Virginia Conference bishop as writing to him recently. Shetler reflected on overtures made as early as the 1920s by scholar-author John Horsch to challenge the perceived growing acceptance by Mennonite leaders of modernism (liberal theology and philosophy).

Shetler, editor of *Guidelines for Today*, said he has been receiving many letters of support from laypersons, pastors, and some persons in church institutions for continuing to demand a more traditional approach to biblical interpretation and church life.

Strongly evangelical reform groups have sprouted and bloomed in many mainline denominations in the last 10 years, sharing virtually the same statements of belief as several Mennonite groups, Shetler said. He noted privately that AEM, the "Smoketown group," and the Johnstown, Pa.-based Fellowship of Concerned Mennonites all share quite similar beliefs and intentions.

Shetler and local leaders of AEM stressed their primary goal as being the encouragement of persons and groups who desire a high view of Scripture and corresponding lifestyle. They do not advocate a move to establish new denominations or groups to compete with the Mennonite and General Conference Mennonite churches at this time.

"I hope that will never need to happen," said Les Troyer of Sugarcreek, Ohio, a pastor and primary writer for AEM. The group does provide a system for licensing and ordaining ministers, primarily for the benefit of congregations which have no denominational affiliation, Troyer said.

Conference participants adopted policy statements on the virgin birth, presented by Paul Hartman, a pastor from Millersburg, Ohio; the inerrancy of Scripture, presented by Troyer; the church's response to homosexuality, presented by David Tennefoss, a pastor from Shreve, Ohio; and a response to the recent Mennonite and General Conference Mennonite study on "Human Sexuality in the Christian Life," presented by Nelson Miller, a pastor from Newcomerstown, Ohio.

In general, the statements upheld a strict or "conservative" interpretation of Scripture that views the Bible as providing "objective truth applicable to all people for all time," in Shetler's words. The documents include warnings against using contemporary social attitudes and newly generated scientific information as equal to or more important than scriptural concepts.

The statements are designed to bring into focus some of the concerns AEM members have in relation to official church statements and personal beliefs held by some institutional church agency leaders. Copies of the statements are available from AEM, Box 528, Sugarcreek, OH 44681.

Presenting messages in morning and afternoon sessions was Dean Brubaker, pastor of Locust Grove Mennonite Church in Burr Oak, Mich. Moderator of the conference was David Clemens, president of AEM and pastor of Grace Mennonite Church in Berlin, Ohio.

—Greg Bowman

Herald Press books receive top awards from Religion in Media

Three Herald Press books received Silver Angel awards in ceremonies recently in Beverly Hills, Calif. Silver Angels are the "Oscars" of Religion in Media, given for excellence in religious and moral quality. Herald Press, a division of Mennonite Publishing House, received three of the 20 Angels given for the top books of the past year. They were *So Who's Perfect!* by Dhyan Cassie, *Confronting the Big C* by Henry Weaver, and *Mystery of the Missing Stallions* by Ruth Nulton Moore.

Three other Herald Press books were among this year's runners-up. Receiving "certificates of excellence and merit" were *In Search of Refuge* by Yvonne Dilling with Ingrid Rogers, *A Mature Faith* by Glenn Asquith, and *Helping Children Cope with Death* by Robert Dodd.

In a letter to Herald Press, Religion in Media executive director Mary Dorr wrote: "Out of the many dozens of entries in competition for the Angel Awards, yours stood out as a powerful influence for good. We congratulate you on your outstanding achievement."

Goshen grads urged to leave mark on world as peacemakers

Goshen College graduates were challenged by magazine editor Jim Wallis to leave their mark on the world as peacemakers rather than peace lovers only during GC's 87th commencement on Apr. 21.

Wallis, the editor of *Sojourners* and founder of Sojourners Christian Community in Washington, D.C., told the commencement crowd that a new "peace church" is emerging in the United States. He said Christians from all denominations are speaking out against practices which they believe undermine peace: the buildup of nuclear weapons, opposition to the Nicaraguan government, refusal to accept El Salvadoran refugees, abortion on demand, and cuts in programs which aid the poor.

The new wave of Christian activism in this country is motivated by compassion rather than politics, Wallis said. Persons are freed to act compassionately when they are willing to risk their security and even their lives. He described the fear of taking risks as "the Achilles' heel" of middle-class North American Christians.

Wallis predicted that the churches' new activism will stir either the nation's conscience or its wrath. He told the graduates that Christ's followers will be "tested by the quality of our faith, not by how much we know. In the difficult days ahead, faith will count for everything."

Taking part in commencement exercises were 33 candidates for the bachelor of science in nursing degree and 191 bachelor of arts candidates. Participants included those who have now completed their degrees as well as those who will finish in August or December.

READERS SAY

Edwin Gehman Moyer and Palma Sottolano Moyer, Quakertown, Pa.

Since my wife is Italian, the title of Victor Stoltzfus' article, "Pharisees, Yuppies, and Italians" (Apr. 16) immediately caught our attention. As we eagerly read through the article to find out what ideas a college president from a Pennsylvania Dutch background has about a subculture which is a very significant part of our lives, we were pleased that he could consider the Italians as eloquent, talented, and even "feisty" (Geraldine Ferraro). What puzzled us, however, was just how the Italians fit into Stoltzfus' theme of the article, i.e., justification by faith. We couldn't figure out whether he was trying to connect the Italians with the "works" approach which some Catholics (and Mennonites) fall into or whether he was associating modern Italy with the degenerate city of Rome.

Although the article had some excellent thoughts, the general connotations regarding Italians seemed to us negative. We wonder how an Italian student at Goshen, sitting in on the chapel address, or other Italian/Mennonite readers, would feel, being grouped together with Pharisees and Yuppies. How would Mennonites feel if the words "Pennsylvania Dutch" would have been there instead?

Donald D. Kauffman, Edmonton, Alta.

Referring to "Commentary" by Stanley Kropf, concerning proposed tax changes which jeopardize charitable giving (Mar. 26), it disturbs me that our giving to the charity of our choice, usually our church, is determined, or influenced, by the existing tax laws of our country. Where in the Bible does it say that we should give more, or less, to our church because it will mean a larger or smaller tax write-off at tax time?

Kropf says, "In light of the anticipated negative outcome for church giving ... write the president or your congresspersons." He is probably correct: the proposed changes will cause some to give less, but how sad that we continually decide what makes good business sense before we open our wallets to help with God's work here on earth.

I would not urge anyone to write the president or a congressperson about this. Instead, I would urge that we all examine our motives as we give, and look again at the Bible to see what the guidelines for a Christian really are. I doubt very much that the widow with the two mites was very concerned about the tax write-off which she was going to get for her latest contribution to the work of the church, and she really could not spare the offering she was giving.

Nathan Barge, San Salvador, El Salvador

As I read Ron Sider's article "I Did Not Want to Go to Nicaragua" (Mar. 26), I thought of a recent experience here in El Salvador.

On Apr. 15, tax day in the United States, I, along with friends and a bus load of civilians, was pinned down for an hour just outside the community where I live and work. The U.S.-supplied weapons that our tax dollars fund, became all too real and frightening.

As helicopters strafed the nearby fields in search of "the enemy," the bus was stopped by a military unit that had received some casualties. The soldiers put the wounded by the bus and used us for protection. We crouched and prayed that these weapons would not kill more innocent victims.

We in the bus came through the experience with only our emotional and mental states severely shaken. A family in a nearby house was not so fortunate. They were hiding in the house when the air force dropped a bomb that killed the mother and three sons. The father and a daughter were also wounded.

The next day at the funerals, I felt embarrassed and guilty that my government had trained the pilot and supplied the bomb that killed this family. I want to call out to the governing powers to halt this warring madness and indiscriminate killings by ending the support for a military solution. As Christians from the U.S., we have a responsibility to ask our government to stop the escalation of the war and allow negotiations to move forward.

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MENNOSCOPE

Myron Augsburger will be the speaker at Eastern Mennonite Seminary's commencement on May 18. He is moderator of the Mennonite Church, pastor of Washington (D.C.) Community Fellowship, and former president of Eastern Mennonite College and Seminary. The graduates at the 36th annual event number 27.

Gospel Herald **received two awards during the recent annual convention of Associated Church Press** in Washington. Editor Daniel Hertzler's Sept. 18 editorial on "Broken Home, Broken House?" was judged the best editorial in a weekly or biweekly magazine in North America during 1984. "It is a humorous and witty handling of an often-discussed topic—divorce," said the judges. "With help from the Bible, Hertzler creates an aura of concern about the effect of divorce on our houses!" The other award was a certificate of honorable mention in the category of theological reflection for J. Denny Weaver's "American Millennialism: A Dangerous Perspective" in the Oct. 23 issue.

A promotional booklet for a Mennonite newspaper was a grand prize winner at the recent annual convention of Religious Public Relations Council in Chicago. Produced by John Bender of Elkhart, Ind., the booklet, entitled *One of the Basics*, encourages people to subscribe to *Mennonite Reporter*, an inter-Mennonite paper published in Waterloo, Ont. Bender, an RPRC member, was given a "best of class" award in the print category.

Two Indiana men and their sons were killed in a plane crash on Apr. 7. The victims were Lloyd Bontrager, 52, president of Jayco recreational vehicle company; his son, Wendell, 16; Nelson Hershberger, 47, employed at Jayco in research and development; and his son, Marcus, 17. They were returning home from a vacation in Florida when the single engine plane piloted by Bontrager crashed in a farmer's field near Muncie, Ind. Bontrager founded Jayco in 1968 and built it up to be one of the largest and strongest RV firms in the country. He and his son were members of Clinton Frame Mennonite Church in Middlebury. Hershberger was a member of, and his son attended, Forks Mennonite Church in Middlebury. Both boys were students at Bethany Christian High School in Goshen.

Two ordained Colorado women led the Women's Missionary and Service Commission retreat of Rocky Mountain Conference, Apr. 19-21, at Singin' River Ranch in the mountains west of Denver. Marilyn Miller, a General Conference Mennonite church planter in Boulder, spoke to the 110 registrants from five states on "Fully Alive." Patricia Shelly of First Mennonite Church of Denver led the singing. Workshops were also offered on "Dealing with Cancer," "Change Points," "Living Fully in Retirement," and "Faith Walk." The national officers of WMSC attended the retreat and led a communion service at the end. "The ranch was an excellent place to experience the blessings of God," said reporter Letha Froese.

Mennonite Camping Association held its eastern regional conference, Apr. 1-3, at Camp Hebron near Halifax, Pa. Richard Angelo, executive director of Camp Forest Springs in Westboro, Wis., challenged the 43 representatives from 13 Mennonite camps to represent Christ's love in their work. The participants considered trends in camping: more camps, less voluntary help, more community involvement, camp costs included in congregational budgets, older adults want physical activity, and creative worship experiences are increasing. "The conference included stimulating seminars for staff growth and encouraged long-range planning," said reporter Edith Herr.

A "Young Adult Get-Away" for Midwestern Mennonites was held Mar. 2-3 at Hopedale (Ill.) Mennonite Church. The event attracted Mennonite and General Conference Mennonite people from Illinois, Iowa, and Indiana. One of the goals of the getaway was to help young adults get more involved in local congregations. To demonstrate what can be done, the participants took part in the Hopedale congregation's Sunday worship service. "Many forms of positive affirmation and critique by participants indicate that the entire weekend was considered an excellent form of ministry and fellowship with a valuable group of people—young adults," said Hopedale pastoral elder James Smith.

Fifty Bolivian youth from various Mennonite congregations attended a four-day retreat recently near Santa Cruz. Missionaries Tig Intagliata, Nancy Tielkemeier, and Gerald Mumaw spoke on various topics. "Several gave moving testimonies at the closing worship service, expressing repentance and healing in their personal lives," said Intagliata. "The whole experience was a real 'high' for all involved."

Over 80 persons served in winter voluntary service this year with Mennonite Board of Missions. Twenty-six of them participated in the third annual "Vacation with a Purpose" in Florida, where they helped Mennonite congregations with outreach. In Brownsville, Tex., 30 people worked on a church addition, and offered their expertise in home construction and repair, and helped with an aquatic therapy program for the handicapped. Twenty people in Tucson, Ariz., helped in home repair, day-care centers, a food bank, and a thrift shop. Eight other people were carpenters in San Antonio, Tex., and Mashulaville, Miss. Many of the winter VSers were older people who paid their own expenses for the short-term experiences.



Disabled refugees in Sudan thank MCC for aid. *The Disabled Group Association of Zesi Refugee Settlement in Sudan recently wrote to Mennonite Central Committee headquarters in Akron, Pa., to thank MCC for material aid they have received through the Sudan Council of Churches. Here they are shown receiving some of the aid. The letter reads, "We beg to have the honor to inform you that we, the vulnerable disabled of Zesi settlement, are benefiting from the items you delivered every month such as food items like wheat and tinned meat chunks, clothes both for men and women, washing and bathing soaps. We would like to take this opportunity by writing to thank you very much for delivering these essential commodities."*

Jimmy and Rosalynn Carter were the dinner guests recently of the Americus, Ga., Voluntary Service unit of Mennonite Central Committee. VSers Don and Fay Nyce attend Maranatha Baptist Church, where the former U.S. president and his wife are members. They participate in the adult Sunday school class Jimmy often teaches. Nyces invited Carters to dinner, and the couple accepted. In keeping with their simple lifestyle as Mennonite VSers, the unit members prepared a meal using Mennonite Publishing House's *More-with-Less Cookbook*. The VSers said the Carters were warm, caring, kind, and down-to-earth. Much of the dinner conversation was about Mennonites and what they believe.

Voluntary Service workers in West Virginia practiced what they have been learning about shalom—the biblical vision of wholeness, justice, and peace—when they sent one of their members to Nicaragua recently as part of their state's Witness for Peace delegation. "Our book studies were lively and enthusiastic," reported the Harman Discipleship VSers of Mennonite Board of Missions. "But what about our lives—were we really peace*makers*?" The six-member group decided to send Janis Miller to troubled Nicaragua for two weeks to help maintain the nonviolent, prayerful presence of U.S. Christians in areas where U.S.-supported contra rebels are fighting government forces. The VSers made cider and solicited friends to raise money for the trip. The Harman VSers said that, through Miller's experience, they have strengthened their commitment to shalom and to sharing it in whatever ways they can.

Twenty-two newspapers now use a column provided by Mennonite Board of Missions. The weekly column is condensed from the *Your Time* scripts which Margaret Foth narrates on the radio program. Most of the columns in the 22 newspapers are sponsored by a church, Sunday school class, or similar group for $3 a week. The columns provide Christian focus to topics of concern to the average reader—especially women. Readers are given an opportunity to share their concerns or questions by writing to MBM in Harrisonburg, Va., or Kitchener, Ont.

A series of 20 radio spots by Art McPhee—*The Jesus Connection*—is now ready for sponsorship by congregations. "Congregations that sponsor the series and invite listeners to contact them open doors for further conversation," says Don Reber, Media Ministries field services director for Mennonite Board of Missions. Sample spots are available from Reber at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

La Junta (Colo.) Medical Center has organized an employee wellness program called "To Your Health." For a small membership fee and a health cer-

tificate from a physician, each participant receives a "prescription" for exercises that are appropriate for the person. The medical center provides a variety of exercise equipment and educational materials. La Junta is affiliated with Mennonite Health Resources.

Maple Lawn Homes of Eureka, Ill., received a special governor's award during ceremonies on Mar. 29 in Chicago. The Mennonite retirement community was one of six such institutions to be commended by Gov. James Thompson for new and innovative programs to improve the quality of life and treatment for long-term care patients in Illinois. Maple Lawn Homes was chosen because of its Noah's Ark Children's Center which provides interaction between preschoolers and the elderly. Maple Lawn executive director Clifford King said the intergenerational program is popular with the residents, the 60 children, and the children's parents.

The Inter-Mennonite Council on Aging has begun publishing a quarterly newsletter—*Pages*—to provide a medium for exchange among the persons and groups with interests in aging issues. The council's program coordinator, Martha Graber, edited the first issue. The newsletter is available from IMCA, Box 347, Newton, KS 67114.

Isabelle Bumbaugh retired as nursing director at Menno-Haven in Chambersburg, Pa., on Apr. 15. She was nursing director ever since the retirement center opened in 1964. Bumbaugh supervised a staff that grew from 12 to 84, including 14 registered nurses.

Roger Kurtz and Traci Paton were named Eastern Mennonite College's "Outstanding Senior Athletes" for 1985 at the school's annual athletic awards banquet on Apr. 16. Kurtz, from Elkhart, Ind., was captain of last fall's soccer team and also participated in track and cross country. Paton, from Schwenksville, Pa., was co-captain of the field hockey team the past two seasons and also played on the softball team. "Outstanding Senior Athletes" are chosen each year by the coaching staff on the basis of academic achievement, campus involvement, Christian character, and athletic performance.

Heralds of Hope founder-president Otis Yoder visited Hesston College, Apr. 16-18, to address gatherings of students, faculty, staff, and the community. Yoder, an ordained Mennonite minister who is the speaker on Heralds of Hope's two radio programs, spoke on the theme, "This Gospel to the Whole World." He was the last of four speakers in the college's annual Biblical Perspective Series.

Mennonite high school guidance counselors and the Goshen College faculty compared their goals for educating Mennonite youth when the counselors gathered at GC for their annual meeting, Mar. 28-29. The group discussed what today's 18-year-old is like and how both high school counselors and college faculty can contribute to the development of "the ideal" Mennonite youth—who, they noted, may identify less with Mennonites than did their counterparts of 20 years ago. Alice Roth, GC's vice-president for administration, said that nearly 20 percent of Goshen's students have graduated from Mennonite high schools.

Nine Bethany Christian High School students got a glimpse of Voluntary Service, Mar. 11-14, in Elkhart, Ind. The week was one of the interterm possibilities for students at the Mennonite school in Goshen, Ind. The group spent time at Mennonite Board of Missions' VS unit in Elkhart and helped individual VSers with their service jobs. "For most, it was an eye-opening exposure to life on the 'underside,'" said Elkhart VS codirector Brenda Lind.

Sponsors are needed for 90 exchange visitors who are coming to North America in August for a year with Mennonite Central Committee's International Visitor Exchange Program. The visitors, aged 19 to 30, will come from over 30 countries in Latin America, Europe, Asia, and Africa. They need places to work and homes to stay in during two six-month terms. Individuals, families, businesses, and institutions interested in sponsoring the visitors should contact MCC by June 15 at 21 S. 12th St., Box M, Akron, PA 17501; phone 717-859-1151; or at 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8; phone 204-475-3550.



New Russian-language radio program explored. *Kenneth Weaver (left), director of overseas media for Mennonite Board of Missions, and Vasil Magal, speaker on MBM's* Voice of a Friend *Russian broadcast, discuss the possibility of a new radio program for Russian-speaking listeners. The program would draw from the Mennonite Faith Series booklets to nurture believers and reach seekers.*

Vasil and his wife, Henriette, who live in Belgium, are in North America in May to meet with MBM board and staff to celebrate 25 years of broadcasting to Russian-speaking listeners and to continue discussions about the second program. They are also visiting nine congregations in four states during the month.

Mennonite Disaster Service is helping victims of recent forest and grass fires in North Carolina. One of the fires came within eight miles of Hickory, where two Mennonite congregations are located. The relief effort is coordinated by David Miller of MDS's North Carolina and eastern Tennessee unit.

Elno Steiner was installed as pastor of Pleasant View Mennonite Church, North Lawrence, Ohio, on Apr. 21. Conference Minister Wilmer Hartman of Ohio Conference officiated and delivered the installation sermon.

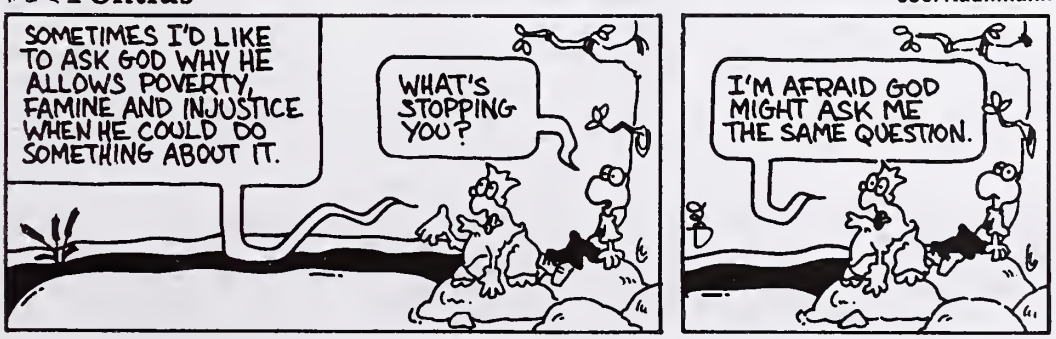
The 28th annual St. Davids Christian Writers Conference will be held June 16-21 at Eastern College in Valley Forge, Pa. The Mennonite-related event will include workshops, personal tutoring, interaction with editors, special evening programs, and a bookstore. The registration deadline is May 25. More information is available from Laura Lee Marques, Huckleberry Hill, R. 2, Factoryville, PA 18419.

The 50th anniversary of Frazer (Pa.) Summer Bible School will be celebrated on June 30 at Frazer Mennonite Church. All former pupils, teachers, helpers, and bus drivers are especially invited to attend. More information is available from Ruth King at Frazer Mennonite Church, 57 Maple Linden Ln., Frazer, PA 19355.

Church-related job openings:

- *Teacher for grades 7-8* at Quakertown Christian School, beginning this fall. Contact Principal Richard Yoder at QCS, 143 Rocky Ridge Rd., Quakertown, PA 18951; phone 215-536-6970.
- *English teacher for grades 9-10* at Bethany Christian High School, beginning this fall. Contact Principal William Hooley at BCHS, 2904 S. Main St., Goshen, IN 46526; phone 219-534-2567.
- *Voluntary Service workers* at Glencroft Retirement Community. Contact Volunteer Coordinator Lloyd Fisher at Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302; phone 602-842-0403.
- *Senior computer programmer/analyst* at Goodville Mutual Casualty Company. RPG III programming skill and IBM System 38 experience required.

Pontius Joel Kauffmann



College degree preferred. Contact President Frank Shirk at Goodville, 625 E. Main St., New Holland, PA 17557; phone 717-354-4921.

Eastern Mennonite College openings:
•*Nursing faculty member,* beginning next January, to teach nursing care of hospitalized adults. A master's degree in nursing required; doctorate preferred. Contact Dean Lee Snyder at EMC, Harrisonburg, VA 22801; phone 703-433-2771.
•*Assistant director of admissions,* beginning on July 1, with responsibility for recruiting in Middle and Western states. Degree from a Mennonite Church college preferred. Contact Joyce Eby at EMC.
•*Financial aid counselor and office manager,* beginning on July 3, to assist students and parents with financial aid application process and to manage computer processing of financial aid records. Two years of college and secretarial skills required. Contact Joyce Eby at EMC.

New members by baptism and confession of faith: *Hannibal (Mo.) Mennonite Fellowship:* Janice Zook. *Bally, Pa.:* Karen Schoenly, Newton Longacre, Kris Longacre, Pat Miller, and Connie Reichert. *Pittsburgh, Pa.:* Mary Alice Roberts, Kathleen Gracia, Ken and Sylvia Labuskes. *First Mennonite Church of San Francisco (Calif.):* Laurie Rychener. *Groveland, Pa.:* Doris Mann.

Change of address: *Genny Buckwalter* from Wichita, Kans., to 2-1-16 Tsurugadai, Kushiro, Hokkaido 085, Japan. *Daniel Schipani* from Hato Rey, P.R., to AMBS, 3003 Benham Avenue, Elkhart, IN 46517. *Wallace and Sylvia Jantz,* from Elkhart, Ind., to 740 Lake Woodmoor Drive, Monument, CO 80132.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Borntrager, Doyle and Debbie (Lippincott), Sarasota, Fla., first child, Brent Alan, Apr. 17.

Bowman, Bernard and Carol (Gingerich), Kalona, Iowa, second child, first son; born on July 15, 1982, received for adoption on Apr. 6.

Derstine, Kenneth E. and Donna (Souder), Sellersville, Pa., first child, Kendall Lee, Apr. 15.

Ernst, Paul and Linda (Schultz), Princeton, Ill., second daughter, Sheridan Gabrielle Florence, Apr. 18.

Garber, LeRoy and Gwen (Miller), Lowpoint, Ill., fourth child, second son, Aaron Christian, Jan. 20.

Hollinger, John and Grace (Garber), Quarryville, Pa., fourth child, third daughter, Keri Faith, Apr. 2.

Hawkes, Gerry and Karen (Midgely), Woodstock, Vt., second child, first son, Ethan Gerry, Apr. 20.

Helmuth, Lee and Connie (Bailey), Fort Wayne, Ind., fourth child, third daughter, Heidi Jo, Dec. 15.

Kaufman, Peter and Janel (Beyeler), Fonda, Iowa, second son, Aaron Michael, Apr. 13.

Kennell, Dennis and Nelda (Bacher), Roanoke, Ill., first child, Daniel Wayne, Mar. 29.

Landis, Timothy and Kimberly (Cassel), Souderton, Pa., first child, Brandon Todd, Apr. 20.

Leichty, Brent and Teresa (Hartman), Fort Wayne, Ind., fourth child, second son, Joshua David, Feb. 17.

Longenecker, Bill and Louise (Shirk), Oxford, Pa., second son, Jonathan Lee, Apr. 6.

Mast, Larry and Candis (Evans), Leola, Pa., second daughter, Erica Lynn, Apr. 20.

Nussbaum, Ray and Kay (Thut), Salem, Oreg., fourth child, third son, Aaron James, Apr. 19.

Richard, Sid and Sandi (Hartman), Goshen, Ind., second child, first son, Joel Michel, Apr. 19.

Stuckey, Randy and Mary Beth (Yoder), Millersburg, Ohio, first child, Shane Michael, Apr. 6.

Stutzman, Darrell and Connie (Bontreger), Hutchinson, Kans., first child, Tyler David, Apr. 3.

Weaver, Jon and Kathy (Yoder), Elkhart, Ind., first child, Micah Jon, Apr. 19.

Correction: The address of John, Jr., and Cheryl (Kenagy) Garber listed in the Apr. 9 issue should be Aurora, *Oreg.,* not Ohio.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Kanagy-Fletcher. David Kanagy, Danville, Va., and Kristi L. Fletcher, Greenville, Va., both of Lynside cong., by Vance R. Brydge, Apr. 20.

Shrock-Brandenberger. Leon Shrock, Shipshewana, Ind., Emma cong., and Debra Brandenberger, Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger, Apr. 20.

Zimmerman-Engle. Nelson R. Zimmerman, Akron, Pa., Weaverland cong., and Elaine J. Engle, Oxford, Pa., Mt. Vernon cong., by Vernon Myers, Apr. 27.

OBITUARIES

Anders, Barry J., son of Earl, Jr., and Elaine (Lewis) Anders, was born at Sellersville, Pa., Dec. 16, 1966; died at Lehigh Valley Medical Center, Allentown, Pa., as a result of a car-truck accident, Apr. 16, 1985; aged 18 y. Surviving are 3 brothers (Blaine, Steven, and Neil), paternal grandparents (Earl, Sr., and Mary Nyce Anders), and maternal grandmother (Kathryn Yoder Lewis). He was a member of Franconia Mennonite Church, where funeral services were held on Apr. 19, in charge of John Derstine, Clyde Kratz, and Curtis Bergey; interment in Franconia Mennonite Cemetery.

Beckler, Velma Fern, daughter of John and Kate (Bawel) Gascho, was born at Milford, Nebr., Feb. 10, 1909; died at Iowa City, Iowa, Apr. 15, 1985; aged 76 y. On Oct. 25, 1928, she was married to Perry Beckler, who died in 1949. Surviving are 3 sons (Cleo M., Perry F., and Elmer), 2 daughters (Iona Madden and Rosalie Wieland), 19 grandchildren, 7 great-grandchildren, one sister (Viola Burkholder), and one brother (Henry Bawel). Six children died as infants. She was a member of First Mennonite Church, where funeral services were held on Apr. 19, in charge of Sheldon Burkhalter; interment in East Union Cemetery.

Eicher, Vivian Lenore, daughter of John and Jennie (Schmucker) Stuckey, was born at West Unity, Ohio, July 24, 1916; died on Apr. 21, 1985; aged 68 y. On Jan. 20, 1968, she was married to Amos Eicher, who survives. Also surviving are one brother (Clifford Stuckey) and one sister (Edna—Mrs. Edward Schrock). She was preceded in death by 3 brothers (Sylvan, Harold, and Charles). She was a member of Sunnyslope Mennonite Church, where funeral services were held in charge of David Mann and Stanley Weaver; interment in Resthaven Memorial Park Cemetery.

Freed, Bertha K., daughter of Edward and Araminta (Keeler) Freed, was born in Towamencin Twp., Pa.; died at Grandview Hospital, Sellersville, Pa., Apr. 11, 1985; aged 74 y. Surviving is one brother (Henry Freed). She was a member of Towamencin Mennonite Church, where funeral services were held on Apr. 14, in charge of Glenn Alderfer and Harold Fly; interment in the Towamencin Cemetery.

Gingerich, Salome Marie, daughter of Hiram and Amanda (Hostetler) Troyer, was born in Miami Co., Ind., Oct. 21, 1901; died at Elkhart General Hospital, Elkhart, Ind., Dec. 28, 1984; aged 83 y. On Sept. 21, 1922, she was married to Albert Gingerich, who died on Apr. 6, 1974. Surviving are one daughter (Martha—Mrs. Henry Plank), 3 sons (Walter, John, and Joe), 16 grandchildren, 33 great-grandchildren, one sister (Katie Ann—Mrs. Iris Bontrager), and one brother (Henry Troyer). She was preceded in death by one son, one brother, one sister, and one grandchild. She was a member of Salem Mennonite Church. Funeral services were held at Howard-Miami Mennonite Church, in charge of Henry Plank, Arthur Hershberger, and Emanuel Hochstedler; interment in Christner Cemetery.

Kaiser, Wilbur J., son of Elmer and Amanda (Moon) Kaiser, was born on Apr. 21, 1903; died at Parkview Nursing Home, Edgerton, Ohio, Apr. 17, 1985; aged 81 y. Surviving are 2 sons (Lyle Gene and Calvin N.) and 4 grandchildren. He was a member of Pine Grove Mennonite Church, Stryker, Ohio, where memorial services were held on Apr. 20, in charge of Earl Stuckey; interment in Shiffler Cemetery.

Hartman, Birdena, daughter of Calvin J. and Matilda (Lambright) Troyer, was born at Lagrange Co., Ind., Nov. 15, 1920; died of cancer at St. Joseph Hospital, South Bend, Ind., Apr. 13, 1985; aged 64 y. On May 11, 1940, she was married to Freman Hartman, who survives. Also surviving are 2 daughters (Donna—Mrs. Charles Peasley and Elaine—Mrs. Mihai Sticlaru), 4 sons (Charles, Floyd, Loren, and Bert Allen), 13 grandchildren, 4 sisters (Mrs. Lizzie Miller, Mrs. Ellen Miller, Edna—Mrs. Emmitt Klophenstein, and Mrs. Ruth Miller), and 3 brothers (Clarence, Willis, and Raymond Troyer). She was preceded in death by 2 brothers and one sister. She was a member of Shore Mennonite Church, where funeral services were held on Apr. 16, in charge of Aden J. Yoder and Orville G. Miller; interment in Shore Community Cemetery.

CALENDAR

Mennonite Board of Missions board of directors, May 16-18
Southwest Conference annual delegate session, Blythe, Calif., May 18
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
North Central Conference, Lakeview Mennonite Church, Wolford, N.Dak., June 7-9
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design by Gwen Stamm; cover photo by Vernon Sigl; p. 345 by Tina Mast Burnett; p. 346 by Greg Bowman; p. 348 by David Crome.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Pope's ambassador to U.S. refutes Reagan claim of papal support

The Vatican's ambassador to the United States has refuted President Ronald Reagan's claim that Pope John Paul II relayed a message in support of U.S. policies in Central America. In a talk to religious leaders recently, Reagan pressed his case for U.S. aid to rebels trying to overthrow the government of Nicaragua, and added: "I just had a verbal message delivered to me from the pope, urging us to continue our efforts in Central America." However, Archbishop Pio Laghi, apostolic nuncio to the U.S., said in a statement that John Paul's position on Central America "excludes the possibility of his supporting or endorsement of any concrete plan dealing, in particular, with military aspects." Laghi said John Paul had met recently with Sen. Robert Dole (R.-Kans.) and other members of the Senate, and called on them to defend "life," liberty, and "true happiness" for people around the world. Reagan had sent Dole to the Vatican to solicit the pope's views on Central America.

Conservatives reaffirm only mothers can transmit Jewish lineage

Jewish lineage can be transmitted only through the mother, the rabbinical arm of Conservative Judaism reaffirmed at its 85th annual convention recently in Miami Beach, Fla. The position was in contrast to the 1983 decision by the Reform rabbis to recognize as Jewish all children of interfaith marriages involving a Jewish partner. The Reform stand broke with centuries of Jewish tradition and was sharply denounced by the Orthodox rabbis. "Our law committee has ruled clearly that there is no place in our movement and there is no halakic (Jewish law) legitimacy for an affirmation of patrilinealism," Rabbi Alexander Shapiro, president of the Rabbinical Assembly, told his colleagues.

All segments of U.S. society ignored Holocaust, author says

The failure of American Christians to do all they could to help European Jews during the Holocaust has more recent parallels, says a Christian historian who has written a massive work on the subject. David Wyman, author of *The Abandonment of the Jews: America and the Holocaust*, said the lack of attention to mass killings in Cambodia, in the late 1970s, is "a direct parallel." Wyman's book—sections of which were read during a recent Holocaust memorial ceremony in Philadelphia—is based on more than 10 years of research into material in some 70 archival collections. It faults all segments of American society—including the government and the Jewish community—for not having done as much as they could have to rescue European Jews during the Holocaust. But as a Protestant Christian, Wyman drew special attention to what he sees as the failure of his own religious community. "The perpetrators, where they were not actually Christians, arose from a Christian culture," he wrote in the preface. "The bystanders most capable of helping were Christians. The point should have been obvious." The Nazi extermination of the Jews ended with the defeat of Germany in World War II 40 years ago this spring.

Graham: Southern Baptist division is 'trick of the devil'

Evangelist Billy Graham has often spoken at national meetings of the Southern Baptist Convention, of which he is a member. But he's avoiding this year's gathering in Dallas in June because he doesn't want to become involved in the denomination's theological controversy. In a recent telephone interview with *Dallas Morning News*, Graham said of Southern Baptists, "I believe one of the tricks of the devil is to get them divided so they will neglect their marvelous evangelism program, Bold Mission Thrust." Graham said he didn't want to get involved in the biblical-inerrancy controversy because "I am an evangelist and I must appeal to as wide a range of people as possible. I believe in the holy, inspired Word of God, but I have friends on both sides."

Aid to 'contras' illegal and immoral, Catholic bishops say

American aid to the "contras" seeking to overthrow the Sandinista regime in Nicaragua is "illegal and immoral," the U.S. Catholic bishops told a congressional subcommittee recently in Washington. Archbishop James Hickey of Washington testified before the House Subcommittee on the Western Hemisphere on behalf of the U.S. Catholic Conference's Committee on Social Development and World Peace. Hickey charged that "direct military aid to any force attempting to overthrow a government with which we are not at war and with which we maintain diplomatic relations is illegal and in our judgment immoral and, therefore, cannot merit our support." He said the bishops believe that such aid "violates existing treaty obligations and undermines the moral standing of the U.S. within the international community." The testimony cited many "significant accomplishments" by the Sandinista government since its rise to power in 1979, in what the bishops called "a popular and justified insurrection which had the support of virtually all sectors of Nicaraguan society, including the church."

Survey: few evangelical pastors prepared to handle family problems

The problems of Christian families are pretty much like those of non-Christian families, but few evangelical pastors have been "specifically prepared" to cope with the family crisis of their church members, according to a survey released in Los Angeles recently during the annual convention of the National Association of Evangelicals. The NAE's task force on the family, which has been at work since 1982, found that evangelical pastors tend to be "lonely helpers," highly individualistic types who have "extraordinary confidence" in their ability to deal with problems both in their own families and in their congregations. According to Ted Ward, head of the task force, evangelical pastors seldom refer parishioners who come to them with problems to other professionals such as psychiatrists and psychologists. Almost half of those surveyed said they had never, or only once, attended any kind of program or workshop designed to develop their skills in working with family problems.

Lutheran women scrap feminine pronoun, 40,000 worship booklets

A Lutheran women's group recently scrapped 40,000 worship booklets and had them reprinted to eliminate a feminine pronoun in reference to the Holy Spirit. The change was ordered after the women's organization of the Minneapolis-based American Lutheran Church received approximately 100 letters of complaint about the usage. The writer of the American Lutheran Church Women's 1985 "Thankoffering Service" says she used the feminine pronoun deliberately. "Creator God, send us your Spirit, with all her power to heal," says a prayer in the service written by Fran Burnford. She said she was "surprised" at the strong reaction to the use of a feminine word for the Spirit. "I thought we were ready to try being more true to the Hebrew original" Scripture texts, in which the word for Holy Spirit is feminine-gender, she said. "It was something that modest. I wasn't changing scriptural language, and it was not done with the intention of trying to push people into being radical feminists." Many of the complaints received by the women's organization were apparently generated by the conservative Fellowship of Evangelical Lutheran Laity and Pastors.

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On the 50th anniversary of my mother's death

Recently while considering a lesson from Job, I realized that I was approaching the 50th anniversary of the death of my mother, Susan Shenk Hertzler. I looked it up and verified the date: May 5, 1935.

A few details of that day will stay forever in my memory. The morning began with circumstances that gave me a vague sense of something wrong. No one had called me as my mother was wont to do by tapping with a broom handle on the 10-foot ceiling of the old farmhouse. When I finally got myself up and came down to the kitchen, I found smoke in the air. Evidently some unskilled person had made a fire in the wood-burning cook stove and failed to give it the proper draft.

I remember also that when my brother and sister and I gathered on the front porch, we found a wreath at the door, an old custom that signaled a death in the house. We knew what it meant, but we did not want to believe, so my sister ventured, "Maybe they put that up to show that someone here is sick." Indeed, our mother *had* been ill and there had been a coming and going of doctors. Later we went to breakfast on our grandmother's side of the house and I noted that my father's eyes were red. I had never before seen his eyes red.

I do not remember when or if anyone said to us, "Your mother has died." Perhaps it was expected that we would learn it from the unusual actions of adults around us. Details of the following days are less clear in my mind, except to recall that as far as I was concerned, the attention from all the well-meaning comforters was about as welcome as what Job received. Some 30 years later I was to have a distinctly different experience at the time of my father's death. As an adult, I understood better the intentions of comforters and was able to accept them.

The death of my mother 50 years ago changed the life of our family. For my father it was a shock from which he never fully recovered. For four children it provided a stern lesson in coping. For both it meant accepting the alternate resources made available by the extended family and the church community. I recall, for example, that on repeated occasions we went for Sunday dinner to the home of my Uncle Milford. And my Aunt Martha was a marvelous cook.

Help came too in the persons of two young women who served as housekeepers for us: Mary Yoder and Kathryn Mast. The second made caring for our family her life's career. With this help my father was able to avoid the family breakup which sometimes has followed a parent's death.

An irony about my mother's death which my father observed later was that she died of pneumonia only a few years before sulfa drugs became available as an effective treatment for pneumonia. Of course every person's experience has its share of ironies. For example, Ernest Becker, the writer of *The Denial of Death*, received the Pulitzer prize for his book in 1974, the year of his death at the age of 50!

Becker observes that although death is common to all the animals, only mankind is forced to think about it because "he is a symbolic self, a creature with a name, a life history. . . . He has an awareness of his own splendid uniqueness in that he sticks out of nature with a towering majesty, and yet he goes back into the ground . . . in order blindly and dumbly to rot and disappear. . . . The lower animals are . . . spared this painful contradiction, as they lack a symbolic identity and the self-consciousness that goes with it" (p. 26).

The fact of my mother's death 50 years ago this month is a reminder that this is what we are all coming to. Every family must ultimately face what our family faced, but some are given a few more years of grace.

Because I was very young when she died, I never learned to know my mother well. (My youngest sister is not able to remember her at all.) But I do recall snatches of conversation and the kinds of interactions a small boy would have with his parents. To a child, parents are people of power. My mother remains in my mind as a powerful person. I remember too that she was articulate about the faith and that people said complimentary things about her after her death. I sensed that the church community respected her and in some vague childhood fashion, I gathered strength from this respect.

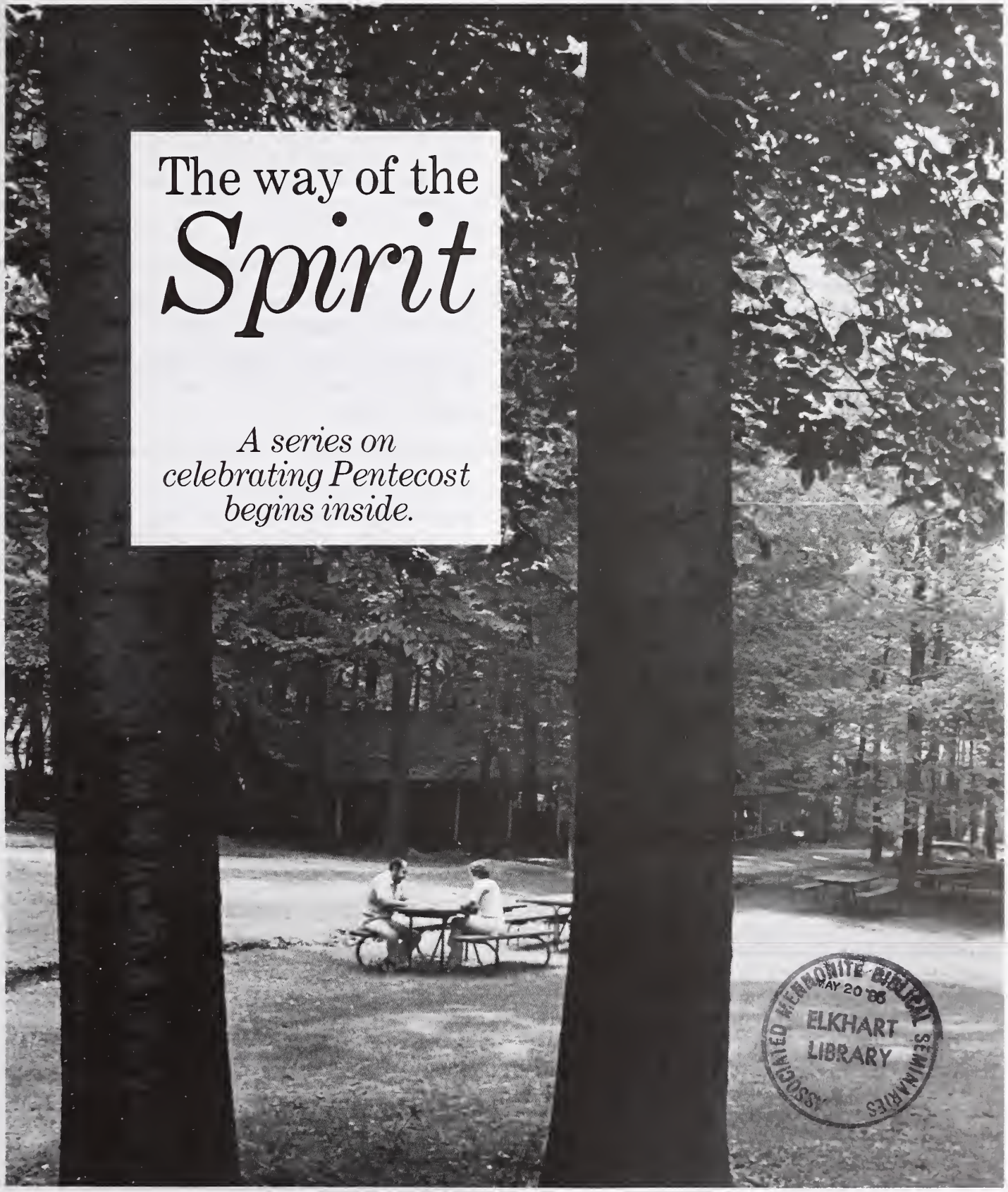
The classic Christian statement on death and its aftermath must surely be Paul's in 1 Corinthians 15. Paul likens death and resurrection to the planting of a seed. What grows from the grain is more impressive than what was sown. Indeed, he asserts, with the resurrection, "What is sown is perishable, what is raised is imperishable" (42b). At this point we sense that the analogy of the grain and the plant is being stretched.

But he seems to be saying that death is a kind of planting and that we shall look beyond it to a greater life than the one we now know. It is all quite mysterious since no one ever returns to verify Paul's assertions. But since, in contrast to the other animals, we have to think about it, Paul's faith that there is a better life beyond the grave makes a useful reference point.

Indeed, says Paul, it makes a good reason to take this life seriously. "Therefore," he writes at the end of the chapter, "be steadfast, unmovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (58). On the 50th anniversary of my mother's death, I consider this a good motto, one that she herself would have favored.—*Daniel Hertzler*

May 21, 1985

Gospel Herald



The way of the *Spirit*

A series on celebrating Pentecost begins inside.

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Celebrating Pentecost (1)

The way of the Spirit

by David E. Hostetler

In search of God. I am not a mystic, at least not in any classical sense; but I am interested in knowing more about God. Along with many others, I have been attracted to a study of the spiritual disciplines—devotional readings, prayer, meditation, contemplation, and others—as a means to that end. For music lovers, it's like the rediscovery of Vivaldi and Telemann.

A small body of literature is emerging to assist seekers. Among the writers is Susan Annette Muto, director of the Institute of Formative Spirituality at Duquesne University in Pittsburgh. She sums up the purpose of the disciplines, for example, in her book, *Pathways of Spiritual Living:* "Intimacy with God is the center around which we want the rest of our lives to flow" (Image, 1984).

For more action-oriented and less reflective traditions such as ours, interest in spirituality may appear out of character, faddish, or even threatening. But the yearning for God, the search for him, has been with us since the beginning of creation. Taking time away from public life for prayer and renewal has been a custom in the church ever since Christ himself set the example.

The precedent for spiritual retreat goes back even further. Ordering the inner life by meditation on the law of the Lord, as by the psalmist, or by a sojourn in the desert, after the fashion of a Moses, was not uncommon among the Children of Israel. The point is, searching out God for special need or day-to-day communion has a long history and is more than a fad.

With these things in mind, what are some of the difficulties that go with the quest for communion with God? It is a common experience for the seeker to feel that God is remote, out of reach. "Why, O Lord, do you stand far off?" asks the psalmist. "Why do you hide yourself in times of trouble?" (Ps. 10:1). Even Jesus must have felt this way when, at his crucifixion, he cried out, "My God, my God, why have you forsaken me?" (Mark 15:34).

God's apparent silence presents another kind of problem. We look for a word from the Lord. But there is only silence. There may be a number of reasons for this. Here's one: "God's most insistent call to us will always seem a sort of silence, since his language isn't what we expect. Only when we love him enough to prefer his ways to ours, his language and his will—only then will we discover him" (from *That Man Is You,* Louis Evely, Paulist Press, 1964). It takes time to learn God's language, and some people never do.

David E. Hostetler, Scottdale, Pa., is editor of *Christian Living* magazine. In recent months he has preached in local congregations on the theme of spirituality.

Despite the notion that God is everywhere and that he has taken the initiative to reveal himself to us, he may still seem hard to find. The writer of Hebrews makes it clear, in a familiar passage, that, though God is available, he wants to be sought out: ". . . without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him" (11:6). Do I sense a bit of subtlety in this? I think so. God does not always make himself obvious, hence the need to seek him out.

For more action-oriented and less reflective traditions such as ours, interest in spirituality may appear out of character, faddish, or even threatening.

General human resistance to God constitutes a barrier. "Deep down," says Evely, "each of us is violently opposed to the divine." Though I would not put it quite that strongly, I would have to confess feelings of ambivalence toward God; that is, I have sometimes wanted and not wanted, loved and feared, God at the same time.

I suspect it is my innate sinfulness that makes me not want God, like Adam and Eve after their disobedience. Misperceptions of God, making him capricious, vindictive, and wrathful, create a profoundly negative impression and cause some to carry an unhealthy and counterproductive view of God.

Time is yet another factor. How can I grow in my knowledge of God unless I am willing to set aside time

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for that relationship? Just as friendship requires time to nurture it, so does communion with God. We need time and space for silence, confession, and prayer.

It is possible to have known God, at least superficially, and then to lose sight of him altogether. Souring relationships, disillusionment with people you respected, or even biology may cause an apparent loss of faith. If this happens, it may be a part of the testing or "trials" referred to in James. Some, wiser than I, have called this experience "the dark night of the soul."

Whatever the problem, I have found it is best not to run away from it. God may be subtle, but he isn't elusive. He wants to be available. Even more, he wants to be present. There is a condition, of course. Jesus said: "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth."

Listening to God. "If you love listening you will learn, if you lend an ear, wisdom will be yours" (Sirach 6:33-34, JB). Muto, in her book above, writes: "Listening is only possible to the degree that we let go of the grip of our egocentric will and become inwardly and outwardly silent, alert, receptive, attentive." She is, of course, referring to the would-be listener's attitude. Humbling oneself is also a prerequisite, but I have found that as I "draw near to God," his presence produces a non-debilitating sense of worth; humility is a by-product.

Much has been written about the physical attitude necessary for best listening. I like the idea that one should be relaxed enough to avoid distraction brought on by discomfort but not so at ease that you go to sleep. Some of the disciplines require solitude and silence, while others can be practiced on the move—while driving, walking, bicycling, or swimming.

I don't think it necessary to spend a great deal of time on the primary sources for listening to God. The Scriptures have to be the primary source. I think of the storytellers, lawgivers, historians, poets, proverbialists as being the pioneer listeners. And the gospel writers, chroniclers of the life of the emerging church, missive-senders, and prophets were triply blessed, because they knew the living Word. If, then, these people were good listeners, why shouldn't we hear "the word of the Lord" as we reflect on their writings?

Nature also speaks of God, the Creator. "The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard" (Ps. 19:1). This is one of my favorite verses on nature. God does, indeed, reveal himself through nature, but the message is not as precise as the one that comes through the Bible. Nevertheless, God's gentle presence can be felt in the quiet beauty of a flower or the gentle music of a stream.

The centerpiece of our listening, though, is the living Christ. "He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him" (Col. 1:15-16).

There are ways to focus on Christ as we meditate. Ignatius of Loyola encouraged his friends to use the imagination in reading the Gospels. Allow the mind and spirit to smell the Sea of Galilee, feel the shimmering heat of the desert between Jerusalem and Jericho, see Jesus as he stands on the Mount of Olives and addresses the multitudes. There are many other techniques to be used in bringing the Scriptures to life again.

But listening to God is much more than meditative tricks. We have a helper. "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you" (John 14:26).

One aspect of listening that many writers neglect is that of the church gathered. Richard J. Foster, a Quaker writer, says in *Celebration of Discipline* (Harper & Row, 1978), regarding the leading of the Holy Spirit, "Individual guidance must yield to corporate guidance. There must also come a knowledge of the direct, active, immediate leading of the Spirit *together*."

In other words, there is little room for lone-ranger discipleship. Interpreting the voice of God must be done through the community on the basis of sound hermeneutical principles.

Some of the spiritual disciplines require solitude and silence, while others can be practiced on the move—while driving, walking, bicycling, or swimming.

Service out of hearing. Perhaps we are reluctant to go after the spiritual disciplines because we want to avoid pietism or some self-serving spiritualism. But the modern writers—Henri Nouwen and Matthew Fox (Catholic) and Parker Palmer and Richard Foster (Quaker)—all agree that the end result of true communion with God is involvement where people hurt.

Others add their voices to this theme. Says Elizabeth O'Connor in *The New Community* (Harper & Row, 1976): "The primary purpose of the disciplines, structures of accountability, and mission of the church is to build life together, to create liberating communities of caring. To each of us is given a gift for the building of a community . . . in which we can learn to embrace our pain."

"It [compassion] involves the relief of the pain of others. This emphasis on action and doing is found in the biblical tradition of works and mercy," says Matthew Fox in *A Spirituality Named Compassion* (Winston Press, 1979).

"Christian service attends to and cares for others in one's here and now," says Muto. "We display outwardly the spiritual values we keep alive inwardly."

Spirituality need not be an ethereal pietism but, rather, it may increase our sensitivity to the evil around us. At the same time it can provide resources to overcome the bad and affirm the good in our systems and in the people around us. The result will be genuine humility and servanthood, giving substance to otherwise vacuous lives.

Congregations in Mission: "To Know Christ Is to Serve" (4)

Emanuel: rooted in prayer

by Keith A. Miller

From the pulpit area, Allan Yoder could see clearly into the faces of Iglesia Menonita Emanuel's members. It was Labor Day weekend, 1983, and he had spent hours preparing a sermon based on Colossians 3:23, where Paul admonishes fellow Christians to "work at it with all your heart, as working for the Lord."

"It was then that I realized that I was about to charge these people to 'work as unto the Lord,' and many of them didn't even have jobs," said Yoder, who was then pastor of the small, Hispanic, mission congregation in Surprise, Arizona. "I put away my sermon, and went back to the Ten Commandments in Exodus where God said, 'Six days shalt thou labor.' " And he began to preach.

After the sermon, Yoder asked those seeking employment to come to the front of the church for prayer. Those who came—some reluctantly and only after Allan's coaxing—had been searching for jobs for months, often with Yoder's assistance. "I spent incredible amounts of time taking people around to find jobs, but with 20 to 25 percent unemployment in the community, it wasn't easy," he said.

Lord, I'm in trouble. Fifteen people came forward, and Yoder began to sweat. "I saw all of these people around here who I *knew* couldn't find jobs," he explained dramatically. "I said, 'Lord, I'm in trouble now. I don't know what we're going to do.' " Yoder then asked the elders to pray for the 15, anointing each with oil as they prayed.

When Allan and his wife, Rebeca, went home that day, they didn't know what to expect. Later that afternoon, however, the most unemployable attender—a recently released convict accused of a violent crime—came knocking on Yoders' door, anxious to tell them he'd found employment. A man whom he'd never seen and who represented a company he'd never heard of had come to his home, asking whether anyone there was looking for a job.

Within one month, all 15 persons were working except for one—and he had turned down three job offers. Yoder laughed and wagged his head. "I wasted all my time looking for jobs that weren't there, and nothing happened until we stepped out in faith."

According to Yoder, who is completing a five-month sabbatical at Associated Mennonite Biblical Seminaries in Elkhart, Indiana, that experience was the norm during his 6½-year tenure at Emanuel. And it's convinced him that mission work cannot be done without fervent prayer. "We need to put our faith on the line for God, not only what we believe, but what we believe God can do in the situations we encounter," he said. "We need to minister beyond our means, and not be confined to what we believe is possible or what we believe our means are."

In Surprise, which is located near Phoenix, the means are indeed somewhat limited. With rampant unemployment, an incredibly high dropout rate from high school, heavy drug usage, and many acts of violence, the town's 5,000 citizens face a difficult social plight. About three fourths of those persons living in Surprise are Mexican-Americans, with the balance including Anglos (whites) and blacks, Yoder said.

With rampant unemployment, an incredibly high dropout rate from high school, heavy drug usage, and many acts of violence, the predominantly Hispanic population of Surprise faces a difficult social plight.

"Most of our ministry has revolved around the line between what the thief does and what Christ does," said the 32-year-old former pastor, noting that John 10:10 has taken on special meaning for him. "We are faced constantly with what the thief has done, the destruction, despair, brokenness all around us. But Christ came to give abundant life, the opposite of what the thief does. Our ministry is one of restorers of life, of giving hope through Christ, of healing broken bodies, dreams, and relationships through the power of prayer and the Holy Spirit."

A budding church. The Mennonite Church discovered Surprise in 1961, opening a Voluntary Service unit there that year, Allan said. In 1972, two VSers—David and Sharon Birkey—began leading a regular Bible study with persons from the community, and then stayed on beyond their service assignments to lead the budding church, which didn't have any official members until 1974, even though it was recognized by Southwest Conference as a new church two years earlier.

In 1975, the conference and congregation asked Atanacio and Blasa Paiz to give pastoral leadership to the young church, and they did for 2½ years, building the congregation gradually until attendance peaked at about 42 persons in 1977.

When Yoders arrived that summer, Allan was inexperienced and had no training. The son of former Cuba missionaries Henry and Mildred Yoder, Allan had

Keith Miller, Kokomo, Ind., is associate pastor of Howard-Miami Mennonite Church and a student at Associated Mennonite Biblical Seminaries.



Allan Yoder (right), pastor until recently of Iglesia Menonita Emanuel in Surprise, Arizona, with Carlos Carbajal, one of the congregation's three elders, and his daughter.

spent two years in Costa Rica on a Voluntary Service assignment with Rosedale Mennonite Missions. It was there that he met his future wife, Rebeca, a native of Costa Rica and a member of the Mennonite church in Guadalupe.

Although he had some training at Seminario Biblico Latinoamericano in San Jose, and a B.A. degree from Goshen College, Yoder still listed his major qualifications for the pastoral position in Surprise simply as being "bilingual and available." He and Rebeca had both felt calls to the ministry while attending a youth retreat in Costa Rica in 1975, and now they had their opportunity to serve.

"We didn't even know what a pastor was supposed to do, except maybe preach and visit," Allan recalled. "Fortunately, the church was real patient with us. And I really needed to buckle down and do some serious Bible study—not breaking new theological ground, but learning how to answer questions, practical, theological questions."

By the end of 1977, six months after Allan and Rebeca arrived in Surprise, the VS unit was closed, which Allan said was "a blessing in disguise." Since the service workers had been providing much of the church's leadership, their departure forced the other members of the congregation to become more active in worship, teaching, and decision-making.

Before long, Yoder developed a list of 300 persons for whom he decided to be "pastor," whether or not they attended his church. His list, which he carried with him everywhere, was created from discussions with members and their friends, and was repeatedly bathed in prayer. From contact with those persons, Yoder was often asked to perform weddings or funerals ("the first funeral I was ever at I was in charge of") for the nonmembers, and he visited them when they were in the hospital or in prison. "Most of the growth during the following years was from the persons who had been on the list," he said.

For Allan, ministry for those on his list included both caring for physical needs and sharing the verbal, transforming gospel. "I believe that we cannot really know Christ until we have told somebody who does not know him what Christ has done for us and what Christ can do for the other person," he said. Service, then, grows out of the context of knowing Christ and telling others about him.

As a result of Yoders' ministry, average attendance at Emanuel grew to 55 by early 1981, but slumped that summer when Allan was gone for five consecutive Sundays. Emerging out of the slump, however, were home Bible studies which became the basic units of the congregation, with study leaders responsible for visitation, initial counseling, and other primary pastoral care.

Significant faith events. Punctuating Yoders' ministry during those years were a series of significant events which moved people to greater faith. Each Sunday before the sermon Allan and the elders had an anointing service for those who were bothered with any spiritual, emotional, or physical problem.

Through that ministry, Yoder said, many people were healed or relieved of their problems. Failing marriages were restored. One woman was healed of cancer, and a

tumor disappeared from the body of another. A 16-year-old boy who had been shot in the head with a high-caliber bullet regained his vision in one eye and his memory after Allan anointed him. Other members who were completely ineligible for home loans received the loans after the church had prayed for them.

"Certainly it's not enough to say, 'Be warmed, God bless you,' " Allan said, "but you've got to start with that. If we skip that, we forego some of the most powerful things God can do and end up wasting a lot of time expending energy we wouldn't need to."

Each Sunday the congregation has an anointing service for those who are bothered with any spiritual, emotional, or physical problem.

Yoder explained that even after the anointing services, he continued working with people to find loans or employment, making contacts and filling out forms and writing letters. "But prayer needs to be the first step in ministry to people," he insisted. "Until we've opened the door to God to do the things in his way, we really don't know what we should do or whether we should do anything in that situation."

By January 1984, Allan and Rebeca were both working with the church full time, although Allan had been asked to serve only two-thirds time. By summer, attendance was averaging about 65 and membership was 33, all but five of whom had not been committed Christians prior to their involvement with Emanuel. At that point, Allan and Rebeca decided it was time to move on.

Commissioning of elders. On December 30 last year, just before Yoders' departure, Allan led the congregation in a commissioning service for Emanuel's present leadership, a team of three elders. Two of the three elders, Carlos A. Carbajal and Bruno Montoya, Jr., had been baptized by Allan during his first years in Surprise. The third elder, Dave Rice, is one of only four Anglos attending the church.

In addition to their work with Emanuel, all three elders are community leaders and are frequently considered for the town council slate. So far, they've declined consideration, unlike Allan who ran on the Mexican-American slate in 1979 and served a two-year term on the council.

Most of Emanuel's leaders and other members are 25 to 35 years old, said Allan, and because of their employment and commitment to the church, they'll probably be able to support a pastor on two-thirds time before long without conference subsidies. In 1977, total giving was less than $1,700, but by 1984 giving was about $18,000. Eighteen to 25 percent of the church's income has gone to missions outside the congregation since Yoders arrived.

Because of the seeds that have been planted and the faith commitments already made, Allan is optimistic about Emanuel's future. "The question is not whether the church will continue to grow," he said, "but rather, how fast."

Although Yoders' direct involvement with Emanuel ended in December, Allan will continue some indirect contact with the church beginning in June, when he'll start work in Los Angeles as Southwest Conference's southern California area minister. He will also continue his work as director of extension and evangelism for the conference—a position he has held for the past four years. His work will include oversight and development of Salvadoran, Guatemalan, Belizian, Mexican, Indonesian, Navajo, and Anglo Mennonite churches.

Yoder said he hopes there can be "greater visibility of what God is doing in Southwest Conference so that we can rejoice together and so that, most importantly, the rest of the denomination can pray with us and for us with greater power."

"I would really like to see the denomination unleash great focused prayer on the mission work of the Southwest, because the time is ripe for a great work to be done," he said. "But we need the prayer support for that to become a reality, because the enemy is not about to let it happen if he can help it."

Prayer. For Allan, that's the key to ministry and mission, whether in Surprise or anywhere else in North America or the larger world. Those doing mission work, he said, must pray that God will: open their eyes to the opportunity he has already given to the congregation, then show them things that are impossible to do on their own, and then give them the faith to try them anyway. Finally, Allan said, they must pray that God will make up the difference.

And if we believe Yoder, that's precisely what God has done in Surprise, Arizona.

Psalm 39

O let my fainting breath
A true expression find,
To know the meaning of my life
And satisfy my mind.

My days are but a span,
My riches pass away;
As hours slip away, O Lord,
My hope in thee will stay.

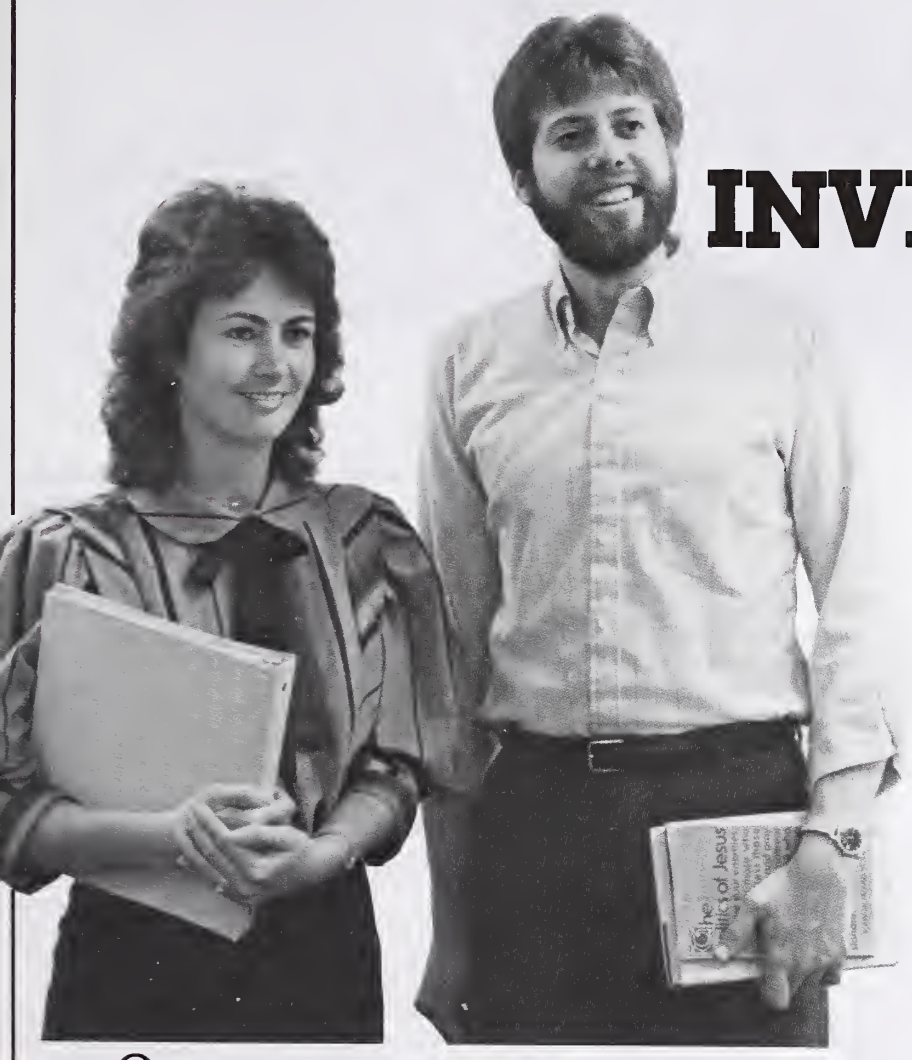
When all my charm is gone,
When I my eyelids close,
Plague me no more, for I am all
Exhausted by thy blows.

O Lord, behold my tears,
And smile again on me,
Before I leave this house of clay,
And find my rest in thee.

—Glenn Mark Lehman

Supporting Mennonite Young People at Mennonite Colleges/Seminaries . . .

A SOUND INVESTMENT IN THE FUTURE



One has only to look across the Church to see the contributions that Mennonite colleges and seminaries have made to conferences, congregations, families and individuals. Many graduates of these institutions now serve the Church as leaders, pastors, workers and active congregational members.

There's no doubting that the Church today would be quite different without the contributions and leadership of such Mennonite college seminary graduates as Paul M. Gingerich, Helen Alderfer, James C. Longacre, Guy Hershberger, Harriet Burkholder, Hubert Brown, Catherine R. Mumaw, Wilbert Shenk, Duane Beck, Mary Oyer, B. Charles Hostetter, Florence Friesen, and Marlin Miller.

The next few weeks are very important to the Church's colleges and seminaries. Between now and June 30th, they must receive approximately $900,000 to meet their operational needs for this fiscal year.

Tomorrow's church leaders are the young people sitting in the pews around you today. Assure that our colleges and seminaries will be able to continue offering them a first-rate, uniquely Mennonite educational experience. Send your year end gift to the school(s) of your choice today. It's the best investment you can make for the future of the Church!

Eastern Mennonite College & Seminary - Goshen Biblical Seminary
Goshen College - Hesston College

CHURCH NEWS



The Calvary congregation listens to the choir before entering their new church building.

New church dedicated in Hampton, Virginia

A testimony of faith! Celebration! God is faithful! These expressions were evident during the dedication service of Calvary Community Church in Hampton, Va., on Apr. 28.

The dedication was the fulfillment of a dream of Leslie Francisco, pastor of Calvary Mennonite Church in nearby Newport News. A number of the Calvary members live in Hampton and felt a church was needed in their community. For several summers evangelistic campaigns were held in tents and the response reinforced the concern.

The Calvary congregation responded to the challenge of beginning another church and purchased a large lot in Hampton, about 10 miles from the home church. In the summer of 1983 ground was broken for the new church and construction, using nearly all donated labor, began soon after.

Planning for future growth is evident in the new building, which includes a large auditorium and Sunday school and fellowship wings. The entire building is under roof but only the fellowship wing is finished at present. As the congregation grows, the rest of the building will be completed.

Before the 3:00 p.m. dedication service, the congregation assembled several blocks from the church and marched down the street singing. At the entrance of the new church everyone paused for a song by the choir and a dedicatory prayer by Lloyd Weaver, Jr., overseer of Virginia Conference's Warwick District, with whom the new congregation is affiliated. Then Leslie Francisco, Sr., who is pastor of the new congregation, and Leslie Francisco III, who is taking over as pastor of the mother church, cut the ribbon and over 100 persons moved inside for the first service.

Virginia Conference executive secretary Samuel Weaver welcomed the new congregation as the 70th in the conference. Stan Maclin, pastor of another new and predominantly black congregation in Peoria, Ill., preached the dedication message. Maclin began a week-long series of revival meetings following the dedication.

About 40 persons from the 140-member Calvary Mennonite Church form the nucleus for the new Calvary Community Church—*Richard Good*

Congregation marks beginning in Philadelphia

Twenty persons signed a "covenant agreement" to become the first members of the newly established West Philadelphia Mennonite Fellowship on Palm Sunday evening, Mar. 31. The new church, which is a church-planting effort of Franconia Conference and of Diamond Street Mennonite Church, has been meeting for worship since July 1984. The group hopes to become an international fellowship, reflecting the Asians, Africans, Indians, and blacks living in their community.

James Longacre, coordinator of Franconia Conference and the congregation's overseer, brought a moving message on the power of God breaking through in the lives of ordinary people in the church. He urged the fellowship to have the faith to believe that though it is now small in number, the kingdom breaks through in the few who are faithful.

Fraternal greetings were brought by Pastor Quang Tran of Vietnamese Mennonite Church (with whom the fellowship shares a rented worship facility) and by Ron Sider, representing the pastoral team of Diamond Street Church.

Following the message, the fellowship baptized Carol Martin as a believer in Christ, and then the group read in unison the covenant agreement and signed it, one by one. The service closed with a simple communion celebration, emphasizing the oneness of this new congregation with the larger body of Christ on earth.

West Philadelphia Fellowship meets for worship on Sunday evenings at 6:30 p.m. in the Second Mile Center, 214 S. 45th St. The total group numbers about 30 to 35 persons, most of whom meet in homes for Bible study at various times during the week. Dave Greiser and Diane Stitt serve as copastors.

—David Greiser

Your Time radio program adapted for New Zealand

The *Your Time* radio program sponsored by Mennonite Board of Missions will soon appear in New Zealand with a local voice.

Radio Rhema, a network of Christian radio stations across New Zealand, will broadcast a *Your Time* version that is edited and narrated by one of its newscasters, Shirley Cheyne. She will alter the *Your Time* scripts to fit New Zealand better.

A noncommercial station, Radio Rhema is financed by subscriptions and donations from 17,000 members who represent a wide number of denominations.

MBM provides the scripts by *Your Time* host Margaret Foth free of charge and encourages local adaptation of the program.

Although there are currently no Mennonite churches in New Zealand, Chris and Margaret Marshall of London Mennonite Fellowship in England plan to begin a ministry there soon.

Anyone wanting permission to use scripts produced by MBM should write to Ken Weaver at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.



An Ethiopian official checks on the newly filled graves of famine victims.

Aid and rain have eased Ethiopian famine, MCC Executive Committee told

Mennonite Central Committee's Executive Committee, meeting Mar. 29-30 in Bluffton, Ohio, focused on reports from overseas programs—including a whole afternoon devoted to Ethiopia and other African countries.

Stuart Clark, staff person for Ethiopia, and Tim Lind, secretary for Africa, had returned from Africa only one day before the meeting. Clark reported that while many in Ethiopia are still in need, fewer people are flocking to feeding centers as outside aid has slowed the emergency. And, he reported, "the rains have come."

Lind noted a "spirit of hope in Africa despite the suffering." He said Africans he met on his trip were "not pessimistic about Africa's future."

Clark told of visits with Ethiopian church leaders—including Mennonites—who spoke of "being where God wants them to be," despite the suffering some have undergone.

Clark and Lind presented an outline for MCC's continuing response in Ethiopia, in addition to the $3 million budgeted for the country for the first six months of the year. Immediate plans include supplementary food rations for young children and seeds, oxen, and plows for refugees. Clark noted that with the rains farmers are returning to their home communities to plant, but there are few agricultural supplies.

The board approved $1 million for these immediate needs. Additionally the boards endorsed the staff's goal of pursuing longer-term projects in agriculture and refugee resettlement. Staff will also explore the possibility of sending agricultural and school supplies to Eritrea—an area which is fighting to break away from Ethiopia.

A recurring topic of the meeting was the violent settings in which MCC carries out its work and the effect of that violence on MCCers and their local partners. There was a report on MCC's four workers in Lebanon, who cannot carry out their usual agricultural work because of the war there, but who feel purpose in their presence as a support to their neighbors.

Pat Hostetter Martin of the Asia desk had just returned from Southeast Asia and reported on the impact of renewed fighting in Kampuchea (formerly Cambodia). Martin observed that MCC "is in a unique position in Indochina," where it is one of the few North American agencies able to carry out programs in Vietnam, Laos, and Kampuchea.

Other overseas reports included the explosive situation in South Africa, robberies of workers in Eastern Africa, the disintegrating situation in Uganda, killings of national MCC employees in Lebanon and Guatemala, death threats to church leaders in El Salvador, and war in Nicaragua.

Awareness of great emergency needs has resulted in "contributions from our constituency during the early months of the fiscal year that have been simply phenomenal," reported controller Ken Langeman. The increase in giving to MCC has come as designated contributions, particularly for Ethiopia and for Africa generally. Langeman noted that while such contributions will support the expanded Ethiopia program, "we face a potential shortfall for our general programs" in other parts of the world.

Volume 1 of series on U.S. Mennonite history released

Volume 1 of the long-awaited Mennonite Experience in America series has been released by Herald Press of Mennonite Publishing House. It is entitled *Land, Piety, Peoplehood: The Establishment of Mennonite Communities in America, 1683-1790* and authored by Richard MacMaster.

"Eighteenth-century Amish and Mennonite immigrants prospered in America," said MacMaster. "Their congregational life took deep root. They found in pietism and the evangelical revival reinforcement for their Anabaptist biblicism. They faced in colonial wars and the American Revolution a challenge to their nonresistance."

MacMaster is executive director of Shenandoah Valley Historical Institute in Harrisonburg, Va. He is engaged in a two-year study of "Cultural Pluralism in the Shenandoah Valley of Virginia, 1730-1810" funded by The National Endowment for the Humanities.

MacMaster has taught American history and American religious history at James Madison University in Harrisonburg since 1976. He has also taught at Eastern Mennonite College.

Land, Piety, Peoplehood looks at the interaction of religious faith and social realities in the development of Amish and Mennonite communities in 18th-century Pennsylvania, Maryland, and Virginia. The author has drawn on tax records, deeds, and wills, as well as congregational alms books and family papers, in analyzing sample communities in each area where Amish and Mennonite settlers concentrated.

"There's a general recognition among historians that religion and ethnic subgroupings were, and are, important to shaping social values of all kinds," says Theron Schlabach, editor of the Mennonite Experience in America series. "Religion has been much more a part of the American story than is implied by our formal separation of church and state.

Schlabach, professor of history at Goshen College, is writing volume 2 of the series. His book will take the Mennonites in the New World from the 1790s to the 1890s.

The third volume, tracing American Mennonite experience from the 1890s to the 1930s is in process by James Juhnke, professor of history at Bethel College in North Newton, Kans.

The final volume of the MEA series, authored by Paul Toews, associate professor of history at Fresno (Calif.) Pacific College, will describe Mennonite history in America from the 1930s to about 1970.

Three Ontario groups agree to work toward integrated conference

Delegates of both Mennonite Church conferences in Ontario—Ontario/Quebec and Western Ontario—agreed unanimously on Mar. 16 to begin working toward an integrated Mennonite Conference in Ontario. The third group involved in the integration proposal, the United Conference of the General Conference Mennonite Church, approved the idea in February.

The Ontario/Quebec and Western Ontario conferences, which have been holding joint sessions for several years, discussed the proposal in joint session before voting independently.

"Integration has already partly taken place," said Western Ontario moderator Nelson Scheifele to his conference. "Two thirds of our current church leaders have their roots in another conference and one half of the present executive committee came from another conference."

Questions from Ontario/Quebec delegates focused mostly on procedures and representation. One suggestion was that a model district meeting be held this fall to test the idea of geographical districts, which is part of the integration proposal.

A special ceremony during a Sunday afternoon joint session symbolized the moving toward an integrated conference. United Conference moderator Ed Janzen and Inter-Mennonite Conference moderator Glen Zehr joined moderators Scheifele of Western Ontario and Doug Snyder of Ontario/Quebec in lighting four candles and placing them around a still unlit central candle. (Inter-Mennonite Conference is an umbrella organization for the three Ontario groups.)—*Mennonite Reporter*

Ohio Conference called to repentance, prayer, and renewal

The president's address set the tone for the 16th annual meeting of Ohio Conference, Mar. 21-23, at Hartville Mennonite Church. Richard Bartholomew called for repentance, intercessory prayer, and spiritual renewal. These themes were referred to on various occasions during the next two days.

During one of the business sessions, delegates voted to pursue the recommendations of the committee appointed two years ago to study the way the conference is organized. The most significant change is the hiring of an executive secretary. Also, the function of overseers will be strengthened.

Two controversial issues were raised from the floor. David Tennefoss, pastor of the Moorhead congregation in Shreve, questioned whether the Evangelism Commission is providing adequate support for pastors in some outreach congregations. He proposed an amendment to the budget that would freeze funds for new work until allowances for current pastors are adequate.

Vince Frey, replying for the Evangelism Commission, said the allowance schedule used is basically the one recommended by Mennonite Board of Congregational Ministries for all congregations. The amendment was referred to committee for consideration.

Ken Stoltzfus, pastor of Living Word Fellowship in Kidron, challenged a resolution submitted by Eastern Section Peace and Service Commission which called for a letter to be sent to the governor and to the president. The letter would express appreciation for what government agencies have done in the struggle against poverty and urge that more resources be channeled toward "very urgent needs that exist in today's world" and less for the military.

Stoltzfus said it is hypocritical to ask governments to make "a more Christlike response to human need than we ourselves are willing to make." He encouraged the conference's Executive Committee to "lead us in a path of spiritual renewal."

At a subsequent session Stoltzfus withdrew his opposition to the resolution and, after serious discussion, both the commission's resolution and a statement drafted by Stoltzfus were accepted.

Four conference workers who are leaving their posts were recognized by the delegates: treasurers Richard and Dorothy Brenneman, evangelism minister John Koppenhaver, and youth minister Don Yoder.

Also recognized were the pastors who have been installed during the past year. Among them were the first women licensed by the conference: Lillian Reece, assistant pastor of Fellowship Chapel in Vinton, and Florence Schloneger, copastor of the Bethel congregation in West Liberty.

Conference minister Wilmer Hartman gave an impassioned plea to congregations to respect their ministers. "Congregations tend to put their pastors on pedestals of unrealistic expectations which makes them vulnerable to criticism," he declared.

Willard Swartley of Associated Mennonite Biblical Seminaries spoke four times on the conference theme, "The Living Word." He said the important requirement for understanding the Bible is *faith.*—*David Groh, Ohio Evangel*



Dave and Wilma Shank

Shanks report new opportunities in West Africa

New opportunities are on the horizon for Mennonite Board of Missions in West Africa, according to David and Wilma Shank, MBM workers in Ivory Coast. They came home in December for a brief North American assignment.

Shanks went to Ivory Coast in 1979 at the request of the "spiritual head" of the indigenous Harrist Church. They were the first Western church workers to relate to the Harrists, a large African independent church founded by William Wade Harris in the early 1900s. Their role with the Harrists and other African independent churches includes visiting, preaching, teaching, writing, research, and contact with church leaders.

Just before Shanks left, the Harrists dedicated a national church center under construction since 1972. Shanks believe completion of the building will result in the church moving on to the task of training Harrist preachers.

Another opportunity may exist among the Bété people, where a Harrist preacher has requested help. In three years he has baptized 650 people in 16 villages.

Shanks' role has also expanded into Benin, another West African country. Dave has led two Bible seminars for leaders of 18 denominations—most of them independent churches. The seminars promoted Christian unity since many participants didn't know each other and in fact were quite suspicious of each other before.

Another opportunity that the Shanks say "will build unity in a new way" is a request from the Inter-Confessional Protestant Council of Benin that MBM help build a Bible training center.

Shanks note that Bible training "would help the evangelistic and discipling process." Their work in Benin and Ivory Coast is crucial, since grassroots independent Christians in both countries which have often been freed from certain powers within their African traditions have not always progressed into a vital Christ-centered faith.

Shanks previously were MBM missionaries in Belgium, 1950-73. Dave is a native of Orrville, Ohio, and Wilma was born in Medina, Ohio.

READERS SAY

Marilyn Kennel, Mt. Joy, Pa.

Thank you for including Jim Bishop's article on Ann Hershberger in the Apr. 30 issue.

Over the past 15 years I have experienced a wide range of emotion over this issue. At first I wondered where the church was when the only material available regarding women's issues was secular and very radical. As various Christian writers began to speak to the issue I was at times encouraged and then very disappointed. The tug and pull between biblical interpretations by staunch conservatives and liberal feminists was very discouraging, as neither expressed the spirit of love and servanthood I feel called to as a follower of Jesus—whether male or female.

That there are churches like Community Mennonite which are allowing persons to develop and use their gifts, and then recognizing and affirming them—both women and men—bring me great hope.

D. Jonathan Grieser, Somerville, Mass.

I have found the debate over *Witness* fascinating, but did not think I had any contribution to make because originally I agreed with your assessment that "the reluctant conclusion of the film is that violence ultimately wins." Reading your editorial "The Vision" (Apr. 23) convinced me otherwise. A director of the stature of Peter Weir (and I have appreciated his other work) may have had something more subtle in mind. The juxtaposition of the film's bloody conclusion with its irenic setting was shocking. Those two images linger in one's mind, and I do not think that they are merely a director's acquiescence to Hollywood commercialism. The tragedy of the film arose from the inability of Amish pacifism to confront and challenge secular society.

In the film, the Amish opted out of responsibility for society, by retreat, by claiming their pacifism was only for them, by joking when someone who dressed as they did attacked a young punk. Yes, violence won out in the end, but only because pacifism had lost out long before. The Amish failed to provide a vision that could bring pacifism together with the quest for justice. They could offer nothing but hospitality to a Philadelphia cop. They could offer him no way of living in his world.

It is misleading to ask of a novel or movie what it is trying to say about *ultimate* reality. Such works of human creativity are essentially descriptive. We are moved by a novel because the author describes things as we know them to be. Literature and movies are not necessarily prescriptive—they do not always describe the way things ought to be. Jesus did both when he criticized the old system of values and simultaneously offered a new one. That is not to say that a work of literature or a movie is value-free. Of course not. But the discriminating reader or viewer can easily separate out, if need be, those elements with which he or she disagrees, while learning much.

We have much to learn from contemporary culture. Insofar as values are transmitted through the media, we must carefully assess the messages they give. But at times, something else happens. There are always a few people, secular or Christian, who with a few strokes of the pen, or a movie, can define the human condition in a particular context. These products of our culture can change the way we think about the world and ourselves, yet they might not offer us a new way of life.

Prophets are more than describers of a culture's values. They are the ones who call those values into question by appealing to other values, religious or otherwise. They criticize the standard assumptions and presuppositions on which we act. Politicians never do that. They only try to bring society into line with its presuppositions. A visionary is someone who, like Martin Luther King, Jr., challenges those very presuppositions and shows us all how we ought to live. King did so, not only by appealing to the Bible, but by relating it to the present. We as Christians, and as inhabitants of a world in need of redemption, can do no better. Others provide the descriptions—we must provide the vision!

D. R. Yoder, Atlanta, Ga.

I would not in any way seek to defend the position reportedly taken by James Hess during the recent Conversations on Faith II linking the Jewish Holocaust with Christ's crucifixion (*G.H.* Mar. 19). Such notions are the misguided, though not necessarily unnatural, projections of his fundamentalism.

It is hardly fair, however, that the person who posed what seems the quite irresponsible as well as irrelevant question which provoked Hess's intemperate response is not also identified in the report. For this questioner should be asked whether he/she paid (or would have paid) taxes to the United States or Canada during World War II.

If the questioner would not have paid, given the assumptions of tax resistance theory, would not he/she also have been guilty of contributing to the prolongation of Nazi atrocities against the Jews and others, just as he/she charges a tax-paying German citizen Hess would have been?

If, on the other hand, the questioner would have paid his/her federal taxes, again given the assumptions of tax resistant theory, wouldn't that be embracing the "just" war position? For how else is the "financing" of one set of military activity, but refusing to "finance" another, to be interpreted?

We Mennonites are already rushing pell-mell along the broad way, having sanctified "just" resistance, "just" legal suits, "just" civil disruption, and even the "just" destruction of public and private property. It doesn't take a very astute reading of the winds a-blowing to expect conferences in the very near future to consider the inherent "justice" of "defensive" wars and of wars of "liberation."

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MENNOSCOPE

Neil Avenue Mennonite Church of Columbus, Ohio, has declared itself a public sanctuary for Central American refugees who are denied legal entry into the U.S. The congregation made the decision on Apr. 14 and made it public in a letter to U.S. Attorney General Edwin Meese on Apr. 26. "Our Christian faith moves us to extend compassion and sanctuary to individuals regardless of race, color, or creed when their physical life is in danger due to persecution or oppression," said Pastor Donald Nofziger and Sanctuary Committee chairman Randall Snyder in the letter. "We have very serious questions about our government's interpretation of events in Central America. The testimony of fellow Christians in Central America and the personal witness of refugees themselves leave us deeply troubled."

Forty graduates—the most ever—were honored at Conrad Grebel College in Waterloo, Ont., on Apr. 14 during the inter-Mennonite school's fifth annual baccalaureate service. Affiliated with the University of Waterloo and located on that campus, Conrad Grebel does not itself register students and therefore technically can have no graduates, but the 40 were deemed to have a special relationship because of their participation in college programs. The 200 people who packed Conrad Grebel's Great Hall were addressed by President Ralph Lebold; Board of Governors chairman Paul Enns; and graduate Moira Somers, a psychology and religious studies student from Midland, Ont., who was chosen by the graduates to deliver the valedictory address.

The executive secretary of Mennonite World Conference was an official guest in the Soviet Union recently at the 43rd congress of the All-Union Council of Evangelical Christians-Baptists. Paul Kraybill was one of four executives of international bodies representing the four groups which participate in the council—Mennonites, Baptists, Pentecostals, and Evangelicals. The congress, held in Moscow, was attended by 546 elected delegates and 200 guests. Kraybill was invited to give formal greetings during a delegate session and to preach during one of the worship services.

Mennonites were represented at a retreat for Soviet and American church women recently in Santa Barbara, Calif. "Learning to Love the Stranger" was the theme of the four-day event sponsored by Fellowship of Reconciliation. Four Russian Orthodox women were joined by 15 American women representing Protestant, Catholic, Orthodox, and Jewish faiths. Among them was Bev Lord of Seattle, who was sent by Mennonite Central Committee Peace Section. The participants agreed to regard weapons, rather than each other, "as our common enemy," and to take back a message of peace to each of their governments. Lord said she counts the retreat as "one of the richest experiences of my peacemaking and spiritual life."



Wiedmer

A privately financed film on the 1984 Mennonite World Conference in Strasbourg, France, was previewed by Mennonite media people on Apr. 27 in Winnipeg, Man.—site of the next conference. Max Wiedmer, a young Mennonite producer from Hegenheim, France, presented a "work-print-stage" viewing of his projected 25-minute film. He hopes to complete the film this summer and find a distributor for North America.

Mennonite Central Committee staff and others were denied entry to Antigua on Apr. 23 as they arrived for the annual board meeting of Agricultural Missions—a third world rural development agency supported by 30 church organizations, including MCC. Among the 27 turned away at the airport on the tiny Caribbean island nation were Art and Jocele Meyer of the MCC U.S. Development Education Office. A U.S. State Department official informally told the group later that the Antiguan government was uncomfortable with one of the scheduled participants—Tim Hector, the director of the Antigua-Caribbean Training Institute and an outspoken critic of the present Antiguan government.

A play written by a Mennonite missionary was used in a church dedication recently in Ivory Coast. It grew out of a Bible study in Acts taught by Mennonite Board of Missions worker James Krabill in the village of Yocoboue. The people of the village, most of whom are Didas belonging to the independent Harrist Church, had just completed work on their new building. The play used members of the Bible study group and other village young people and was presented in front of the new church to a crowd of about 300. Also presented by Krabill and his students at the dedication were booklets on local church history, cassettes of Harrist hymns, and a display on the 17 preachers who have served Yocoboue since the Harrist movement began in West Africa in 1914.



Jeltje and Coen Beekhuis

The Mennonite Church in the Netherlands is making a comeback after losing 30,000 members in the last 30 years, according to Dutch Mennonite leaders Coen and Jeltje Beekhuis, who visited North America recently. They were on a four-month world tour in celebration of their 30th wedding anniversary. During a stop at Mennonite Church offices in Elkhart, Ind., on Apr. 17, the couple agreed that Europe is in a post-Christian era, but said a "new biblical church is emerging." They noted that young people are returning to the Dutch Mennonite congregations and that the Bible studies they conduct often last several hours because of the interest expressed. Coen is pastor of the 1,400-member United Mennonite Church in Haarlem, and Jeltje is a deacon there.

Associated Mennonite Biblical Seminaries has cut $50,000 from its current budget for the fiscal year that ends on June 31—and is still behind $50,000. The reasons for the budget crunch are the drop in student enrollment from last year and lagging contributions from congregations and other donors. The current budget of $1.8 million is based on 59 percent of it coming from contributions. The rest of the funds come from student tuition, student apartment rentals, and special fund drives.

African independent churches was the focus of Mennonite Missionary Study Fellowship's spring meeting on Apr. 19 at Associated Mennonite Biblical Seminaries. The resource persons were missionaries David Shank and Stan Nussbaum, both of whom have served the independent churches in Africa and have completed doctoral studies on them. The fast-growing churches, which have developed separately from the churches established by Western missionaries, now have about 28 million members in 43 African countries.

Veteran church workers J. J. and Gladys Hostetler celebrated their 80th birthdays one day apart in May at Greencroft retirement community in Goshen, Ind. As home missions workers with Mennonite Board of Missions in Ohio and Illinois for nearly 30 years, they were instrumental in starting and nurturing Sunday schools throughout the Mennonite Church. Hostetlers were church leaders in numerous other ways, including five years of service at the Mennonite Church central office when it was located in Scottdale, Pa.

A Manson, Iowa, couple celebrated their 70th wedding anniversary on Mar. 10 in the company of their children and many of their grandchildren and great-grandchildren. They all worshiped together that morning



Work begins on EMC center. *Work began in mid-March on the Eastern Mennonite College campus center. Nielson Construction Company of Harrisonburg, Va., has the general contract on the $2.9 million project, and Brunk Mechanical Corporation of Newport News, Va., will do the plumbing, heating, and electrical work.*

The facility, being built on the site of the EMC administration building destroyed by fire in January 1984, will have three stories and house classrooms, offices, the campus post office, bookstore, and snack shop and will feature a large fellowship hall for informal gatherings.

Furnishing, additional architect's services, and an endowment for maintenance will raise the total project cost to nearly $4 million. About $380,000 must still be raised to complete the funding. Completion date is late spring of 1986.

at Manson Mennonite Church. The honored couple is Bill and Anna (Nitzsche) Egli. They are 92 and 91, respectively, and live at Golden Meadows Retirement Home.



Bolsward Mennonite Church

A stamp featuring the Mennonite Church of Bolsward in The Netherlands is part of a new series of Dutch stamps on historic church buildings. Tracing its history to 1537, the year after Menno Simons' conversion in nearby Pingjum, the Bolsward congregation's present meetinghouse was constructed in 1850 in the neoclassic style popular at the time. It and several other Mennonite churches in the area are registered national monuments. The church stamp series, like other special commemorative stamps, are sold at a higher price than face value to raise money for famine relief, assistance to earthquake victims, refugee work, and youth programs at home.

Don Ratzlaff has been appointed editor of *Christian Leader*, the publication of the Mennonite Brethren Church in the United States. He will succeed Wally Kroeker on Aug. 1. A native of Hillsboro, Kans., where the magazine is published, Ratzlaff joined the *Christian Leader* staff in 1978. Kroeker, who has been editor for 10 years, is moving to Winnipeg, Man., to become editor of Mennonite Economic Development Associates' *The Marketplace*.

Helen Martens was honored for 20 years of service to Conrad Grebel College during the Apr. 18 meeting of the college's Board of Governors in Waterloo, Ont. She is an associate professor of music at the college and the founder and for many years director of the Inter-Mennonite Children's Choir.

Progress in the employment of women, minorities, and the handicapped by Mennonite Central Committee will be reviewed by a five-member Personnel Policies Committee appointed on Mar. 29 by MCC's Executive Committee. It will also see whether MCC is responsive to changes in society, whether MCC policies and practices are ethically sensitive, and whether they reflect the high regard that MCC has for the well-being of its personnel in its policies related to recruitment, placement, and maintenance of personnel.

Nearly 5,000 adults have transferred from the $100 deductible to higher deductibles in the Medical Expense Sharing Plan of Mennonite Mutual Aid since December. "Members are realizing that the higher deductibles cost less in premiums," says Ronald Litwiller, MMA's vice-president for mutual aid services. "The $100 deductible has become outdated as medical costs continue to rise." In one year, the number of adults in the $100 deductible category has declined from nearly 14,000 to less than 4,700.

A book for people considering adopting a child has been released by Herald Press of Mennonite Publishing House. Entitled *The Fifteen Most Asked Questions About Adoption*, it was written by Laura Valenti, the founder of an adoptive parent support organization in Missouri and editor of an adoption newsletter. She and her husband are the parents of two adopted children from El Salvador.

A book to help families accept transitions, crises, and tragedies as normal opportunities for growth has been written by Abraham and Dorothy Schmitt. The book, *Renewing Family Life*, was published recently by Herald Press of Mennonite Publishing House. Abe is a family therapist, and Dorothy is a registered nurse. Together they have conducted numerous marriage enrichment retreats and have written several books. Schmitts are members of Blooming Glen (Pa.) Mennonite Church.

Two Herald Press books are on the 1985 recommended list of the United Methodist Women's Reading Program. They are *Breaking Silence* by Ferne Pellman Glick and Donald Pellman and *The New China* by Winifred Beechy. The former is a personal account of struggling with deafness in the family, and the latter is a firsthand report on the world's most populous nation. Herald Press is a division of Mennonite Publishing House.

Applications for Ephphatha scholarships offered by the Deaf Ministries office of Mennonite Board of Missions are due by June 1. Grants ranging from $100 to $500 are offered to encourage people to get involved and get more training in deaf ministries. More information is available from the Deaf Ministries office at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

If Mennonites appreciated the *A.D.* **television miniseries** aired during Holy Week by NBC as quality alternative programming to much of the standard fare, they should drop a note to the following addresses: NBC, 30 Rockefeller Plaza, New York, NY 10020; Proctor and Gamble, Box 599, Cincinnati, OH 45201 (coproducer and sponsor); and Vincenzo Labella, IFP, Suite 340, 9665 Wilshire Blvd., Beverly Hills, CA 90212 (producer). "Audience response plays an important part in future planning, and a positive note often is worth more than a critical one," says Ken Weaver, director of media ministries for Mennonite Board of Missions.



West Coast MCC Relief Sale draws record crowd. *A record 8,000 people turned out for the Apr. 12-13 West Coast Mennonite Central Committee Relief Sale at Fresno (Calif.) Pacific College. The main auction highlight was the sale of a 1935 Chevrolet that sold for $7,400. Also auctioned was a 1965 Mustang. A variety of other fund-raising activities resulted in over $156,000 in proceeds at the 18th annual event.*

A Peace Festival sponsored by Florida Mennonites will be held May 31-June 1 at Bayshore Mennonite Church in Sarasota. Longtime Mennonite Central Committee administrator Peter Dyck will be the main speaker, and Cathy Passmore of Oregon will present her multi-image message on the sanctity of life, *Now Shall the Desert Bloom*. The festival will focus on the witness efforts in the Southeast—combining evangelism and social concern—of Voluntary Service units, congregations, and individuals. The event is sponsored by Southeast Convention and the Sarasota Mennonite congregations. More information is available from Martin Lehman at Southeast Convention, Box 7311, Sarasota, FL 34278.

A weekend for deaf persons, their families, and friends is planned for June 28-30 at Laurelville (Pa.) Mennonite Church Center. The center and Mennonite Board of Missions are cosponsoring the weekend of celebration and sharing entitled "The Living Church Community." The special guest will be Rudy Gawlik, a professor at Gallaudet College in Washington, D.C. More information is available from the Deaf Ministries office at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

A joint meeting of Native Americans in the Mennonite Church and the General Conference Mennonite Church will be held Oct. 10-14 in Clinton, Okla. The MC and GC groups will have separate business sessions, but will participate together in worship, fellowship, and discussion of common issues. Ray Horst, director for evangelism and church development for Mennonite Board of Missions, said the meeting will also serve as a united voice to Mennonites to become more aware of needs in Native American churches.

Mennonite undergraduate students will gather Dec. 27-30 for inspiration and fellowship at Laurelville (Pa.) Mennonite Church Center. Mennonite Board of Missions (Mennonite Church) and the Commission on Education (General Conference Mennonite Church) will sponsor the event. LeRoy Friesen of Associated Mennonite Biblical Seminaries will be the main speaker. Myrna Burkholder, MBM's director of Student and Young Adult Services, said Mennonite students are attending over 500 institutions, severely limiting opportunities to get to know each other.

Brazil missionaries Robert and Fran Gerber have terminated their assignment with Mennonite Board of Missions to fulfill family responsibilities back in North America. They had left Brazil in late March. Gerbers were directing a new leadership training program for Brazil Mennonite Church. Their address is 1401 S. 13th St., Goshen, IN 46526.

New members by baptism and confession of faith: *Sunnyslope, Phoenix, Ariz.*: David Corbin, Leelan, Janice, Kelly, and Kevin Glanzer and Lisa Smith by bap-

tism and Ron and Darlene Frey by confession of faith. *Waynesboro, Va.:* Wilmer Yoder, Terry Allen, Nona Allen, Jason Allen, Erik Allen, Contina Blackwell, Michael Hartzler, Angela Sneak, and Jenny White. *Trinity, Morton, Ill.:* Delbert Boyd, Ed Migit, Orva Migit, and Judith Opitz by confession of faith.

Change of address: *Paul J. Glanzer* from Harleysville, Pa., to 490A Garbers Church Rd., Harrisonburg, VA 22801. *George and Dorothy Smoker* from Nairobi, Kenya, to 1671 Loma Vista St., Pasadena, CA 91104; phone 818 794-7092. *Erma Grove* from Washington, D.C., to c/o Martha Miller, 174 Witmer Ave., Elkhart, IN 46516; phone 219 522-6593.

New *Gospel Herald* Every Home Plan: Milwaukee Mennonite Fellowship, Waukesha, Wis.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Aeschliman, Terry and Sandra (Riegsecker), Archbold, Ohio, second son, Justin Lee, Apr. 19.

Armstrong, Matthew and Tina (Hooley), Marietta, Pa., first child, Joshua Jeffrey, Apr. 28.

Beyer, George and Laurie (Todd), Cedarburg, Wis., first child, Matthew Paul, Apr. 27.

Bixler, Samuel and Carol (Bucher), Moline, Ill., first child, Eric Bucher; born on Jan. 18, 1985; received for adoption on Apr. 29.

Cavinder, James and Kathy (Enns), La Junta, Colo., first child, Tiffany Nicole, Mar. 9.

Eicher, Dave and Sue (Bamonte), Archbold, Ohio, second daughter, Katie Lee, Apr. 24.

Eis, David and Becky (Schrock), Wichita, Kans., first child, Lauren Rebecca, Apr. 17.

Froese, David and Carol (Holsopple), Cheraw, Colo., fourth and fifth children, third and fourth sons, Jacob Karl and Andrew Harry, Mar. 19.

Gerber, John and Suella (Lehman), second child, first daughter, Uryna Mae, Apr. 7.

Gingerich, Darrel and Janet (Alwerdt), Arthur, Ill., first child, Lindsey Kaye, Apr. 4.

Gross, Tom and Angela (Rolling), Bluesky, Alta., third child, second daughter, Lindsay Nadine, Jan. 19.

Hostetler, Owen and Lori (Smith), Columbus, Ohio, second son, Seth Thomas, Feb. 15.

Kauffman, Roland and Jan (Clumer), Dalton, Ohio, third child, second son, Joel David, Mar. 28.

Mast, Clair and Pamela (Handrich), Phoenix, Ariz., third child, second daughter, Natalie Leilana, Apr. 25.

Mast, Randy and Julie (Klingel), Louisville, Ky., second child, first daughter, Hilary LaVonne, Mar. 12.

Mast, Wilbur and Marla (Wyse), Goshen, Ind., third child, second daughter, Gretchen Rae, Apr. 11.

Mockler, David and Rose Ann (Stutzman), Goshen, Ind., second daughter, Jamie Michelle, Apr. 29.

Rife, Steve and Cheryl (Hoseney), Hutchinson, Kans., second child, first daughter, Casey Lynn, Apr. 21.

Schneck, Jim and Rosalee (Diffenbach), Orrville, Ohio, second child, first son, Peter Bok Nam; born on Dec. 5, 1975, received for adoption Sept. 27, 1984.

Sell, Dan and Eva (Landis), East Greenville, Pa., first child, Katelyn Joanne, Apr. 6.

Steinmann, Don and Marilyn (Yantzi), New Hamburg, Ont., third child, second son, Brent Robert, Apr. 16.

Unrau, John and Amanda (Janzen), Waterloo, Ont., first child, Stephanie Lee, Mar. 4.

Wile, Dennis and Lisa (Kulp), Elroy, Pa., first child, Benjamin Kulp, Apr. 16.

Yoder, Clifford and Kathy (Oye), Sullivan, Ill., third son, Chad Anthony, Apr. 3.

Yoder, Lonnie and Teresa (Boshart), Iowa City, Iowa, first child, Shannon Dawn, Apr. 7.

Correction: The name of the son of Darrel and Glenda Martin in the Apr. 30 issue should have been *Dustin,* not *Austin.*

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Eichorn-Scare. Arthur W. Eichorn, Sturgis, Mich., and Vickie Lynn Scare, Mendon, Mich., both of Locust Grove cong., by James Carpenter, Apr. 27.

Good-Gehman. Phil Good, Souderton, Pa., Souderton cong., and Deb Gehman, Bally, Pa., Bally cong., by Roy K. Yoder and James C. Longacre, Apr. 20.

Hange-Kratz. Kevin Hange, Blooming Glen, Pa., Blooming Glen cong., and Wendy Kratz, Kulpsville, Pa., Franconia cong., by Mark M. Derstine, Apr. 20.

Hanna-Bontrager. Randy Hanna, McPherson, Kans., Christian Church, and Kim Bontrager, Haven, Kans., South Hutchinson cong., by Calvin R. King, Mar. 6.

Troup-Rush. Robert Dwayne Troup, Millerstown, Pa., United Methodist Church, and Dawn Marie Rush, Plumsteadville, Pa., Doylestown cong., by Stephen Gallaher and Ray K. Yoder, Apr. 28.

Wyse-Stutzman. Michael Wyse, Wauseon, Ohio, Inlet cong., and Julia Stutzman, Berlin cong., Berlin, Ohio, by Dale Wyse, father of the groom, and Paul Hummel, Apr. 28.

OBITUARIES

Gochnauer, Marilyn Louise, daughter of John R. and Marian (Pickell) Gochnauer, was born in Vineland, N.J., May 11, 1964; died at her home on Apr. 6, 1985; aged 20 y. Surviving are one sister (Joyce), one brother (Steven), and her parents. She was a member of Risser Mennonite Church, where funeral services were held on Apr. 10, in charge of Gerald Heistand, Russell J. Baer, Donald R. Pickell, Norman G. Shenk, and Walter Hurst; interment in Risser's Mennonite Cemetery.

Hensley, Virginia Margaret, daughter of Willie and Grace (Thompson) Crouch, was born in Page County, Va., Mar. 5, 1938; died of Lou Gherig's disease at Harrisonburg, Va., Mar. 27, 1985; aged 47 y. Surviving are 2 sons (Richard Wayne Tate and Wayne E. Hensley, Jr.), 2 daughters (Gail Tate and Katheryn Jean Rogers), 2 grandchildren, and 2 brothers (Roger Crouch and Floyd See). She was a member of Harrisonburg Mennonite Church, where funeral services were held on Mar. 30, in charge of Roy D. Roth and Eric A. Kouns; interment in Mt. Clinton Cemetery.

Hostetler, Leon Ellis, son of Andrew J. and Viola F. (Miller) Hostetler, was born in Stark Co., Ohio, Sept. 30, 1917; died of cancer at Sarasota, Fla., Apr. 23, 1985; aged 67 y. On Sept. 15, 1940, he was married to Edan Hostetler, who survives. Also surviving are 4 children (Jean—Mrs. Delbert Seitz, Dale, Lynn, and Myra—Mrs. Rodney Teat). He was a member of Bayshore Mennonite Church and an associate member of Hartville Mennonite Church. Funeral services were held at Hartville on Apr. 27, in charge of Richard F. Ross; interment in Hartville Mennonite Church Cemetery.

Miley, Effie, daughter of Sylvester and Sarah Frances (Morral) Vance, was born at Onego, W.Va., July 22, 1895; died at Bridgewater, Va., Mar. 28, 1985; aged 89 y. In October 1915, she was married to Walter Miley, who died on Jan. 18, 1945. Surviving are 2 daughters (Ruby Kanagy and Ethel Bentch), 4 sons (Dale, Guy, Gar and Richard), 11 grandchildren, 2 stepgrandchildren, 8 great-grandchildren, 7 step-great-grandchildren, one sister (Clara Ketterman), and 3 brothers (Denver, Frank, and Blake Vance). She was a member of Harrisonburg Mennonite Church, where funeral services were held on Mar. 31, in charge of Roy D. Roth, Harold Eshleman, and Eric A. Kouns; interment in Weavers Mennonite Church Cemetery.

Miller, Dan E., son of Henry and Amanda (Sommers) Miller, was born at Walnut Creek, Ohio, Apr. 6, 1902; died at Canton, Ohio, Apr. 24, 1985; aged 83 y. On Oct. 20, 1923, he was married to Iona Roth, who died on May 6, 1982. On Sept. 8, 1984, he was married to Sue Ault, who survives. Also surviving are 2 daughters (Awilda Rohrer and Pauline Dulabaum), 3 sons (O. D., Marion, and Russell), 22 grandchildren, and 20 great-grandchildren. He was preceded in death by 2 sons (Mervin and Wayne). He was a member of Beech Mennonite Church, where funeral services were held on Apr. 28, in charge of Paul D. Brunner; interment in Beech Mennonite Church Cemetery.

Wyse, Jesse, son of Samuel S. and Magdalena (Nafziger) Wyse, was born at Archbold, Ohio, July 23, 1902; died of congestive heart failure at Archbold, Ohio, Apr. 16, 1985; aged 82 y. On Aug. 18, 1925, he was married to Anna M. Short, who survives. Also surviving are 4 sons (Ivan, Dale, Lester, and John), 2 daughters (Judy—Mrs. Sanford Wyse and Janice), 25 grandchildren, 12 great-grandchildren, and one brother (Henry Wyse). He was a member of Central Mennonite Church. Funeral services were held in charge of Charles Gautsche and W. Jing Chow; interment in Pettisville Cemetery.

Yoder, Leah, daughter of Samuel and Elizabeth Stauffer, was born at Newton, Kans., Apr. 13, 1905; died of bone cancer at her home in Upland, Calif., Apr. 23, 1985; aged 80 y. Surviving are 3 sons (Robert E., Dewayne L., and Edwin LeRoy), 2 daughters (Jean A. Kurtz and Elizabeth A. Oberholtzer), 18 grandchildren, 8 great-grandchildren, and 2 sisters (Esther Stoner and Menieva Kremer). She was preceded in death by one son (Donald Elliott). She was a member of Mountain View Mennonite Church. Funeral services were held at Stone Funeral Home on Apr. 26, in charge of Percy Gerig and Donald King; interment in Belleview Cemetery.

CALENDAR

Hesston College commencement, Hesston, Kans., May 26
Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
North Central Conference, Lakeview Mennonite Church, Wolford, N.Dak., June 7-9
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Virginia Conference Assembly, Bergton, Va., July 10-14
Allegheny Conference annual meeting, Claysburg, Pa., July 11-14
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14

CREDITS

Cover design and photo by David Hiebert; p. 357 by Mary Hertzler; p. 361 by Andrew Benner; p. 364 (3rd col.) by Phil Richard.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Scholar says his study shows wife abuse among evangelicals

Pastors of evangelical Christian churches need to acknowledge that wife abuse takes place in their congregations, says an evangelical Christian counselor who has done a national study on the subject. "I dare say it is in every church represented here," James Alsdurf told a recent meeting of the Evangelical Ministers' Fellowship of Greater Minneapolis. He made his study for a doctorate he will obtain in June from Fuller Graduate School of Psychology in Pasadena, Calif. Alsdurf's study found that some pastors tend to link a husband's violence to the wife's failure to be submissive in marriage. This was especially true of those clergy who have little regard for women's rights and who discount reports of violence. Alsdurf cited Bill Gothard, a conservative evangelical teacher who has conducted seminars for thousands of evangelicals, as "a good example of how a segment of the church deals with wife abuse." He said the "one-dimensional model of submission that flows from the Gothard model can in many situations be ripe ground for both the psychological and physical victimization of women because it gives men implicit permission to mistreat women." Alsdurf said Christians must obey the biblical call for mutual submission in marriage.

Christians oppose CBN's aid to right-wing groups in Central America

Christian Broadcasting Network, headed by Pat Robertson, has bypassed recognized church agencies to send over $7 million in aid to Central America in conjunction with such groups as the Nicaraguan Patriotic Association, which is organized by the Nicaraguan contra rebels, and organizations related to *Soldier of Fortune* magazine. Over 25 Chicago-area church leaders met recently with WCFC station manager Jerry Rose to express their opposition to the aid, and enlist his help in obtaining full disclosure of the activities of Operation Blessing, CBN's relief arm which handles the Central America aid. WCFC airs *700 Club*, a CBN production which regularly solicits funds for Operation Blessing. "Why is CBN aiding the contras?" asked Wayne Bragg of Wheaton College. "They are murdering our Christian brothers and sisters in Nicaragua. The churches there are pleading for Christians here in the U.S. to help end the violence." David Whitermore, a Mennonite who is director of the Church Federation of Chicago, said, "As a former missionary, I am deeply concerned that CBN may be jeopardizing mission work in Central America for years to come by associating the church with the counterrevolutionaries." Reagan administration sources have told the *New York Times* that aid from groups like CBN "has permitted the CIA to spend more of its money on arms and ammunition for the rebels."

Court rules for woman who refused to work on Sunday

A woman who was fired by Montgomery Ward and Company after she refused to work on Sundays for religious reasons was awarded $27,456 by a county circuit court jury recently in Grand Rapids, Mich. The jury found the firm discriminated against Jane Scholz, now 68, when she was fired in November 1983. In her suit, Scholz claimed she was fired after working for the company for 13 years because she refused to work a shift scheduled for Sundays. The firm denied it was guilty of religious discrimination, and said employee morale was affected by Scholz's refusing to work on Sundays. The company said she was fired for insubordination.

Divided Supreme Court upholds Scarsdale nativity scene

An equally divided U.S. Supreme Court ruled recently that cities and towns must provide space on public property for Christmas nativity scenes sponsored by private groups. In a one-sentence, unsigned opinion, the high court sided with a group of citizens in the heavily Jewish village of Scarsdale, N.Y., who challenged the decision of local officials to deny permission for the crèche. Town leaders followed the recommendation of a separate citizens' panel when they denied the permission. When a Supreme Court vote ends in a tie, it upholds the ruling of the last court to decide the case but makes no nationwide law, raising the likelihood that a similar case could reach the high court. The unusual 4-4 deadlock came about because of the illness of Justice Lewis Powell.

A wall becomes a veil: ecumenical dialogue at local level

In her 31 years of living in the neighborhood, Lillian D'Ovidio never attended a Sunday service at Greenwood Presbyterian Church, four blocks from her home in Warwick, R.I. It was understandable, inasmuch as she was a Roman Catholic. But last month, D'Ovidio had her chance to find out what a Protestant service is like. For six weeks, she and about a dozen other members of St. Catherine's Roman Catholic Church and Greenwood Presbyterian Church had been getting together Sunday nights to discuss their respective religious traditions, particularly as they pertain to baptism, communion, and ministry. As a culmination of the workshop, participants agreed to attend services that weekend at each other's churches. When they got together that Sunday night, they found much to discuss. "I'm sad to think that we all believe in Jesus, and that we were so close, physically, to each other, so many years, and never shook hands," said D'Ovidio. "We had this wall, and over the last 15 years that wall has slowly turned into a veil. But you can't say that there's not something still there."

Christian musicians in USSR sentenced to hard labor

A young Christian woman has been released from two years in a Soviet labor camp, while two members of an underground Christian band have been sentenced to two-and-a-half years at hard labor, according to recent reports. Open Doors News Service reported that Galina Vilchinskyaya, 26, is now under surveillance at her home in Brest, after being released from a labor camp in Khabarovsk. She had been sentenced for drug possession after drugs reportedly were found in her suitcase at the Vladivostok Airport. Open Doors said the drugs "are widely believed to have been planted by KGB agents." Evangelical Press News Service said that Valeri Barinov, founder of the underground Christian band known as Trumpet Call, and fellow musician Sergei Timokhin were sentenced after being held in psychiatric hospitals and prisons for eight months. The two men were arrested last March in Murmansk, and charged with trying to cross the border into Finland. They were sentenced in November.

Evangelical workers arrested for proselytizing in Nepal

A total of 24 Christians, 14 of them associated with Youth with a Mission, were arrested recently in Nepal and accused of illegally spreading the Christian faith. Those involved are from Holland, Switzerland, Singapore, the United States, Bangladesh, India, and Nepal. All are free on bail and face prison sentences of up to six years. The arrests reportedly were based on complaints from a Buddhist priest, who objected to the evangelical work. Hindus who convert to Christianity or Islam in the Hindu kingdom of Nepal receive prison sentences, but the law is silent in regard to Buddhism. All the Nepalese Christians in this case are from Buddhist backgrounds.

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How many special days in the year of our Lord?

The Amish Mennonite community where I grew up followed certain church practices which were not common among Protestants of our area. One was keeping a fast on Good Friday (at least in the forenoon) in preparation for communion. Another was to celebrate Ascension Day as a church holiday.

As I remember it, Ascension Day was a time for an all-day meeting at the church—a field day for preachers—with luncheon, which had more appeal to small boys. Bishop John S. Mast would comment approvingly on this practice. He would note that formerly Ascension Day was seen as a day to go fishing, but he considered an all-day church meeting a much better use of the time.

I do not know whether the Lancaster Mennonites to the west of us or the Franconia Mennonites to the east kept Ascension Day. It is my impression that this kind of church calendar was less important to Mennonites than to Amish. My grandfather, a minister in the Virginia Conference, was quoted as saying, "To me the only holy day is Sunday." And perhaps it is significant that the *Mennonite Encyclopedia* has no article on Ascension Day.

But *Colliers* does have a brief entry which reports that documentary evidence for this day as a church holiday goes back to the fifth century and that it was then already an old practice. It states that "the Roman liturgy ranks the day among the highest feasts."

Ascension Day is now listed in the date book given to ministers by Mennonite Publishing House. I am not aware that anyone does anything with it, for it comes on a Thursday when most of us are expected to be in the factory or office. This year Ascension Day came on May 16 and it is followed by Whitsunday or Pentecost ten days later on May 26. This date is also noted in the book. It is made to do double duty as "Mennonite World Fellowship Sunday."

I understand that in medieval Europe holidays such as these were taken quite seriously—workers were expected to have the time off. Indeed the Council of Constance in 1094 had cut the number of holidays by limiting the prohibition of "court sessions and servile work" to the first three days of Whitsuntide. But this meant a two-day holiday (in addition to Sunday) for Pentecost.

The coming of the Protestant Reformation cut out a lot of holidays and so made it possible to get more work out of laboring people. No doubt a good many of them were not spending the time in meditation and prayer anyhow. It could be that they were glad to work more of the time, especially if they earned more money.

Yet the urge to celebrate is with us and so holidays have come back, many of them in a secular culture as secular holidays. Mennonite Publishing House, for example, grants 7½ paid holidays a year. Two and a half of them might be considered religious: Thanksgiving, Christmas, and Good Friday. The rest are secular.

Now and then someone wonders why a company that serves the church celebrates secular holidays. An easy answer is that we need to adjust to the customs of our culture. Time off merely gives employees free time. If we wish, we can meditate and pray on Memorial Day just as well as on Good Friday.

A larger issue facing us is how to organize the church's year for celebration and nurture. The tradition that included Whitsuntide had a worship and nurture plan for every season of the year. Some of the Reformers threw this out too—particularly the Zwinglians. Since the original Anabaptists were Zwinglians, we have been less than comfortable with the church year.

Yet it keeps coming back on us and the forms it takes may be less useful than the traditional forms. Richard Mouw discusses this in the March issue of the *Reformed Journal.* He tells of a friend who worried about having an Ash Wednesday service at Calvin College: "too close to Catholicism to suit me." But, says Mouw, there are greater problems than this. What we really need to worry about is the proliferation of church years. He describes five different cycles of unofficial celebrations which are affecting congregations.

One, for example, he dubs the "Hallmark Year." These are the holidays for which there are greeting cards—such as Mother's Day and Father's Day—and some congregations feel an obligation to observe them even though they are quite secular, imposed from the outside. Another cycle he mentions is the "Patriotic Year." Also the "Congregational Events Year," the "Denominational Year," and the "Ecumenical Year." The latter three are at least church related and may well be useful in helping to organize a congregation's teaching program. But where, someone may ask, is there any room for the Holy Spirit and for local initiative?

Some among us Mennonites are calling for a return to the traditional church year. With all these other years bearing down upon us, we may do well to consider it. We could then ignore the others because we are already committed.

Also, what about some new days off from work? What would the personnel manager say if I proposed that we take a day off for Ascension Day and two for Whitsuntide? I know what he would say: "Are you willing to give up Memorial Day, July 4, and New Year's?"

—Daniel Hertzler

May 28, 1985

Gospel Herald



Annual conference: as comfortable as an old pair of jeans

by Bonnie Yoder Beachy

A newcomer to such gatherings gives the annual meeting of her conference a rave review. Story inside.

The big tent reminded me of a circus, a cattle sale, or a Brunk revival. An uncle stood by the door to shake my hand. Was this the annual meeting of Virginia Conference? It felt like a big family and as comfortable as an old pair of jeans!

"Can we pitch our tent now?"

"Where do we eat supper? Can we eat at the big tent or will we have sandwiches?"

"Where's Dogpatch?"

Dogpatch is where the youth pitch their pup tents. Four from our church insisted on going and one of them hitched a ride with us.

"You'll love it," my friend assured me.

I wasn't so sure. I grew up hearing about Virginia Conference and the images in my mind involved humid church auditoriums with an occasional fly buzzing, lots of older men in dark suits, and a speaker droning financial reports from behind a lectern. My husband and I were the delegates from our church, but we hesitated to take five- and seven-year-old children.

Our family will certainly take four days this year to "be church" at Virginia Conference!

"Conference is at Highland Retreat and they have structured activities for the children plus swimming, hiking, volleyball, and swings," my friend said. "It's for the whole family."

A feeling of community. As we settled into our tent at the conference I began to meet friends and make acquaintances from all over. Two uncles were in campers just across the road from us. The first night's speaker was a friend of ours from college days. When we ate dinner together the next day (yogurt, sandwiches, and fruit on a picnic table with gnats buzzing us) I began to feel community. When I trotted up to the ladies' washroom each morning with towel and toothbrush the other ladies scrubbing their faces or blow drying their hair were friendly.

"Weren't you at women's retreat last year?"

"I know I've seen you before. . . ."

Conversation was easy in the early morning.

And so safe. City manners don't encourage talking to strangers.

But Virginia Conference was an assembly of Christians interested in intellectual knowledge and relational events. Because the strangers you met were also brothers and sisters it was easier to trust and share with them. People differed widely in how to interpret Scripture on male/female relationships and other "hot" issues facing our church today, but we agreed that God and his Word held the answers. I sensed willingness to listen to each other.

Certainly, the informality of the tent, with breezes blowing through it and nondelegates free to wander in and out of the back rows, was calming. I thoroughly enjoyed the storytelling hours ("When my garage burned down Mennonite Mutual Aid . . ." or "At Eastern Mennonite High School the teachers really care about you . . ."). Those stories showed the spirit of our institutions and are just as important as the balance sheets we studied.

Good for children. Virginia Conference was my children's first experience with the larger church and they enjoyed relating to other Mennonite children.

"Mommy, can we go play in Laura's tent? Her mommy brought play dough." My little girls were finding friends. In talking with Laura's mother I discovered that their church, like ours, had only a few children.

"It's so good for the children to meet others and see the larger church!"

Our girls also came to the evening worship sessions. I'll admit they got wiggly during the messages on "Parent/Child Relationships" or "The Congregation and Family Care," but speeches were only part of the service. I loved the variety of music: four-part harmonies, bluegrass, and Scripture songs. The special music included an elaborate musical complete with puppets (the girls loved that!) and our own children singing in the children's program.

Conference was also planting ideas in my girls' heads. My seven-year-old realized that third-graders can go to Highland Retreat for a whole week. She was excited. Maybe at 16 the idea of attending Eastern Mennonite High School will attract her, too.

The youth had their own retreat during the conference. Highland Retreat's facilities—swimming pool, volleyball courts, high swings, slides, and trails gave the youth plenty of activity. Programs and late-night films kept them going after the rest of the people were asleep. I remember (sleeping bags on the ground do lead to momentary wakefulness) hearing singing at midnight. But a momentary wafting of "Jesus Is Lord and King of Kings" in harmony on the night air is fine with me!

Becoming church. As the relaxed camp atmosphere sank in, I especially enjoyed camping near fellow Mennonites from our own Warwick District. These are the people I grew up with but see only once or twice a year. We were friends in little things like sharing a picnic

Bonnie Yoder Beachy, Newport News, Va., attended the annual meeting of her conference for the first time last summer.

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table or lending tweezers to extract a splinter. Then between the trivia of daily living there was serious sharing—becoming church.

Fragments of unexpected encounters stick with me:

—Eating an ice-cream bar late at night with a friend when the children were long abed.

—A quick pre-breakfast visit with relatives in their camper.

—An impromptu bird hike.

—Visiting friends at the new retreat center where the paint was still wet and the rooms half furnished.

—Greeting teenage acquaintances who volunteered to help serve meals in the meal tent.

—Seeing the youth from our church (the ones who tried so hard to get to conference) at odd moments. I remember two of them standing crestfallen beside the remains of a giant seesaw. ("We told Mr. Rush it broke.")

Highland itself with the swinging bridges and two ridges fascinated me. I took my little girls and their friend on an hour's hike up a ridge of gray rocks and moss, through leafy forest and dry stream beds, and circled back via the back fences of a farm and a wild raspberry patch. One evening I explored the zigzag path up the "mountain" and discovered an aunt's trailer. She welcomed me and we began discussing the strange ways God sometimes does things.

I felt both secure and challenged. And our family will certainly take four days this year to "be church" at Virginia Conference!

What is the world coming to?

by Menno Schrag

It is almost a cliché to say that we are today living in a very dangerous world—actually the most dangerous ever. That people are conscious of this is evident on every hand. And nowhere more than in our beloved America.

Per capita, the U.S. homicide rate is the highest in the world. More families own handguns than anywhere else. As a nation, we are the most heavily armed—with weapons of unimaginable power for destruction and death. And to make sure we stay that way, weapons production is at a rate unprecedented in peacetime history.

Why are we doing this? What's the reason or excuse? Our government has a ready answer: The Russians! In the private sector, the excuse for handguns is that we are no longer safe on the street or in our home.

Right now conservative, "Bible-believing" groups seem to be taking the lead in grappling with this highly provocative issue. Unfortunately, in trying to legitimatize evangelical support for the arms race, they are coming up with the wrong answers. Answers which if carried to their logical conclusion would confront the consummate, Christlike faith with its most ominous crisis since the Reformation.

An example of this was the internationally televised message recently by the noted and widely respected evangelist, Billy Graham. The title of the message was, "What's the World Coming To?" Referring to the Four Horsemen of the Apocalypse, Graham graphically described the global threat of the arms race which could possibly annihilate most human and animal life "yet in this century."

"I am not a pacifist," Graham declared as he proceeded to defend the Reagan defense buildup, including the MX "Peacekeeper" missile. Any nation and individual has "the right to self-defense," Graham said. This applies also to the Christian and has full biblical sanction (something thousands of Christian martyrs evidently did not think of in their day).

Graham then went on to add that the threatening world holocaust can, however, be prevented, now and later, if people will turn to Christ. (How this could be if born-again believers are as violent as non-Christians, he did not say.)

Regrettably, Graham fails to see the perilous implications of his position for a tenable and truly biblical faith. Indeed, such a position shifts the redemptive gospel into a sub-biblical ethic like that of any non-Christian religion. All wars have been justified as being for self-defense and in "the national interest."

If there are exceptions to "love your neighbor as yourself" or even to "loving your enemy," is not then modern liberalism correct that there is no absolute truth or absolute moral conduct? Does it not then follow that everything is after all relative, depending on necessity and circumstance? Is not a nuclear bomb dropped by a "saved" pilot as horribly devastating as one dropped by an infidel?

Os Guinness, author of the noted book *Dust of Death*, puts the issue clearly and correctly: "The Christian is responsible to God for his own reaction to what the other man has done to him. Here forgiveness is his only response. . . . For the Christian violence is far more than physical wounding or killing. It can be physical, economic or psychological, applied with a velvet glove or an iron fist. . . . In the Christian perspective, nothing that any man will do to us in life will ever equal what we have done to God, and yet he has forgiven us in Christ."

Is Christian redemption only a good feeling inside, or is it a saving faith that is also relevant to the issues and crises of the world?

Menno Schrag, Newton, Kans., is editor emeritus of *Mennonite Weekly Review*. This was an editorial in the March 14 issue.

Celebrating Pentecost (2)

Cultivating the presence of God

by David E. Hostetler

Listening to God has never been easy for me. I'm not saying it has never happened; I'm just admitting it's been hard. I had read the Bible, attended countless prayer meetings, and subjected myself to all kinds of sermons, but I still couldn't say I'd learned how to listen.

On the other hand, some things came through, and I've been able to lead a reasonably well-directed life of Christian service, together with my wife, Rose. The temptation has been, even in this, to run on distilled assumptions and my own steam, and to allow "important" work to usurp time from listening to God.

Thanks to a crisis of sorts, brought on by much *doing*, I began to look for better ways to get in touch with God. Since then, I've been helped by the writings of a few Quakers and Catholics, the thoughts of our own writers, and the gentle encouragement of Rose, my family, and friends.

Because Mennonite theology has emphasized so strongly the need for Christians to be "doers" of the word, and because Anabaptist history made the church cautious with regard to its social and political environment, I am among those who feel it's been easier to be friends with people than with God.

I am at the point now, however, where I want to practice careful listening so as to strengthen my faith and mission. What follows are some ideas and disciplines that are proving helpful to me.

Desire for God. The first requisite for a dynamic relationship with God is a longing for him. The psalmist expresses it poetically, "My soul thirsts for God, for the living God" (42:2). The writer of Hebrews says it a little differently: "And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him" (11:6). Unless I feel a need for God, I probably will not find him. Though God has taken the initiative in the divine/human encounter, he expects me to turn toward—and reach out for—him, too. The Scriptures make that clear. When I do that, God responds.

Then, why is it so difficult to find God? In his book, *That Man Is You,* Louis Evely, a Belgian priest, puts it bluntly: "Deep down, each of us is violently opposed to the divine." It's an ambivalence with which I am familiar—wanting God and holding him at arm's length at the same time. Nothing less than a revision of my views of God allowed me to embrace him. I had to discover that God cares for me and every other human being.

A second difficulty for the "earnest" seeker is the apparent "silence" of God. Again, Evely has an appropriate word: "God's most insistent call to us will always seem a sort of silence, since his language isn't what we expect." He continues, "Only when we love him enough to prefer his ways to ours, his language and his will—only then will we discover him." (Quotations from pp. 6-8.) As anyone knows, the secret of learning any language is knowing how to listen.

Thanks to a crisis of sorts, brought on by much *doing*, I began to look for better ways to get in touch with God.

I believe that when I reach out to God, not with some kind of sweaty effort, but in an open sort of way, he rewards me with the joy of his presence. He is always waiting.

Time. It takes time to cultivate a relationship with God, just as it does with anyone else. If I want to know God better, I'll have to invest time to that end. It's as simple as that. How can such time be found?

There are a number of ways. There's waiting time, for example. It's surprising how many minutes can be lost while waiting in the doctor's office, for a program to begin, or for a flight. Instead of trying to run worthless reading material through my mind, as I used to do, I now use these opportunities to "quiet down" and think.

Another kind of time is what I call motion time. This includes walking to work, recreational walking, and travel. I may choose to read, but travel time is excellent for reflection and prayers, depending on the circumstances. As a matter of fact, there are certain kinds of thinking that are aided by body motion. For instance, I find walking a good time to organize my thoughts for articles or speeches. Research has to be done elsewhere.

But nothing can take the place of quality time for prayer and the "prayerful arts": reflection, meditation, and contemplation. People's body rhythms differ, but my best time of the day is early morning. So that's when I like to take time for communion with God. Unfortunately, I have never been so disciplined that I could spend a half hour or an hour each morning for Bible reading and prayers. My system works well enough for me. Each person has to find the schedule that will work best for him or her.

Preparing the way. Anxieties, tensions, feelings of guilt, job-related pressures, and worries about the future get in the way of listening. I've found it helpful to

David E. Hostetler, Scottdale, Pa., is editor of *Christian Living* magazine and former news editor of *Gospel Herald.*

open these things up to God before I start my prayers. Confession and repentance are a combined channel of God's grace. Slowly, I am learning to turn anything over to God that stands in the way of our fellowship.

Solitude and silence. Quality time includes opportunities for solitude. No matter how well I use my snatches of time, I also need time away from anyone else and alone with God. And solitude is not synonymous with loneliness. Rather, it is filled with a Presence. Henri Nouwen gives substance to solitude in his book, *The Way of the Heart:* "In a world that victimizes us by its compulsions, we are called to solitude where we can struggle against our anger and greed and let our new self be born in the loving encounter with Jesus Christ" (p. 25). In this, he says, we become compassionate.

In the literature, solitude and silence go together more often than not. But not always. Richard J. Foster, in *Celebration of Discipline,* writes: "If we hope to go beyond the superficialities of our culture—including our religious culture—we must be willing to go down into the recreative *silences,* into the inner world of contemplation" (p. 13).

As in the use of time, silence must sometimes be created, carved out of a noisy environment, so to speak. Our bodies and minds are marvelous mechanisms, and they can be trained to shut out noises that would otherwise drive them to distraction. For instance, the bindery at Mennonite Publishing House is located under some of the editorial offices, including my own. Though the machinery works with a steady rhythm, I never hear it anymore. So, too, I can now find silence in a noisy crowd.

Again, however, nothing is better than a place where there is nearly complete silence or only the sounds of nature. Why is silence so important? Because God is more often encountered in silence than in the lightning and thunder. Theresa of Avila, a medieval contemplative, says it another way, "Settle yourself in solitude and you will come upon him in yourself."

Nouwen, in the above-mentioned book, says, "Silence is the home of the word." It is the home of God's word to me as it is of my word to fellow travelers and inquirers.

Jesus, the focus. After I own my desire to know God, find time and a place of quiet and solitude, what next? I am now ready for creative listening. That means being prepared to hear what God wants to say through the Bible. Jesus becomes the focus of my contemplation.

"He is the image of the invisible God, the firstborn over all creation. For by him all things were created. . . ." wrote the apostle Paul in his epistle to the Colossians. Though Jesus often referred to God the Father, *Jesus* is our way to the Father.

In order to intensify the understanding of Christ's earthly ministry, Ignatius of Loyola and Francis de Sales encouraged the use of the imagination. Loyola, in his *Spiritual Exercises,* suggested that his readers visualize the gospel stories, using the other senses whenever possible. Is it possible to smell the fresh water of the Sea of Galilee while the sun rises in the east, to feel the hot sand between the toes along the Jordan River, or to taste the fish Jesus had prepared for his disciples as they returned from an all-night fishing expedition? I find nothing wrong with applying sanctified imagination to all the Scriptures if it helps recreate the action of God among us.

Study. But this cannot be a substitute for good hard study of the Scriptures. Every resource available may profitably be called into use for the understanding of the Scriptures. Just as the Bible may be brought alive through the use of the imagination, guided by the Holy Spirit, so serious study can bring foundational insights into the circumstance of the original writings, the intentions of the authors, meanings of the words in the original languages.

The listeners will have their inner ear attuned to the Word through the Scriptures and will receive messages for today's world.

It takes time to cultivate a relationship with God, just as it does with anyone else.

What, then, is prayer? Prayer is many things besides listening: intercession, praise, celebration, and more. But I've chosen to focus on listening, because that's where my need was greatest.

"But the ultimate end of prayer is always communion with God," writes Susan Annette Muto, head of the Institute of Formative Spirituality at Duquesne University in Pittsburgh. "It is receptivity to his self-communication in silence and in the course of life situations. It is continually discovering God at the center of our being so that we can carry him into the midst of our doing." *(Pathways of Spiritual Living,* p. 123)

There is a consensus among contemplative writers that another goal of listening to God is the transformation of the individual and the church. Romans 12:1-3 is a popular reading among such persons. It is also one of my favorite passages.

There seems to have been something antithetical about the contemplative and service traditions as represented by Catholic and Mennonite practices in history. But a growing number of Mennonites and Catholics are looking at ways to learn from each other. If we can give the Catholics notions about peace, might they not give us some ideas on prayer?

Space is not adequate to include a discussion of corporate disciplines leading to a fuller awareness of God's presence in our life together, but that does not diminish my commitment to the church as the arbiter of my life directions. And, although I firmly believe the individual should be nourished by the body of believers, I also feel that every believer should bring something special to the church, which comes only through the cultivation of an awareness of God's presence at all times. No one wants to be a freeloader.

So it's my belief that through the exercise of a few simple disciplines, many seekers can find a more intimate relationship with God and that the church can thus be strengthened to fulfill its primary task of being a light to the world and a hope for the nations.

Congregations in Mission: "To Know Christ Is to Serve" (5)

Taftsville: No buttonholing

by Patricia Swartzendruber

An emergency message from the local hospital stated a patient was asking to see a Mennonite minister. Nelson Kraybill, pastor of Taftsville Chapel in Vermont, found the message waiting for him after returning home from a New England Mennonite churches retreat.

In the hospital's intensive care unit Nelson met Floyd, a man in his 40s and critically ill. His full beard reminded Nelson of an Amish person. Slowly the story unraveled as Floyd told in a whisper how he, indeed, had turned to the Amish lifestyle several years earlier. On an isolated Vermont farm, he and his wife had changed their lifestyle, methods of farming, and lived without a telephone and electricity.

Now having suffered his second massive heart attack. Floyd realized he still lacked the presence of Christ in his life. "I explained the Christian faith to him, and we prayed together," Nelson recalled. "He and his wife both asked to be baptized immediately, so in that hospital room we had a joyful baptismal service. We prayed for his healing. Two days later he had rallied and in 10 days went home."

"Floyd told me later," said Nelson, "he knew a Mennonite pastor was in Vermont through my aunt whom he had met when visiting the Mennonite Information Center in Lancaster, Pennsylvania."

Floyd and his wife lived about one and one-half hours south of Taftsville, so Nelson kept in touch. A few months later Floyd became ill again and died.

Surprises and disappointments. The story suggests the unpredictable surprises and disappointments of one doing the task of evangelism. Nelson has much to say about that task since he and his wife, Ellen, moved to Taftsville in 1983, combining evangelism, church growth, and pastoring in one full-time assignment.

Ellen has already learned to know many Vermonters through her part-time employment as a physical therapist with a home care agency. Born in Chicago, Ellen moved with her parents to Puerto Rico when she was 10. She lived there until she enrolled at Goshen College in 1974. She and Nelson have a two-year-old daughter, Laura.

Nelson grew up in Elizabethtown, Pennsylvania, and was a member of the Bosslers congregation in Lancaster Conference. He graduated from Princeton Theological Seminary in New Jersey in 1983. To fulfill seminary requirements, he served as a pastoral intern at Doylestown Mennonite Church in Pennsylvania—about 30 miles west of Princeton. During that time the Franconia Conference Mission Commission approached him about an assignment at Taftsville.

Taftsville is in the upper Connecticut River valley about 15 miles from Hanover, New Hampshire. It is a rural area, where people travel long distances to school and work. Taftsville consists of about two dozen homes, with some 8,000 people living in the nearby area of Hartford Township. Tourists and skiers are vital to the area's economy.

The first Mennonite church service was held at Taftsville in 1960. Several Mennonite young persons had Voluntary Service or 1-W alternate service assignments in the area, and decided to locate in Vermont permanently rather than return to their home communities. These persons formed a core group and started a Mennonite congregation. Franconia Conference Mission Commission has related to them.

Gradual growth. The congregation has grown gradually from 40 persons in 1983 to a current attendance of 55. The church council has appointed a minister of outreach who keeps the congregation involved in community projects—chopping wood for a needy family, helping in an apartment renovation project, laying groundwork for a Habitat for Humanity housing effort.

"Our greatest testimony is simply the love and caring people feel when they come to know our fellowship," Nelson said. "The spirit of evangelism can be nurtured through teaching and preaching on mission themes, but unless each member decides to love and receive new persons into the group, the church won't grow."

"Buttonholing people with the gospel is not our style of evangelism," explained Nelson Kraybill. "We share the good news in a way that respects the other person."

"Buttonholing people with the gospel is not our style of evangelism," explained Nelson. "We share the good news in a way that respects the other person. We become friends and good neighbors." He added, "That sort of evangelism takes years to come to fruition and is a humbling experience."

Nelson guides church-planting efforts in Vermont for Franconia Conference Mission Commission as a half-time assignment, besides his pastoral work. Studying church-planting strategies occupies part of that task.

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Taftsville Mennonite Church pastor Nelson Kraybill and his wife, Ellen, and daughter, Laura.

"It's difficult to plant new churches in rural locations. Church-planting opportunities are greater in urban centers," he said. For that reason, Franconia Conference is encouraging Nelson to explore church-planting possibilities in Burlington, a city of about 40,000 on Lake Champlain. Nelson is a mentor to a young couple who have already indicated their interest in starting a church near Burlington.

Lifeline model. "We can't underestimate," Nelson said, "the vision, leadership, and commitment of mission-minded and caring persons in our conferences for church planting." Beginning in the 1940s a team of concerned persons from Franconia Conference explored possibilities for starting churches in Vermont. First summer Bible schools and then congregations took root in Andover, Taftsville, Bridgewater Corners, and Bartonsville. All but one of the churches meet currently in those communities. Nelson believes this model of providing a lifeline to emerging fellowships is a strong model for church planting.

The model is not complete without noting how conferences, in turn, relate to Mennonite Board of Missions. MBM staff persons, such as Ray Horst, give much help to the conferences as they start churches.

Franconia Conference mission secretary Luke Beidler described the current model in Vermont: "First, we're encouraging church planting to grow out of the cluster of Mennonite churches in that geographical area. Second, we have a plan for supporting new church-planting ministries—for two years Franconia Conference provides full subsidy, then over a period of five years reduces the subsidy until the congregation assumes full financial responsibility."

"The church needs to give a higher priority to training church leaders and preparing them for church planting and evangelism," challenged Nelson. "A whole generation of young adults felt pastoring was not something you went into if you had any ambition or creativity. Pastoring demands the best out of me. I'm pleased to see capable young people taking a new look at church leadership roles."

A fresh movement toward strengthening the ministries of the small New England Mennonite churches is underway. Twelve churches have joined together to form the New England Fellowship of Mennonite Churches. Nelson chairs the group. "We are not a separate conference, but a parallel structure," he said. "Building cooperation between the churches and keeping members in touch with each other are our purposes."

Exciting time. "It's an exciting time to be in New England," Nelson said. "The commitment among our pastors is high." New ministries are underway in Boston, with leadership by Art McPhee, and in Martha's Vineyard, Massachusetts, with Bruce Rechtsteiner's leadership. Jack Rice nurtures a house fellowship in Brockton, Massachusetts, and Bruce Martin leads a thriving young church in Portland, Maine.

Church planting can also be a vision of larger ethnic Mennonite churches, said Nelson. He remembers being embarrassed as a young boy about being Mennonite. "I've come to believe we need not apologize for our faith," he said. "Mennonites must become more effective at candidly expressing their faith. Our motto should not only be 'to know Christ is to serve' (the Ames 85 Mennonite Church convention theme) but to know Christ is to speak.' "

Nelson is aware of tensions which develop as new persons join Mennonite churches. "Ethnic Mennonites cherish familiar lifestyles. New persons come respecting those traditions and yet feel they are not fully accepted," he said. "Congregations must experience growing pains and be willing to look at themselves and how they are relating to new persons among them."

"Our motto should not only be 'to know Christ is to serve' (the Ames 85 theme) but 'to know Christ is to speak.' "

Nelson is quick to add that relating to new persons does not mean watering down Mennonite theology. "A strong peace witness and emphasis on discipleship must remain central to our evangelism," he said. "What hinders evangelism is too much emphasis on genealogies and blood ties."

His experience at Taftsville prompts him to conclude, "The spiritual life of the congregation becomes enlivened because of the evangelism task; as new persons come they bring vitality and joy."

John Lapp: MCC's man of the hour

an interview by Richard A. Kauffman

John A. Lapp, who became the new executive secretary of Mennonite Central Committee in May, was interviewed recently about his new role and his vision for Mennonite Central Committee.

MCC work is not new to John. He served as executive secretary of MCC Peace Section, 1969-72. Subsequently, he was named Mennonite Church representative to MCC Peace Section and served as its chair for five years. He was also one of four Mennonite Church representatives to the MCC board, 1979-85, and a member of the Executive Committee for four of those years.

John was academic dean and professor of history at Goshen College from 1972 to 1981, when he was named provost of the college.

John, how would you explain the mandate and role of Mennonite Central Committee?

There are several different polarities which get emphasis at one time or another. MCC actually grew out of the World War I experience of North American Mennonites and the desire to have a peace alternative to the militarism of that war. This, however, wasn't fulfilled until 1920 when MCC was formed. At that point it was formed to assist Mennonite brothers and sisters in Russia who were suffering from the deprivations of war, civil war, and famine. So MCC has moved back and forth from being a Mennonite peace organization and a Mennonite relief organization.

In more recent years MCC has properly, I believe, expanded the notion of relief to helping the recipients of relief in a developmental mode. And that's where MCC puts much of its activity today. But there's another important dimension of MCC: it has served through the years as an organization which provides young people with certain kinds of education experiences.

Because of your own background in education, do you see working more self-consciously at making MCC an educational institution?

One of the goals of a church organization ought to be not only to represent the church but to feed back to the church what it is learning in its own experiences. In that sense I think MCC—and I would add Mennonite mission boards—have been enormously influential in educating North American Mennonites and Brethren in Christ to world realities.

I do think the educational role of MCC creates a problem. That is, how much should we expect young MCCers who are appointed for service roles around the world to be educated in the process? We have to be very sensitive to the interests of those we are serving as to whether they want to serve as an educational group in that way. I look forward to some rethinking of this in the next months and years. I do hope that MCC can move even closer than it has been in the past to Mennonite educational institutions.

What gifts do you see yourself bringing to your new assignment?

One of the major gifts that I bring is that I've had a longstanding interest in church life. In a farewell ceremony at Goshen College, it was observed that in my growing up years I read the *Gospel Herald* when some of my siblings were reading the children's paper, *Words of Cheer*. I suppose being from a family which was very active in the church gave me a little greater awareness of the extent and complexities of Mennonites around the world. Certainly my doctoral studies on the Mennonite mission in India gave me an in-depth understanding of the role of the Christian mission around the world.

Second, I bring a rather insatiable interest in world affairs. Ever since I could read I've been an avid fan of newspapers and news magazines. As a historian I was very much interested in contemporary political, social, and cultural developments.

I'm sure there are other gifts I could mention. I've been a reasonably successful administrator in higher education. Some of those skills of getting along with people, organizing a program, and making sure that it runs are things that are applicable to MCC as well.

Will there be any special emphases which you will stress?

One of the problems MCC has is articulating a clear and focused vision. One reason I was invited to this position was that MCC was trying to get someone who could express this vision a little more clearly, and also help formulate it. I don't claim to have it all down and there will have to be many people who will be involved in this.

Do you have any sense of what the shape of that vision might be?

One of the themes that has intrigued me a great deal coming out of the European Christian peace movement is the use of the term "peace service." I think that really represents what younger Mennonites were thinking about in World War I days and later in World War II—that MCC was to organize Mennonite conscience and concern to express an alternative way to live and work in society. Sometimes we have forgotten that in MCC and in other Mennonite and Brethren in Christ circles. When we talk about peace service, it's not only an action or activity but it is standing with people around the world, which I think is also in the finest MCC tradition. It might indeed represent what MCC has always intended but hasn't always expressed that clearly.

We have allowed other persons to divide mission and service. Every missionary is involved in service and every MCCer is involved in mission.

How do you assess the current relationship of MCC to its constituency?

We have great relations with our constituency. However, I think one of the things we must work on is our relationship to other Mennonite agencies and institutions. One of the problems is how you divide Mennonite funds.

Does the division of labor between MCC and Mennonite mission boards represent a wrong separation of service and evangelism?

The first thing we have to recognize is that there is a legitimate division of labor. There's no reason why MCC

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John Lapp: the new executive secretary of Mennonite Central Committee.

should be expected to do everything or that the mission boards should do everything. In the church there is a diversity of gifts and offices, and there is a diversity of institutions. We have to commission our church agencies to use their skills and their concerns for certain purposes. Although church planting is at the essence of the church, I don't make any apologies for the fact that MCC is not a church-planting organization.

The second thing that ought to be said is on the really close relationship between MCC and all the other mission boards—and other church institutions, for that matter. When you go into Latin America and Africa, in particular, you'll find MCCers very intimately involved in mission activities, and this is the way it ought to be. MCC itself wants all of its people to be active in local churches wherever they are working.

On the other hand, I want to point out that mission boards have never been defined narrowly as only church-planting organizations either. They have been involved in a whole range of activities, all of it important in trying to fulfill God's purposes in the world—in education, in social welfare, and this is mission as well. We in the church have allowed other persons to divide mission and service more than we ought to. Every missionary is involved in service and every MCCer is involved in mission.

How would you respond to the charge that MCC has become too political?

I don't think MCC at any point has been too political. What do we mean by politics? Some of us would follow the reasoning of John Howard Yoder and others that there's something intrinsically political about being the church. Simply being the people of God in the world as we express ourselves is to be a part of the human order and therefore is political. An important ingredient of this charge is that some people who think MCC is too political simply feel MCC has the *wrong* politics. We have to ask *which* politics and *why* certain politics either on the part of MCC or the people who are critical.

Does MCC have a political line?

No, I don't think it has a political line in the sense of a formulated ideology. I think it does have a political line inasmuch as it represents a peace church. By being a peace church it has an alternative kind of politics. But I'd hasten to say that the whole vision for our Peace Section offices in Ottawa and Washington was not that MCC become a spokesperson for Mennonites and Brethren in Christ but rather that those offices should serve as listening posts so that they could feed back information and concerns that Mennonites in local communities could use.

The only times MCC has really spoken for the church in Ottawa and Washington has been when people have specifically asked for it or where the mandate is very clear. When it comes to issues of draft and alternative service, the Mennonite consensus has been fairly strong and MCC has spoken forthrightly. In a few other cases Mennonite agencies have asked MCC to address certain issues, and so when Mennonite denominations have spoken on capital punishment or abortion, MCC at those points sometimes has made a statement in the formal political process.

How does MCC set priorities in meeting the needs of the world?

We have to be very modest about what MCC can do in the world. The Mennonites and Brethren in Christ are small in number. We can't expect, with our resources, to meet all human need. We need to think in terms of the biblical notion of being a sign or symbol of God's love and compassion, and find an occasion where this can be demonstrated, and hopefully, through the grace of God become a way of expressing this love and compassion.

How does the interest of the constituency enter into setting priorities?

There are several ways in which priorities are determined. We have to be very frank and say that the one way we determine priorities is by what is in the news. I regret this somewhat because I think there is a kind of permanent world emergency with hundreds of thousands of people dying as a result of famine and war. But it's when the media pick up on Ethiopia and it becomes big news that money pours into MCC offices. So there is a way in which we respond at certain times and in certain places.

Another very important way of determining priorities is where MCC has possible delivery systems. MCC has had a long history in Ethiopia. We've been in Ethiopia long enough that we have connections with Ethiopian churches, we have people who know the country, and we have some kind of recognition by the government. So we have a delivery system there.

Some people who think MCC is too political simply feel MCC has the *wrong* politics.

One of the most important ingredients in the delivery system is a local church which may be a Mennonite church or more likely some other kind of church. I feel good about the ecumenical spirit of MCC. Ray Brubacher, who was in Ethiopia when the first plane load of MCC wheat arrived, said it was flown in on a Russian-built plane, piloted by Ethiopians, fueled with money given by the U.S. Agency for International Development. The grain itself was Ca-

nadian, paid for by American Mennonite money. It was given to Catholic Relief Services to distribute under the leadership of an Italian priest. That's a marvelous symbol of the way MCC operates in many different places around the world.

What is your philosophy on economic development?

Development has to begin with the notion it's something people do for themselves. The person from the outside can simply provide a little technical assistance and perhaps pose some questions and problems that ought to be faced. We have to be really modest about what we can do from the outside and whether we ought to do anything from the outside.

A second thing that has to be said is that too much development talk has been too materialistic. To be sure, there has to be a material dimension with the enormous population increase and rising aspirations. We have to find the wherewithal to provide food and shelter and clothing for more people. But I'm impressed with the way development, particularly in Western Europe and North America, has flowed out of a spiritual matrix. It was partially the Judeo-Christian tradition of being fruitful and multiplying that gave rise to the scientific spirit and the entrepreneurial spirit. As we talk about development we have to recognize a spiritual dimension.

The third thing I'm concerned about is that development doesn't take place overnight. Here is a tension we have at MCC. On the one hand we want to go into an area, do a job, and then get out. But when you think about development you're thinking about a process that takes generations. When MCC wants to do development, we have to say we are identifying with a community and a people for a long period of time. Our whole personnel policy structure is still pretty much built around short-term volunteers. We have to look at that.

What kind of volunteers do you hope to attract in the future?

I hope that future volunteers will be totally committed to the work of God and will see their work wherever they are as building the kingdom. John Howard Yoder has used an apt description for the Christian mission as "gaining ground for God." I'd like to think that is what MCC is all about and what every MCCer is fully committed to. Second, future volunteers will recognize they have as much to learn as they have to give.

Is it true that MCC tends to attract Mennonites who are somewhat alienated from the church but still cherish Mennonite values like service?

MCC was founded by "Young Turks." It was what you might call a movement of young Mennonite intellectuals. One of the good things about MCC has been its ability to bridge a very broad spectrum and to provide opportunities for people who may not in every case explain the gospel in quite the way others expect it to be. That is a challenge for the future, to continue to maintain that kind of flexibility and openness.

When eventually you turn over the leadership to a new person, what do you hope will be said about you?

I don't see a lot of epoch-making decisions that will make MCC much different from what it is now. There probably will be some of these decisions, but they will be more the result of historic development than of any special contribution that I make. I recently read a comment that it isn't so important what we *do* in life but who we *are*. When my term is up, I hope I am seen as faithful to the call of God to be a peaceful and compassionate person and that I provided the leadership that promoted peace around the world.

I'M LISTENING, LORD, KEEP TALKING

Fifty-year-old-sin. The preacher is sermonizing on loving your enemies, our need to pray for them. I'm mentally agreeing, when the Lord bumps me, asks right in the middle of the pastor's message, "Bob, I wonder whatever happened to the lady down the street from the church, the one that bawled you out for leaving the little evangelistic paper, *The Way*, on her porch. Remember her?"

How could I forget her! I must have been only 13 or 14 when, I along with other young people from the Belmont Church, delivered that monthly religious four-pager throughout the community. J. J. Hostetler got us involved in the project. One day I dropped *The Way* off behind a screen door, was already out on the sidewalk, when this lady came storming out, ordered me back. She slapped that paper into my trembling hand, and screamed, "Never, never leave this paper here again!" She used several choice adjectives to reinforce the message. I was frightened. I told the other young people and we always skipped that house. It was our only bad reaction in the entire community that I remembered.

Now why was the Lord asking me about her? He knew what had happened to her, I didn't. But I answered (never play dumb when the Lord asks you a question) with, "I've really no idea: She may have moved away, she might be dead. Why do you ask?"

He answered, "The sermon reminded me of her."

And now I was reminded of her, but in a different context than previously. I had thought about her before, had mentioned the incident in various talks, using her as an illustration of how some people refuse to hear the gospel message, how we as Christians upon occasion pick up a bit of persecution.

Then the Lord whammied me with, "Did you ever pray for her? After all, she was your enemy." Then God hung up, leaving me to the sermon. But the wheels kept turning.

Later in the day, I got through to him and we talked some more about it. I admitted that I had never prayed for her. I was such a young Christian at that time. I would make up for it today, if I could. I no longer remembered the exact house. If I did, I would go and talk with her, ask my pastor to make a call.

A sigh, on God's part, not mine.

"It's a little late now for visitation work, for praying for her. She might have been 30 or 35 back then, which could put her well up in her 80s by now. And now you can't even find her. I just wish that back then you would have thought of her as a person to pray for, instead of the woman who cussed you out. I wish that in using the illustration in your talks, you would have requested church groups to pray for her, instead of painting yourself as the boy wonder faithfully delivering the Word in spite of the persecution you received."

I felt miserable, chastised by the Lord, and needfully so. I asked forgiveness, even if it was 50 years late. Then I said humbly, "What now, Lord?"

He laid it on. "From now on, do just what Pastor Duane says, 'Love your enemies.' Don't glory in your goodness, but practice on your praying. And check out Matthew 5:44. In your talks on nonresistance, you have applied that to the Germans, the Japanese, the Russians, but I think it has bearing a little closer home."

I thought I knew the verse, but looked it up anyway. I found the part the Lord had for me. He might as well printed my name beside it: "Pray for them which despitefully use you, and persecute you."

Bull's-eye, Lord. I'll work on it—that's a promise.—**Robert J. Baker**

Witnessing a clash of cultures

by Merv Smucker

When *Witness* was filmed in Lancaster, Pennsylvania, last summer, there were at least two very different reactions from the local population: excitement and dismay. Crowds gathered wherever the filming took place, hoping to catch a glimpse of a world-famous actor or simply to share in the glamour of the event. The whereabouts of the film crew made the front page daily in the local newspapers of this small historic city flattered to be chosen as the setting for a big-time Hollywood movie.

But the people who welcomed the film crews were not in fact the people whom the film crews came to see. The Amish, who were the subject of the film's story, viewed the arrival of the moviemakers as another persecution to be borne—or at least as another intrusion of the world into their lives.

The Amish do not usually speak out against what they consider persecution from the world, not only because of their nonresistant beliefs, but also because they feel uncomfortable with the usual worldly channels for dissent: newspapers, radio, television. But in times of crisis they sometimes call upon people whom they consider friends to voice their concerns. This is never done in an organized way, and they have no official spokesperson.

Thus it was that John A. Hostetler, professor of anthropology at Temple University, wrote "Marketing the Amish Soul," which appeared in the June 26, 1984, *Gospel Herald*. Like other anthropologists who work closely with highly nonverbal cultures, Hostetler has at times articulated the meaning system of the Amish to outsiders. In this instance he addressed fellow Mennonites in the hope of sensitizing them to the plight of the Amish people.

On March 5, 1985, a month after the release of *Witness*, *Gospel Herald* published an article by Merle Good entitled "Reflections on Witness Controversy." Instead of discussing the content of the film or the ethical issues surrounding its production raised by Hostetler and many others, Good chose to attack Hostetler. Unfortunately, because of the fervor and tone of Good's article, as well as the numerous inaccuracies it contained, the reader was left confused about the real nature of the issues surrounding the *Witness* controversy.

The issues are far too important to be obscured by emotional rhetoric. I am responding to Good's article because I believe that *Gospel Herald* readers are entitled to hear an account of the basic issues. I have thus chosen to organize my responses according to Good's 12 points for the benefit of the reader who may wish to read the two accounts side by side.

Instead of discussing the content of *Witness* or the ethical issues surrounding its production raised by John Hostetler and many others, Merle Good chose to attack Hostetler in *Gospel Herald*.

While I do not claim to have the last word on these matters, I am an Amish-born native of Lancaster County with many Amish relatives, friends, and acquaintances living in the area. I was present in Lancaster County during the filming of *Witness* and have spoken with dozens of Amish people of all ages about the movie, both during its filming and since. Although I do not share the Amish taboo against film, I respect their objections to being represented in a cinematic recreation of their culture.

One. To begin with, the controversy is not between John Hostetler and Peter Weir. It is *not* a controversy between individuals, and to view it this way is misleading. Rather, the issue concerns a Hollywood film being made about a people who do not wish to be the subject of such a film no matter how sympathetic its portrayal. Also at issue is the behavior of the commonwealth of Pennsylvania which solicited Hollywood filmmakers to come into the area in order to attract more money into the state.

Two. The isolated headline, which Good quotes, "The Professor vs. the Director," is not at all representative of news stories covering the *Witness* controversy. Other more typical headlines have read: "Amish Bishops Say 'Witness' Is Wrong," "Amish Upset by Filming," "Amish Object to Intrusion of 'Witness' Production."

Good speaks of Weir as "a young Shakespeare of modern cinema." Weir is a gifted director whose previous works have tended to focus on cultural confrontations, but in his praise of the filmmaker, Good seems to imply that Weir can do no wrong. Although in a number of ways Weir's film gives a sensitive, albeit somewhat romanticized, portrayal of Amish culture, an "R" rating is no small offense to a people who object to film entertainment of any kind.

To be sure, Hostetler and the Amish were not alone in discerning the problems with Weir's "artistic" treatment of the Amish way of life. A number of distinguished reviewers commented on the shallowness of the story. For example, "A conventional doomed romance stapled onto an even more conventional cop thriller, *Witness* never hangs together" *(Washington Post)*; "For a film that means to admire the Amish ways ... *Witness* contains a lot of aggressive violence" *(New York Times)*; "To what degree can we tolerate 'artistic lies,' especially those dealing with the precious religious values of vulnerable minority sects?" *(Commonweal)*.

Three. Good accuses Hostetler of saying that the Amish have the right not to be included in stories. Here Good completely misrepresents Hostetler's position to the reader. Amish people read and write novels and stories, and many are themselves entertaining "storytellers." Although photography and film are considered graven images and therefore forbidden, big-time commercial movies are in a different category altogether, for they symbolize to the Amish the ultimate in worldliness, perpetuating images of false romance, violence as entertainment, and sexual exploitation.

Four. What point is Good trying to make by listing the various media sources that he has been in contact with? Although this remains unclear to

Merv Smucker, Philadelphia, Pa., is a clinical psychologist at the University of Pennsylvania and a son-in-law of anthropologist John Hostetler, who has spoken out against the filming of *Witness*.

the reader, one is struck with the manner in which Good calls attention to himself, as though he were writing a commercial promoting his own local tourist enterprise in Intercourse, Pennsylvania.

Five. Good accuses Hostetler of making numerous "overstated" and "untrue" charges, but does not state what these "charges" are. Unfortunately, it seems that Good is more intent on undermining Hostetler's credibility than on offering the reader insight into the issues. What Good does not mention is that Hostetler anticipated and articulated from the beginning much of what is now happening. Not surprisingly, the Pennsylvania Dutch Tourist Bureau is already advertising in major national newspapers and magazines for people to come to Amish Country "as seen in the movie *Witness*."

An editorial entitled "Selling the Amish" was published recently in *Lancaster Intelligencer Journal* deploring this fact: "The one thing Lancaster County's Amish feared is happening to them. Their concern is that the movie *Witness* will attract hordes of tourists to Lancaster County to gawk at them. Their concern is real. Without lifting a finger, the Lancaster County tourist industry can expect a fallout of new business from this movie."

Indeed, Peter Weir himself recently expressed a similar concern. In the February 4 issue of *Lancaster New Era*, Weir was quoted as saying that an "upsetting factor for the Amish would be if this film is an enormous success. If it was a very, very big hit," Weir admitted, "it would just bring more tourists to the area, which I would be sorry for." So when we read in the March 11 issue of *Newsweek* that *Witness* is "the nation's No. 1 box-office movie," what are we to conclude?

Six. Good claims that Hostetler accused Weir of being "commercial." It is surprising that a businessman such as Good interprets "commercial" as a pejorative term. On the other hand, to conclude that Hostetler stands to gain "thousands of dollars from a burst of book sales stimulated by Weir's film and fed by the controversy," suggests that Good knows very little about scholarly publishing.

Hostetler has become well known for his scholarly interpretation of the Amish, but to assert that he owes his degrees, his job, and his writing to the Amish is patently ridiculous. Hostetler is a teacher by profession, and he has written about many other cultural groups besides the Amish. (Incidentally, Good has recently published a lavish new picture book on the Amish to coincide with the release of *Witness.)*

Seven. In addressing the invasion of privacy issue, one which is central to the Amish way of life, Good acknowledges that the Paramount Pictures people were "less than diplomatic in the early going," but that "when Weir arrived on the scene, he put a firm discipline on the crew and tried to prevent the invasion of Amish privacy."

This is indeed admirable, if true, but tells only part of the story, for Weir was hired by the same organization that had offered large sums of money to several Amish families in exchange for the exclusive use of their farm for the filming of the movie, that recruited an Old Order Amishman who was paid $6,000 to design the barn-raising scene in the movie (for which the Amishman has now been excommunicated), and that purchased large quantities of Amish clothing from an Amish store without indicating the use for which they were intended (the Amish woman who took the order was heartbroken when she discovered that the clothing was used in the movie).

The real issue concerns a Hollywood film being made about a people who do not wish to be the subject of such a film no matter how sympathetic its portrayal.

Good also accuses Hostetler of making "charges of invasion of privacy in the newspapers which he couldn't back up," and that Hostetler then called from Alaska to explain himself to the local Lancaster papers "when Weir angrily demanded the evidence on one serious accusation."

To begin with, Hostetler did not call the Lancaster papers from Alaska; they called him. (I was personally involved in helping the Lancaster reporters contact Hostetler in Alaska in order for them to ascertain his response to Weir's outburst.) Secondly, the invasion of privacy charge which Hostetler cited, and to which Good alludes, was based on information reported by Paramount Pictures Public Relations Office and printed in the *Lancaster Intelligencer Journal* on April 27, 1984, and later published in the *Philadelphia Inquirer* on May 11, 1984.

To summarize briefly for the reader what this incident involved, I offer the following quotation from the *Inquirer* article: "Actor Kelly McGillis, who will play the Amish widow in the movie, also managed to get a brief, firsthand look at a working Amish farm before the Old Order owners discovered who she was from a newspaper photograph, and asked her to leave. 'What were our intentions?' Feldman [the film producer] asked rhetorically about the incident involving McGillis. 'We were going to stay at the house to work on the farm and see how they live. I'm not sitting in judgment on whether it was an honorable or dishonorable move, but it certainly isn't a monumental problem. There have been worse deceptions.' "

Good also tries to connect this invasion of privacy incident with the silence he claims that Hostetler received from "religious and community leaders of stature." From all of my research on the controversy, I have found no evidence suggesting that Hostetler was being treated with silence by Old Order Amish leaders, or by non-Amish religious leaders, at any time during or since the *Witness* filming. I'm also curious about who the "community leaders of stature" were who Good alleges responded to Hostetler with silence.

Eight. Good seems troubled that the press assumes Hostetler is the official spokesman for the Amish, suggesting that Amish leaders "disagree rather strongly (off the record)." Would Good like us to believe that Amish leaders are now going to him to voice their deepest concerns? Knowing the Amish and their leaders as I do, I find this a highly unlikely supposition, especially since Amish leaders have always been suspect of individuals who earn their living from the tourist industry.

Again, the data do not support Good's contention, for when the Amish leaders have publicly vocalized their views on *Witness*, they have been very similar to those expressed publicly by Hostetler. Consider the following statements made by prominent Amish leaders reported in a recent Associated Press release on the movie: "It's not fair. We can't strike back. We're helpless."

Nine. This point, which addresses Hostetler's concerns that "this movie will signal a milestone in the erosion of the social fabric of the Amish community," is one which can only be answered decades from now. However, this is a prediction which an anthropologist is more qualified to make than a "storyteller."

The Amish have never before faced the unique threats or challenges which an extremely popular Hollywood film about themselves poses to their culture. Over the years, the Amish have slowed their rate of assimilation into the larger culture by remaining "separate from the world." During this century of

technological revolution the Amish have been able to maintain a slow rate of change and adaptation to technology—a feat nothing short of heroic. One way in which they have been able to do this is to separate themselves from the proliferation of images which has coincided with the rise of communication technology.

Where the Amish draw the line in such instances has always been amusing and bewildering to the outsider, sometimes appearing inconsistent. But they have always managed to find boundaries which have kept the world from coming too close while still enabling them to survive in the world on a day-to-day basis. In this instance the Amish may keep most of their members from seeing the movie, but they will not be able to keep outsiders from flocking to see them, now that the film has been made. Although *Witness* is not likely to change Amish culture overnight, it is an event which contributes to the erosion of the boundaries between the Amish and the world.

Ten. Good writes as though Hostetler had initiated the controversy, forgetting that there would be no controversy had there been no movie to provide it. Good further states that because of the *Witness* controversy, "the Amish have emerged with a quarrelsome image, a Puritan sort of book-banning reputation out of a modern Dark Ages." By using these images to describe the Amish, he seems to be implicitly criticizing them for objecting to the making of the film. This is a rather strange way to describe a peace-loving religious group to whom Good professes to be sympathetic.

(Incidentally, contrary to Good's claim, Hostetler does not see *Witness* as portraying the Amish to be a violent people. What Hostetler has repeatedly objected to publicly is the juxtaposition of scenes of graphic violence with scenes of Amish life.)

Eleven. Good again criticizes Amish leaders for making their objections to *Witness* known to state government officials. He implies that this movie event is not at all "on the same level of issues as compulsory school attendance and compulsory participation in the Social Security system," and that the Amish leaders have somehow been duped into thinking so. Good goes so far as to ask whether something like an "Amish Defense League" might even emerge from the controversy. Whatever point Good was trying to make, he makes one thing quite clear: that he disapproves of any attempt on the part of the Amish to protest the making of *Witness* or to peacefully voice their objections to being used as bait to attract filmmakers to Pennsylvania.

Twelve. In spite of Good's criticisms of the Amish in points 10 and 11, he suggests a number of positive ways in which Mennonites can learn to better understand and relate to the Amish. The suggestions and concerns which he expresses here are in fact very similar to those which Hostetler and others have been expressing for decades. However, the overall tone of Good's article suggests that he not only is unsympathetic to the Amish objections to *Witness*, but that he is embarrassed by the reactions of the Amish to the making of a film by Peter Weir, whose work he so admires.

Conclusion. Ironically, Weir's portrayal of the Amish in itself represents a clash of two cultures: that of a religious group which wishes to remain naive and untouched by the world's images and that of the image-maker and artist who seeks to capture and recreate images for worldly consumption.

Don Kraybill, Mennonite author and professor of sociology at Elizabethtown (Pa.) College, summarizes the problems inherent in Weir's portrait of the Amish. Writing in a forthcoming issue of the Elizabethtown College *Bulletin*, he says: "To have a Hollywood producer serve as a self-appointed interpreter and purveyor of the Amish way of life is seen as a slap in their cultural face. To have their sacred symbols and cultural images smeared across the Hollywood screen is an affront, a cultural insult of the highest order to a people who have so persistently insisted on integrity, purity, simplicity, and peace. Then to add insult to injury, the film receives an "R" rating because of an explicitly nude scene of an Amish widow. The violent killings in the Philadelphia train station, as well as on the Amish farm, although tame by contemporary standards, are a blatant mockery of the Amish who have so long trumpeted the values of pacifism and sexual purity. It is ironic that the very values which the Amish have cherished so dearly are turned against them and used by the director to seduce the public to purchase tickets."

HEAR, HEAR!

Alcoholism is sin; not a disease

May I please get something off my chest that has been bugging me about four years now? Clear the gym and get me a soapbox, because I'm ready to rock the bleachers with this my plea.

Alcoholism: a disease? Pish.

I'm a great fan of the Reverend General Booth. If he knew that our brethren, the Salvation Army officers of 1985, were referring "sick alcoholics" to the "spiritual program" of Alcoholics Anonymous, he'd spin in his grave like a chicken on a rotisserie.

I'm talking about salvation. I'm talking about freedom from sin. No, I'm not talking about "sinless perfection" as some of our so-called Christian brethren would accuse us "holiness preachers," but I am pointing all believers in Jesus Christ resurrected and at the right hand of God Almighty to Romans chapters 6 and 8, 2 Thessalonians chapter 1, as well as many, many verses that group the "drunkard and glutton" together (Eph. 5; 1 Cor. 6:9; 2 Pet. 2:13-14, Matt. 24:38).

As in every age, the cults put the real Christians to shame. (Am I calling AA a cult? They don't profess to be a religion, so they cannot be.) Why don't our churches do what AA does?

We have kings and priests, ministers of the holy oracles of God. We have a responsibility to the unsaved world, we are to proclaim the truth (Ezek. 3; 18; 1 Pet. 2:9).

To tell a man that he "can come to God as he sees him" ("Step 3" in Alcoholics Anonymous) and then go to your church on Sunday and take John 14:6 as your own, is blasphemy. You are handing a man a lollipop when he needs a steak sandwich. His blood is on your hands.

Jesus didn't hang on a cross between earth and sky so that we could "come to God as we see him."

Jesus bore our sins. "He was bruised for our iniquities, the chastisement of our peace was on him.... Yet it pleased the Lord to bruise him." God's wrath was satisfied. Christ's atonement was and is complete, finished. All we have to do is "believe on the Lord Jesus Christ and thou shalt be saved." After salvation the Holy Spirit comes in and regenerates, sanctifies, and keeps that poor, wretched man and makes him into a Paul or a Peter.

Dawson Trotman once said, "Never do anything anyone else can or will do when there is so much to be done which no one else can or will do." He was talking about salvation.

What of it, guys? Are you going to get up from that lukewarm pew and go hand an unsaved man a lollipop?

Not me. I fear God.—**Valeria Irene Norberry,** *Grand Rapids, Mich.*

CHURCH NEWS

MCCers arrested, later released, by El Salvador army

Two Mennonite Central Committee workers were arrested by the El Salvador army on May 9. Blake Ortman and Susan Classen were picked up in the village of Cacaopera, along with Gloria Perez, a Salvadoran health educator who works with Classen.

The three were released from the Hacienda Police headquarters in the capital city of San Salvador on May 11. They were in good physical condition despite two days of what they described as intense interrogation.

Ortman told MCC executive secretary John Lapp in a May 12 phone call that the release was "an answer to the prayers of Salvadoran and North American Christians." Ortman thanked all those who had sent telegrams to the Salvadoran government and the U.S. embassy in San Salvador requesting their release.

Ortman reported that army personnel said they regretted the inconvenience caused by the arrest. The army had accused Ortman, Classen, and Perez of "working with civilians sympathetic to the guerrillas." But their release is "unconditional" and the three are allowed to continue their work without restrictions.

Classen, who is originally from Springfield, Ohio, plans to return to her health work in Cacaopera, where she has been living. Ortman, who is from Wichita, Kans., is the MCC country representative and plans to continue his administrative work based in San Salvador.

There are four other MCC workers in El Salvador involved in relief, health, and community development.

Rapid growth prompts in-depth study of Selfhelp Crafts

An in-depth review of Mennonite Central Committee's fast-growing Selfhelp Crafts is being conducted by MCC to evaluate current programs, review goals, and plan for the future.

Selfhelp Crafts is a nonprofit alternative marketing agency that sells handicrafts made in over 25 countries by an estimated 30,000 producers. Without this marketing network, many of these producers might not have a source of income or employment.

Sales have been growing by more than 20 percent each year for the past several years, and in 1984 totaled more than $3 million.

How fast does Selfhelp want to grow? When will Selfhelp saturate the market? How can Selfhelp run a viable business and still exist primarily to serve the producers? These are just some of the questions being asked by Selfhelp and MCC administrators as they embark on the review.

"It's important to note that the review has not been called because of a crisis, but because of Selfhelp's remarkable success," says former MCC associate executive secretary Edgar Stoesz, who is in charge of the six-month review.

The study will be conducted by a panel composed of Paul Quiring, a businessman and West Coast MCC leader from Reedley, Calif.; Herta Janzen, a Selfhelp volunteer from Winnipeg, Man.; Erwin Wiens, a pastor from Breslau, Ont.; Allan Sauder, a development researcher and former Selfhelp assistant director from Ottawa, Ont.; and Dale Weaver, a businessman and leader of Mennonite Economic Development Associates from Leola, Pa.

The panel members together represent many years of previous overseas experience with MCC in West Bank, India, Bangladesh, and Zambia.

Paul Leatherman, director of Selfhelp Crafts International and U.S., and Herman Neff, director of Selfhelp Crafts Canada, are serving as resource people.

Stoesz explains that one of the major areas of study will be an investigation of Selfhelp producers. Some questions to be addressed are: Who should Selfhelp Crafts buy from? How can Selfhelp be of more help to the producers? What emphasis should be put on job-creation programs?

A specialist panel will be established to look at the second major area of study—the marketing structure of Selfhelp Crafts. Currently the program relies on a network of 7,000 volunteers who sell the products at church displays, relief sales, and 110 gift and thrift shops.

The review panel, which held its first meeting on Mar. 15, will meet again in August to respond to the first draft of the study's findings. The study will conclude in September with a final report to the MCC Executive Committee.

Ohio congregations reach out with radio

Ten churches in northwestern Ohio are producing a one-hour weekly radio program to share the good news with listeners in their community. Entitled *Reflections*, the program attempts "to reflect the glory of God and who the churches are" through music, a message, a children's story, church news, and announcements, said broadcast coordinator Dale Grieser.

Fourteen businesses buy time for the program, which started last December. Individuals from the 10 congregations provide the music and children's story material, with each of the pastors providing a message on a rotating basis.

The church news and announcements segment includes special events and services among the participating churches, which Grieser collects usually from the congregational bulletins.

Reflections is heard Thursdays 7:00-8:00 p.m. on WHFD-FM in Archbold, a youth-formatted station, and on WBNO-FM in Bryan, a community-oriented station. The program is produced by Ronald Short, a banker who owns and operates Multi-Scope Productions, a custom recording firm.

Grieser, a building contractor in Archbold, coordinates the production and release of the program on behalf of the board of directors made up of representatives from each congregation.

Although listeners are given Grieser's address for program response, the names and towns of the business sponsors are also listed on each program, as is the church of the pastor who is featured on a particular program. So far, the business sponsors seem to be hearing the most feedback from listeners, Grieser says.

He lists three main purposes for the program: "To reflect the love of God in our lives and what's happening in our churches, to work with people on the fringes of faith, and to present alternative programming."

Grieser worked with Mennonite Board of Missions staff to produce a new musical theme opening for the program while he participated in the Media and Ministry Internship in Harrisonburg, Va., in January.

Grieser says he was chosen to coordinate the program because of his interest and experience in helping to produce a 15-minute radio program, *Moments of Praise*, released on two local stations since 1979.

This mostly music program is produced by West Clinton Mennonite Church. An 11-member chorus provides most of the music, and over 150 members have been involved in writing scripts for the two-minute message.



Raindrops portend the deluge that followed at Eastern Mennonite College.

Rain forces EMC commencement inside for third year

Rain—so badly needed in the Shenandoah Valley of Virginia—upstaged the 222 graduating seniors of Eastern Mennonite College as they gathered on Apr. 28 for the 67th annual commencement.

Although skies had cleared after showers earlier in the day and a decision had been made to hold the afternoon ceremony on the front lawn, the program had barely begun when a deluge interrupted the Scripture reading and sent some 2,000 people scrambling for cover.

The ceremony reconvened some 45 minutes later in the chapel-auditorium and applause greeted the graduates as they filed into the crowded auditorium—many without the bright blue academic robes that had gotten soaked in the downpour.

EMC president Richard Detweiler, introducing the commencement speaker, observed that the college does not make a habit of "baptizing our speakers."

The speaker was Wayne Geisert, president of neighboring Bridgewater College. He based his address on the familiar story of the pump in the desert. Attached to the pump was a set of instructions—do not drink the water, use it to prime the pump; feel free to drink deeply; and fill the bucket for the next traveler.

Geisert called the first instruction "an act of faith" which occurs whenever people invest in the future. "Your parents have been priming the pump for you," he told the graduates. Like priming the pump with the water in the bucket, filling it for the next traveler is also an act of faith, he said. By "investing ourselves for the service to humankind," graduates will be following the teachings of Jesus.

Also during the program, Detweiler recognized the Old Grads—those who graduated from EMC at least 50 years ago. Special recognition went to Harry Brunk, EMC professor emeritus of history, who graduated in the class of 1920—the second class in EMC's history and the first to hold graduation in the administration building which burned last year.

Ten members of the class of 1985 graduated with a double major and 52 graduated with honors. One student achieved a perfect 4.0 grade point average during four years of college: Pamela Brenneman Weaver, who completed requirements for a major in business administration as well as a minor in psychology.

Goshen College honors faculty members who are retiring

Eight longtime members of Goshen College's faculty who are retiring this year were honored by their colleagues at the annual spring banquet on May 3.

Cited for more than four decades of service were economics professor Carl Kreider, librarian Nelson Springer, and physical education professor Roman Gingerich.

Since Kreider came to Goshen in 1940, he has served as professor, dean for 26 years, acting president for two years, and provost for one year. He was also managing editor of *Mennonite Quarterly Review* and spent four years in Japan as dean of International Christian University and one year in Ethiopia as a Fulbright lecturer in economics.

Springer, who served Goshen for 44 years, was cited for his work with Mennonite Historical Library and for his bibliographic expertise. He has assisted numerous libraries, publications, and scholars by responding to their research questions. He will continue to work half-time as administrator of a National Endowment for the Humanities grant for cataloging backlogged books.

Gingerich, on leave for the past several years because of illness, was honored for his leadership in developing Goshen's intercollegiate athletic program during his 44-year tenure. He also served one year as a Fulbright lecturer in Thailand.

Retiring after 30 years on the faculty is Franklin Bishop, biology professor and former chair of the natural science division. He will continue teaching half-time.

Education professor Samuel Yoder is retiring after 24 years, but will continue to teach educational psychology courses and manage the Instructional Materials Center while its director is on sabbatical leave.

Retiring Bible professor Stanley Shenk ended a 20-year teaching career when he led his seventh and final Middle East Bible Seminar in May.

Business manager Robert Kreider retires after filling that role since 1971 and serving 15 years previously as director of development.

Kenneth King, physical plant director since 1966, will retire at the end of 1985.

Also honored at the banquet were 15 faculty members who are resigning. Religion professor J. R. Burkholder was given special recognition for his 22-year teaching career.

The others are associate professor of nursing Betty Lorenz, assistant professor of nursing Rosemary Zook, nursing professor John Bergey, continuing education in nursing program coordinator Shirley Yoder, church relations director Elvin Stoltzfus, associate professor of music Amos Burkholder, assistant professor of urban and black ministries Wilma Bailey, associate professor of social work Anthony Brown, associate director of international education Mary Liechty, associate professor of German Ervie Glick, information services assistant director Ann Martin, resident directors Charlotte Hochstetler and Christine Kaufmann, and student finance assistant director Rhonda Yoder.

Canadian Mennonites plan 12 mini-events to learn about missions

How can Mennonites in Ontario and Quebec meet and learn to know mission workers who are involved in Mennonite Board of Missions projects throughout the world? Events for that purpose are scheduled in clusters of churches throughout the Ontario/Quebec and Western Ontario conferences the weekend of June 21-23.

MBM staff and missionaries will be at Hidden Acres Camp near New Hamburg, Ont., June 17-28, for their annual Overseas Seminar. On the weekend, they will meet members from both conferences so that local Mennonties can get a better idea of the overseas mission program of the Mennonite Church and meet the mission workers personally.

"The planning committee felt that 12 mini-festivals rather than one large gathering would give the missionaries more insight into the congregations and would acquaint more church members with the mission enterprise," said Brice Balmer, chairperson of Ontario/Quebec's Missions Committee.

At this point, local committees have planned worship services, Bible studies, workshops, youth events, breakfasts, barbecues, and teas.

But area meetings are not the only activity. On June 23, a mass meeting and commissioning service will be held at First Mennonite Church of Kitchener, Ont.

Wilbert Shenk, MBM vice-president for overseas ministries, will be the featured speaker. Ontario/Quebec moderator Doug Snyder and Western Ontario moderator Nelson Scheifele will lead the service, demonstrating the working together of the two conferences in this and other ventures.

Virginia Conference celebrates 150th anniversary

The 150th anniversary of Virginia Conference is being celebrated this spring and summer. The first recorded conference session was held at Weavers Mennonite Church near Harrisonburg, Va., on Apr. 10, 1835.

To commemorate this event when six congregations formed Virginia Conference, each of the present 69 congregations was encouraged to have a special anniversary service on Apr. 14. They were asked to reflect on their own history and also look at how they are part of the conference.

Each family in the conference is receiving a 64-page booklet called *Enlarging Our Borders*, edited by Richard Good, which traces the history of the conference and its expansion into North Carolina, Tennessee, Kentucky, Ohio, and West Virginia.

Another anniversary event is a drama, *Milk and Honey*, written by Lorna Beth Shantz, which is the story of a family grappling with church-state issues. This was presented in 20 congregations in May by a drama team directed by Don Shenk

The third part of the celebration is an audiovisual presentation called *Discovery—People Creating Community.* This will preview at the conference assembly in July and also be taken to different areas of the conference. The three-projector show is being developed by James Fairfield and Mike Hostetler.

Throughout the summer, a "jubilee" fund drive will be conducted as a way to erase conference deficits of past years and start the new half century with a clean financial slate.

"This is a time for us to thank and praise God for his leading and enabling over the past 150 years," said Virginia Conference executive secretary Samuel Weaver. "I hope it will increase our faith in God to guide our future as he has in the past."—*Richard Good*

AMES 85 UPDATE:

Participants urged to register by mid-June

Mennonites have begun to aim for Ames. By early May, 337 adults and 56 children had registered for Ames 85, the Mennonite Church biennial convention to be held Aug. 9-14 at Iowa State University.

Participants are encouraged to register by mid-June since the university needs a total by July 1. In addition, early registration gives persons a better chance at air-conditioned accommodations. Registration and lodging fees for Ames are generally lower than for the last convention, Bethlehem 83. Grants are also available.

With the combination of adult and youth conventions, over 4,000 persons are expected at Ames 85. The two conventions will share some events in common.

Ames is a city of about 40,000 located in central Iowa, just north of Des Moines off Interstate 35. While there is one small Mennonite congregation in Ames, most of the churches in the host Iowa-Nebraska Conference are located in southern Iowa and southeast Nebraska.

Ames 85 registration forms are available in congregations or from Ames 85, 528 E. Madison St., Lombard, IL 60148.



Elizabeth and Willard Barge

Barges receive global perspective during mission term

"We have grown to see the world in a much broader sense," commented Willard and Elizabeth Barge recently after returning from six years of pre-retirement service in England with Mennonite Board of Missions. Willard was responsible for maintenance and Elizabeth was hostess at London Mennonite Centre.

Responsibilities changed somewhat during the six years. When Barges arrived in December 1978, the center served international students. Three years later the center became an intentional community for London Mennonite Fellowship.

"The idea of living in community was new to us," Barges noted. Sharing meals, planning, and time with close contact and cooperation were a part of that. "We wouldn't have thought it possible several years earlier," they said.

Barges found the small congregation to be to their liking. When in a large church, they and other older people took a backseat. But at London Mennonite Fellowship, Elizabeth explained, "there were no backseats. They wanted and needed our ideas and help."

Peace is a strong emphasis of the fellowship, which maintains a resource center and a book service. Several members have spoken and shared about the Anabaptist peace stance at seminars, in lectures and debates, at other churches, and in other forums. Some members, including Barges, participated in marches and rallies sponsored by the Christian Campaign for Nuclear Disarmament.

Barges commented that the global exposure they received through contacts with international people added to their lives. "We learned to give and take, listen, and accept each other, despite differences," said Elizabeth.

Barges are from Hesston, Kans. They have also lived in Illinois, California, and Arkansas. Willard is a native of Sterling, Ill., and Elizabeth grew up in Pigeon, Mich.

Students and farmers mingle in ag course at Hesston College

Hesston College's farm marketing class followed a new and unusual format this spring, with the result being a unique learning experience for two very different types of students.

As a service to area farmers, agriculture instructor John Yost wanted to offer a course in farm marketing as part of the college's continuing education program. Because of obvious overlap, he decided to mix this class with his regular college farm marketing class for the duration of the continuing education course.

So for nine weeks this spring, about 30 people—half of them experienced farmers and the other half college students—met every Tuesday evening to learn about various approaches to government farm policy.

Heber Ramer, head of Hesston's Agriculture Department, felt that the course was "a unique combination of the best of both worlds." Because of the close contact with professional farmers, Ramer said, the course was almost a hands-on experience for the college students.

"Traditional college students and continuing education students are often considered opposites," said Ramer. "However, I felt that this was an excellent use of resources to meet the needs of both groups."

300-year-old building is home of new church in New York

A 300-year-old Quaker meetinghouse is the rented home of an emerging Mennonite congregation in the Flushing section of New York City.

Now named Redeemer Community Church, the congregation was started by longtime New York pastoral leaders John and Irene Smucker with the help of two Ohio couples—Lester and Marietta Sutter and Wayne and Clara King—who moved with them to Flushing in mid-1983.

The church-planting ministry is a project of Atlantic Coast Conference.

The first Sunday meeting was held in the Smucker living room in November 1983. For the next six months, average attendance was 20.

In May 1984, services began in the 1694 Quaker building. Attendance doubled immediately, and the first two baptisms were conducted. The candidates were a young Jewish woman and a Muslim originally from Pakistan.

By last October, more than 50 people were relating to the new congregation. They were divided into two discipleship groups for nurture, accountability, and ministry. More groups will be formed.

"It's been exciting to learn more about Flushing," said Smuckers. "In a recent block party we met families from 13 different ethnic groups. Once a predominantly white community of people from Holland, Germany, Ireland, and Italy, Flushing is now home to a growing number of Asian immigrants.

John said Redeemer Community Church seeks to be "New Testament in theology, charismatic in nature, evangelistic in thrust, and Anabaptist in origin." He said that along with calling people to commitment to Christ and to a faith in community, "our vision is to be holistic in ministry, which gives hope to the oppressed, the homeless, the poor, and the sick."

COMMENTARY:

Out of sight: military spending and federal deficits

In President Ronald Reagan's State of the Union message to Congress in February, the federal deficit merited 25 words. In the 612-page federal budget document, the deficit interest figures are hidden away on three pages. Only by checking the budget for the previous few years of the president's first term do we see the rapid escalation in interest payments on the deficit.

Annual interest payments on the debt for the years 1979 to 1983 were $32.3 billion, $36.7 billion, $49.5 billion, $67.6 billion. Payments for 1984 and projected for the next four years are $111.1 billion, $130.4 billion, $142.6 billion, $152.9 billion, and $159.2 billion. But the rate of increase in the last set of figures are artificially low, based on the premise that interest rates paid by the government will continue to decline. Not likely. More realistically these annual interest payments will reach into the $200 billion range, according to the Congressional Budget Office.

The point is not complicated. The deficit is eating us alive and it can't be cured on the spending side alone through economic growth. What Lord Keynes called the "magic of compound interest" is true for debt as well as with savings. It starts slowly, then explodes. That explosion is now happening.

The great budget experiment of President Reagan's first term was whether accelerating military spending and tax cuts could lead to a balanced budget. With the deficit now running $222 billion a year, that issue has been pretty clearly settled.

The president's request for $313.7 billion for fiscal year 1986 military spending in "budget authority" (spendable over several years) would, if passed, push the Reagan administration's buildup of the past four years over the $1 trillion mark. This administration's military budget nearly doubled during its first four years.

If ever citizens could influence Congress to freeze Pentagon spending at the previous year's level, this should be the year. Yet among the public at large, people agree (with a yawn) that deficits are terrible, but then note that things seem to be going along pretty well in spite of deficits—and change the subject.

The centerpiece of the military buildup includes $4 billion for 48 MX missiles, $6.2 billion for 48 B1 bombers, and $4.7 billion for a Trident submarine with nuclear missiles. The rationale: the Soviets will only negotiate arms reductions if intimidated, conflict resolution principles notwithstanding.

Substantially adding to the deficit are the annual $140 billion (estimate of *The Wall Street Journal)* in tax breaks to big business. This is the least-discussed public-relief program—a form of corporate welfare costing the U.S. treasury more than Medicare, Medicaid, veterans' medical care, and child nutrition programs combined.

With both deficits and nuclear arms escalating rapidly out of control, we may be faced with the stark prospect of guessing whether our society will unravel due to economic mismanagement or self-destruct because of a nuclear exchange.

The outcome may depend on whether enough Americans will read the signs of the times in time. And act. Congress will act only if the people send a clear signal to cut the military budget and increase corporation and upper-income personal taxes. Failing that, we and especially our children—will pay the consequences.—*Delton Franz, Washington Office, Mennonite Central Committee U.S. Peace Section*

READERS SAY

Jonas Ramer, Baden, Ont.

In the May 7 *Gospel Herald* I read an article by Evan Oswald, "Are We Moving Toward a Box?" in which he deplores rules and laws, tight boxes and legalism. He speaks of free worship and diversity rather than a swing back toward the security of legalistic rules and regulations.

Across the page I found a review of the book, *Ventures in Discipleship*, by John Martin. The book speaks of spiritual disciplines and direction, mutual discipling, insights concerning ethics, strong congregational involvement in a setting of Anabaptist discipling.

I appreciate that these two articles were placed side by side. It gives good balance.

Recently I saw the movie *Witness*. I enjoyed the pictures of Amish life: refreshing scenes of contented; uncluttered lifestyle in peaceful rural settings. I was pained at the violence in an otherwise interesting picture. Ach, well, that's Hollywood. But I don't think it was worth all the space given to it in the *Gospel Herald*. God bless you in your work.

Michael & Joan King, Philadelphia, Pa.

The recent portrayal of Germantown Mennonite Church in the May 7 issue of *Gospel Herald* captures some of the excitement which can accompany a growing church, but it also includes some possibly misleading implications. One would think after reading the article that Germantown life revolves around the leadership of one pastoral couple. The reality of the situation is that one of the things we stress as a congregation is shared leadership. The leadership is divided among three pastors, church council, four committees, many subcommittees, and a host of participants and members.

In addition, while Germantown is certainly committed to following Jesus, the article seems so determined to portray a vibrant congregation that it downplays the congregation's concern to accept the shadows, doubts, and ambiguities that also weave themselves through honest Christian living.

Finally that article sounds like it was based on an interview with "Michael" and "Joan." In reality it was based on a written response by Joan to a set of printed questions and inaccurately attributes many comments to Michael who was not interviewed for this article but was only involved in the distribution of the questionnaire.

Joe Cross, Goshen, Ind.

My response to the article by Ray and Wilma Gingerich, "A Letter to Our IRS Office" ("Hear, Hear!" Apr. 23) is both disappointment and sadness.

Disappointment because they feel a need to be witnesses to the church. I understand my witness as being to a lost and dying world and my mission in the church to be an encouraging and/or discipling friend.

I also feel sadness because we again have an example of people on one side of an issue "putting down" the other. We would gather from the article that all who pay war taxes don't take the lordship of Jesus seriously and are physically and spiritually numb.

We do not read anywhere that Jesus was persecuted for not paying his taxes but because he exemplified a complete change in all of life!

I would like to testify that I am actively complying in paying my full taxation. I am also growing spiritually as each day I more fully acknowledge the lordship of Jesus in my life.

Curt Ashburn, Washington, D.C.

I was very impressed with Ray and Wilma Gingerich's letter to the IRS officer published in the *Gospel Herald* (Apr. 23). The three specific reasons and the two statements of their personal and professional affirmations of life were very helpful and thought provoking. It is clear that they have come to these convictions on peacemaking out of a commitment to Christ and a careful and honest interpretation of the teachings of Jesus.

That is why, in the midst of this beautiful act of peacemaking and witness, I find it so difficult to understand the one-sentence attack on the rest of us who, also out of commitment to Christ and careful and honest interpretation, choose to pay our taxes. In their otherwise reconciling letter they wrote, "Some, psychically numbed by continued rationalization, comply with the state's demands for death money."

Two things strike me about this kind of relational violence: (1) There is no room for dialogue when psychic numbing and rationalization, neither of which can be proven nor refuted, are attributed to persons holding an opposing view. (2) The place for accusations against a supposedly misguided segment of the church may be in the *Gospel Herald*, but not in a letter to Mr. Smith who may or may not be a believer.

I have two suggestions relative to the latter two points. First, that accusation of error be made on the more objective basis of biblical interpretation and not on the subjective generalization that anyone who disagrees with me is a mental weakling given to rationalization. Second, that these discussions be kept within the church family through which the community hermeneutic can operate in the midst of diversity while at the same time demonstrating to the world our oneness in Christ.

Finally, it would be of interest to know if Ray and Wilma also refuse to pay federal and state taxes that support other kinds of violence such as public hospitals that perform abortions, police departments that train persons to use violence to control violence, federal judges who sentence persons to capital punishment, and on and on. If not, then there is, according to their own standard of living "lives consistent with our beliefs," some inconsistency.

Nevertheless, I admire both of them for the strength of their convictions and for their concern that the church take seriously this issue of "war tax" resistance.

I am simply calling for my brother and sister to extend the same loving hand offered to Mr. Smith in the final paragraph to those of us who cannot "violate our consciences and our understanding of obedience to Jesus Christ" by refusing to pay our taxes.

Gerald J. Scott, Edwards, Mo.

I seldom go to movies, but I did view *Witness* after reading all of the controversy surrounding the film in the *Gospel Herald*. In my opinion, it was an excellent film and portrayed the principles of peace very well. I was a police officer before I became a Christian, so I speak as a man who has lived in the protagonist's world. It *is* as full of violence and hatred as it was portrayed. I now *know* that it is better to walk with God's love in your heart than with a gun in your pocket because I have done both.

In the film, the protagonist did win a few "battles" by the use of violence (Scripture shows that evil does *seem* to win on occasion). However, the film also makes clear that he would have lost the "war"—and his life—but for the irresistible "force" of the presence of a group of unarmed Amish. The ending of the film showed that with God's love, sin can be repented of and forgiven (the woman remained with the Amish), but without God in his heart, the man could only return to the world.

Be that as it may, it does seem that some of the side-currents generated by this controversy should be more important to Mennonites than the questions raised by the film itself. I am a "converted" Mennonite, rather than an ethnic one. I believe that God led me to the Mennonite Church because he knew that I had great need of a group that

honored his Word, even when that Word was inconvenient and/or contrary to current social practice. But my denomination has undergone rapid change in the seven years I have been a member, and I find myself asking how we can so high-handedly decry one man's cinema portrayal of a sister group's traditions while we rush headlong to abandon so many of our own?

One final thought for *all* of us to ponder. Isn't it fortunate for us Mennonites that God "hates" liquor and violence and movies—which we don't want anyway—and he "winks" at being obese in a world where most men go hungry, at households with more cars than drivers in a world where most men walk, and at spending more of God's money on church buildings than on building churches in a world where so many hunger for his Word?

John Stoltzfus, Ronks, Pa.

With regards to David Wilkerson's article on "burnout" ("A Star Is Burned," Mar. 12), I remind you that Paul chopped-out, Peter crucified-out, our Anabaptist forefathers flamed-out, and many Soviet-dominated believers are jailed-out and drugged-out at mental institutions, not to mention those who lighted-out in Nero's Colosseum.

I feel today that far more Christians "lazy-out" or "college-out" or "farm-out" in our context of religious freedom. Is this why so many are praising David Wilkerson for his "retirement" message? Charles Finney, D. L. Moody, and Billy Sunday all were willing to burn-out for God in a context void of persecution. They won a great harvest of souls and none of these great evangelists were women.

If David Wilkerson would have not risked being jailed, stabbed, or even risked divorce from his wife for being away so much, how many Teen Challenge Centers and Rehabilitation Centers would be alive and saving drug addicts today from sin, death, hell, and the grave? I once heard David Wilkerson speak on modest dress that was more direct and hard hitting than you will hear from Eastern Mennonie College or Goshen or Hesston or Lancaster Mennonite High School today.

Brother Glenn D. Rutt ("Readers Say," Apr. 30) says, while praising Wilkerson's sit-down-and-let-them-go-to-hell article, that the Holy Spirit goes out the back door in "charismatic" meetings. I do not agree that all have to speak in "tongues," but I have heard more "amazing grace testimonies" of souls saved at charismatic meetings than in Mennonite churches. So let's not just sit back and talk about "culture" and educate people to put more "rhetoric" on the "swelling fires of knowledge" while we let the world go to hell, because we are *too timid* or *too busy* being educated or too busy paying off our education to do anything but relax and stay home with the good wife in our spare time.

God may tell you in heaven to relax in King Saul Village while he rewards the Finneys, the Moodys, the Menno Simonses, and the original Anabaptist leaders with the Diligence Crown and Martyr's Crown on Saint Paul Avenue or the Apostle Peter Tabernacle.

If we sow sparingly and relax, we shall reap sparingly. God is not mocked. The only book necessary to evangelize is the Bible. We could sell all of our colleges and build overseas Christian orphanages with the money and send out missionaries with a Bible instead of a "liberal arts education" that does as the "Romans do in Rome" and calls it "social and cultural assimilation." That is not "true New Testament evangelism."

The women who are not seeking the pulpit are the "Dorcas" and the "Lydia sellers of purple" who put their deeds ahead of lip service.

Are the women who want "position" also those who refuse to obey the apostle Paul's teaching on unshorn and unveiled hair? One unfaithfulness usually leads to another. Are we going to retire early and "relax" or are we going to look on the fields, that are ready to harvest, and go forward in faith with the gifts of the Spirit to break the chains of hell and set free the souls of men, women, boys, and girls on Saint Paul Avenue?

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MENNOSCOPE

A Chinese Mennonite congregation has been started in Phoenix, Ariz. Worship services began on Apr. 21 at Western Village Motel, whose Chinese owner had set aside two rooms for an emerging congregation when he opened his place of business. The pastor is Abraham Lee, a former Presbyterian minister who served for six years with Mennonite missionaries in Taiwan before coming to the United States with his family. Phoenix area Mennonite congregations have supported the church-planting effort, and the new congregation is exploring formal ties with the Southwest Conference of the Mennonite Church and the Pacific District of the General Conference Mennonite Church. An estimated 15,000 Chinese live in the Phoenix area.

Mennonite Central Committee and other agencies are protesting the U.S. trade embargo against Nicaragua. "It will increase human suffering in Nicaragua by disrupting constructive social economic development," said a statement endorsed by representatives of MCC, Oxfam America, Heifer Project International, and American Friends Service Committee. Delton Franz of the MCC Peace Section office in Washington said organizations like MCC will now need to get special licenses from the U.S. government to continue their aid programs in Nicaragua.

The U.S. trade embargo against Nicaragua will push that country's leftist government further into the arms of the Soviet Union, said a Goshen College professor who returned recently from a 12-day visit to Nicaragua. Bible professor Don Blosser was part of a 20-member Indiana delegation of Witness for Peace—an organization which maintains a nonviolent presence in areas where U.S.-supported rebels are fighting the Nicaraguan army. Blosser said that Christians in Nicaragua, though their loyalties to the government may differ, consistently denied reports of religious persecution. The Witness for Peace group attended both Catholic and Protestant worship services and were told that Christians are free to evangelize, baptize, plant churches, and do mission work.

Paraguayan trainee Monika Stahl was killed on May 4 in a car accident near Reedley, Calif. Her car, which she was driving, collided with another vehicle. A passenger in the second car was also killed, and fellow Paraguayan trainee Liesbeth Paetkau, who was with Stahl, was seriously injured. The two Paraguayans were Mennonites participating in Mennonite Central Committee's International Exchange Visitor Program.



Belgian baptized in North Sea. *Jose Juan Romero of the Mennonite-related Christian Community Church in Brussels, Belgium, enjoys refreshments after being baptized in the North Sea. He became a Christian several years ago, but hesitated on baptism. Recently, he asked to be baptized as a step of obedience. It was a joyous occasion for the congregation, which rented a bus and traveled to the North Sea for the ceremony. Mennonite Board of Missions worker Robert Charles officiated. Robert is a member of the leadership team of the church, whose members for the most part are immigrants from Spain. Robert and his wife, Sylvia, also are in charge of Brussels Mennonite Center.*

Stephen Penner has been named director of West Coast Mennonite Central Committee. He will begin on Oct. 1, succeeding Lynn Roth, who has taken an assignment with MCC as country representative in Botswana. Penner is currently pastor of Prescott (Ariz.) Mennonite Church. He has served a total of six years with MCC in three different African countries. A native of Shafter, Calif., he is married to Glena Schroeter and has two small sons. West Coast MCC serves 142 Mennonite and Brethren in Christ congregations in five states.

"Stress: Real Life Issues" was the theme of Canadian Mennonite Health Assembly's annual meeting, Apr. 24-26, in Winnipeg, Man. Mixed into the program were "journals" of people who have faced stressful events. Keynote speaker Abe Neufeld, pastor of Portage Avenue Mennonite Brethren Church in Winnipeg, said God's promises can create stress both when one tries to live in trust and when one disobeys. But stress normally wants to move God's people to positive action and is a constructive component in the flow of life, he said. Nearly 130 people registered for the meeting.

The Northern Indiana chapter of Mennonite Nurses Association held its annual meeting on Apr. 18 at College Mennonite Church in Goshen. Some 50 people heard Chet Peachey, a registered nurse, speak on anger. He said the three main sources of anger are blocked goals, unmet expectations, and decreased self-esteem. Carolyn Rudy and Kevin Miller, senior nursing students at Goshen College, read *The Quarreling Book*, reminding their listeners that kindness and affirmation can deflect anger. The nurses were also reminded that their annual dues and contributions to MNA may be sent to Dottie Kauffmann at 2410 Berkey Ave., Goshen, IN 46526.

The emergency shelter operated by Manhattan (Kans.) Mennonite Fellowship found a home recently in a large old house which it rents from a Presbyterian church. Manhattan Emergency Shelter has had guests every night since it opened about a year ago. In addition to 15 beds, the shelter offers meals, bathing and laundry facilities, and help in finding jobs and permanent housing. The shelter has received financial support from the city and from other churches.

"Every congregation should have a yearly training program in evangelism techniques," said Art McPhee at a Dynamics of Church Growth Seminar recently in Orrville, Ohio. He encouraged the use of small fellowship groups in homes to help bring new people into the church. "Art helped us see the importance of setting short-range and long-range goals," said local seminar coordinator Elsie Hartzler. Five area Mennonite churches were represented at the seminar—Wooster, Orrville, Salem, Pleasant View, and Martins. Dynamics of Church Growth Seminars are a ministry of Mennonite Board of Missions.

A Friendship Evangelism Seminar leader practiced what he teaches recently on a flight from Omaha to Denver. Don Yoder, one of the leaders of the Mennonite Board of Missions seminar, introduced himself to the young woman sitting beside him and the man next to her. Both men identified themselves as ministers, and the woman soon confessed that she was a struggling Christian faced with temptations in the city where she was headed. "The entire flight was spent in a mini-seminar with her," said Yoder. "As we landed in Denver, the three of us joined hands and prayed that she would have the courage to be faithful."

Missionaries who have returned to North America within the past two years participated in a reentry retreat, Mar. 29-31, in Elkhart, Ind. The 16 former workers with Mennonite Board of Missions discussed how they have handled the transition from a host culture overseas to their home culture which was no longer home. The reentry retreat was planned by MBM personnel director Dale Schumm. Another one is planned in conjunction with other Mennonite agencies at Laurelville (Pa.) Mennonite Church Center in September.

Contributions are urgently needed by Eastern Mennonite College and Seminary to meet the annual fund budget of $1.1 million by June 30. In a recent appeal to alumni and other supporters of EMC&S, President

Richard Detweiler said nearly half of that amount has yet to be contributed, with only a few weeks left in the fiscal year. "This is the most serious annual fund need since I became president," he said.

Editors have been named for student publications at Eastern Mennonite College for the 1985-86 school year. Gloria Rhodes of Dayton, Va., will be editor-in-chief of *Weather Vane*, the bi-monthly newspaper. Janene Osborn and Ann Landis, both of Harrisonburg, Va., will be coeditors of *Shenandoah*, the yearbook. The appointments were made by Dean Lee Snyder upon the recommendation of the English Department faculty.

Among small Indiana colleges, only one did better than Goshen College in a recent mathematics contest. And that was nationally known Rose-Hulman Institute of Technology. A team of three Goshen students competed against teams from 14 other schools in the 20th annual Indiana Small College Friendly Math Competition on Apr. 13 in Muncie. The Goshen team members were Steve Harnish of Eureka, Ill.; Richard Beyler of Hesston, Kans.; and Tom Miller of Berlin, Ohio.

Responses to Mennonite relief efforts in post-World War II Germany is the focus of an art exhibit which opened in Goshen College's art gallery on May 26. The exhibit is traveling to Mennonite and related institutions in this 40th anniversary year of the end of the war. Included in the exhibit, entitled "The Art of Sharing," are 23 original works of art which the West German government gave to Mennonite Central Committee in 1956 in gratitude for its postwar relief work. So far the exhibit has been at Hesston College; MCC's annual meeting in Berne, Ind.; and Mennonite Heritage Center in Souderton, Pa. It will be on display at Goshen College through June 23.

Lancaster Conference's fourth annual School for Apostles, a leadership training institute, will be held June 10-14 at Black Rock Retreat Center near Quarryville, Pa. Some 50 church planters, pastors, evangelism leaders, and others have already enrolled. The event is sponsored by the Home Ministries Department of Eastern Mennonite Board of Missions and the Evangelism Commission of the Board of Congregational Resources. Resource persons are John and Naomi Lederach, James and Elfrieda Nikkel, Myron Augsburger, David Shenk, Lindsey Robinson, and Ervin Stutzman. A major focus this year will be church planting in the book of Acts. More information is available from Lancaster Conference at Salunga, PA 17538.

Former Voluntary Service workers in Carlsbad, N.Mex., are invited to a reunion July 5-7 in Carlsbad. It is sponsored by the Carlsbad VS unit of Mennonite Board of Missions and by Carlsbad Mennonite Church. Participants were asked to preregister by June 1. More information is available from the VS unit at 911 W. Greene St., Carlsbad, NM 88220.

Two retreats for mission and service workers returning to North America from overseas assignments will be held in late September at Laurelville (Pa.) Mennonite Church Center. One is a reentry weekend, Sept. 20-22, and the other is a transition week, Sept. 23-27. Both are sponsored by Laurelville, Mennonite Central Committee, Mennonite Board of Missions, and Eastern Mennonite Board of Missions. More information is available from the sponsors.

A 40-voice Mennonite choir in eastern Pennsylvania will present *Psalms Alive*, a contemporary musical setting of 10 familiar texts from the book of Psalms, at First Mennonite Church of Allentown on June 2 and at Upper Milford Mennonite Church in Zionsville on June 8. The choir members are from those two congregations and from Saucon Mennonite in Coopersburg and West Swamp Mennonite in Quakertown. The director is Earl Miller.

Correction: The family pictured in the May 14 article, "Soo Hill: Earnestly Working," is the *Troyers*, and not the Millers. The first names of the family members are correct.



New MCC workers from the Mennonite Church. *Nine members of the Mennonite Church participated in the Apr. 9-19 orientation of Mennonite Central Committee in Akron, Pa. They joined 22 others who are beginning assignments at home and abroad. They are:*

Front row (left to right)—Kathy and Tom Smucker and children Wendy, Christine, Chad, Matthew, and Sharon, Smithville, Ohio, going to Jamaica, where Kathy will be a community worker and Tom an economic developer; and Ken and Arleta Martin and children Katrina and Nathan, Akron, Pa., going to Haiti, where Ken will be an assistant country representative and Arleta a hostess at the MCC guesthouse.

Back row—Terry and Margaret Tremwel, Ames, Iowa, going to Nicaragua, where Terry will be a water resources engineer and Margaret a community health worker; Nelda and Ralph Shantz, Cambridge, Ont., going to Kitchener, Ont., where they will service book racks for Choice Books; and Ruby Gingrich, Baden, Ont., going to New Hamburg, Ont., where she will be a warehouse worker at the MCC Selfhelp store.

Another Mennonite Church member who is beginning an MCC assignment but did not participate in orientation is Marian Buckwalter, Intercourse, Pa., who is going to Zambia, where she will be an administrator.

Church-related job openings:

•*Shop teacher* at Adriel School, beginning in mid-August. Contact Dennis Showalter at Adriel School, Box 188, West Liberty, OH 43357; phone 513-465-5010.

•*Instructors* in music and social studies at Iowa Mennonite School, beginning this fall. Contact Principal Norm Yoder at IMS, R. 2, Kalona, IA 52247; phone 317-656-2073.

•*Admissions advocate* at Hesston College to coordinate admissions activities for a specific geographical area. Involves contact with current and prospective students, parents, pastors, and guidance counselors. Management, interpersonal, and sales skills needed. Contact Admissions Director Duane Sauder at Hesston College, Box 3000, Hesston, KS 67062; phone 316-327-4221.

•*Editor* for weekly and quarterly papers at Glencroft Retirement Community, on a Voluntary Service basis. Contact Volunteer Coordinator Lloyd Fisher at Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302; phone 602-842-0403.

Millersville Youth Village openings:

•*Live-in couple* to work with teenage boys. One spouse may continue an outside job.

•*Social worker* to serve as team leader in a peer treatment residential program. Group process skills required.

Contact Administrator Daryl Garber at MYV, 321 Manor Ave., Millersville, PA 17551; phone 717-872-4638.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Brubacher, Mark and Sandy (Eby), Elmira, Ont., first child, Eric Scott, Apr. 23.

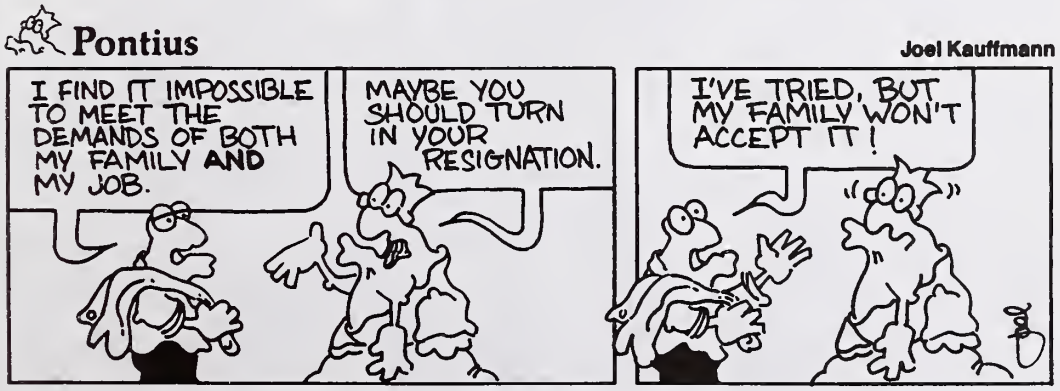
Casto, Bev, Elkhart, Ind., first child, Matthew Christopher, born Sept. 28, 1984; received for adoption on May 6, 1985.

Charles, Mark and Janice (Funk), Millersville, Pa., second daughter, Kristen Eileen, Mar. 10.

Classen, Merlin and Wilma (Carpenter), Sturgis, Mich., first child, Karla Renee, May 4.

Coons, Jerry and Lois (Neer), Bellefontaine, Ohio, first child, Kathryn LeeAnn, Apr. 18.

Green, Jon and Kim (Benner),



Perkasie, Pa., second child, first son, Jon Michael, May 2.

Gutshall, Allen and Susan, Mount Sidney, Va., third child, second son, Joseph Daniel, May 1.

Hansen, Mike and Kristy (Lapp), Woodburn, Oreg., first child, Candice Kristine, Apr. 25.

Herold, Dan and Donna (Christner), Sarasota, Fla., second daughter, Amber May, Apr. 29.

Hershberger, Maynard and Jean (Haidet), Canton, Ohio, first child, Brian Tyler, May 3.

Hershberger, Terry and Marlene (Laughery), Union City, Pa., third child, second son, Guy Matthew, Mar. 21.

Landis, P. Dennis and Joan (Moore), Winfield, Pa., first child, Chelsea Lynn, Apr. 6.

Litwiller, Doug and Denise, Minier, Ill., second child, first son, Jared Douglas, Apr. 30.

Mast, Paul and Carol (Nussbaum), Orrville, Ohio, second daughter, Karen Elizabeth, May 4.

Maust, Duane and Christine (Diller), Grantsville, Md., second son, Andrew David, Apr. 1.

Miller, Mel and Luann (Erb), Kalona, Iowa, second child, first daughter, Alissa Lu, May 8.

Nofziger, Ross and Jo (Briskey), West Unity, Ohio, first child, Carrie Jo, May 2.

Schrock, Edward and Barbara (Gingerich), Benton, Ohio, second daughter, Jennifer Ann, Feb. 16.

Sharbaugh, Joseph and Bonnie (Werder), Friedens, Pa., third son, Lee William, Mar. 23.

Sommers, Lambert and Rosetta (Swartzentruber), Mt. Gilead, Ohio, third child, second son, Andrew John, Apr. 24.

Swora, Mathew and Becky, Elkhart, Ind., first child, Claire Elizabeth, Apr. 30.

Watson, Larry and Diana (Corbin), Fisher, Ill., second child, first daughter, Ashley Elizabeth, Apr. 29.

Zasadny, Tom and Sharla (Miller), Kalona, Iowa, third child, second son, Samuel Francis, May 4.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Cender-Slabach. Norman Cender, Gibson City, Ill., East Bend cong., and Karen Slabach, Milford, Ind., North Main Street cong., by John C. King, Apr. 27.

Clemmer-Hayden. Michael Clemmer, Souderton, Pa., Souderton cong., and April Hayden, Telford, Pa., Indian Valley cong., by Gerald Clemmer, May 4.

Gingerich-Kucela. David Gingerich, Elkhart, Ind., Belmont cong., and Darlene Kucela, Elkhart, Ind., First Brethren Church, May 4.

Martin-Schmidt. Bryan Martin, Solomon, Kans., Catholic Church, and Rita Schmidt, Manhattan, Kans., Mennonite Church, by David Helmuth, Dec. 22.

Moser-Mast. Vaughn Moser and Lenette Mast, both of Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman and Marvin L. Miller, May 4.

Shimanek-Oswald. Douglas Shimanek, Three Oaks, Mich., United Methodist Church, and Kathy Oswald, Orrville, Ohio, Martins cong., by Vincent Frey and Randy Murray, May 4.

Snyder-Knight. Jeff Snyder, Hesston Inter-Mennonite Fellowship, Hesston, Kans., and Kim Knight, Hopefield Mennonite Church, Moundridge, Kans., by Waldo E. Miller, Apr. 20.

Yoder-Kauffman. David A. Yoder and Patricia A. Kauffman, both of Middlebury, Ind., Middlebury cong., by David Helmuth, Apr. 27.

OBITUARIES

Bearinger, Mildred Elizabeth, daughter of George A. and Malinda (Woolner) Weber, was born at Kitchener, Ont., Sept. 11, 1917; died at Kitchener-Waterloo Hospital on Apr. 30, 1985; aged 67 y. Surviving are one daughter (Mary Louise—Mrs. Graham Whitelaw), one grandson, and 3 sisters (Mrs. Vera Snider, Mabel—Mrs. Clayton Siebert, and Edna—Mrs. Edgar Martin). She was preceded in death by one sister (Mrs. Gladys Shantz). She was a member of First Mennonite Church, where funeral services were held on May 3, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Beck, Anna, daughter of John G. and Regina (Riegsecker) Beck, was born at Archbold, Ohio, Apr. 8, 1889; died at Fairlawn Haven Nursing Home, Archbold, Ohio, May 6, 1985; aged 96 y. Surviving is one brother (John Beck). She was a member of Central Mennonite Church, where funeral services were held on May 9, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Benner, Margaret Mae, daughter of Horace and Anna (Kolb) Longacre, was born at Spring City, Pa., May 18, 1911; died of a heart attack at Harrisonburg, Va., May 2, 1985; aged 73 y. On Dec. 28, 1932, she was married to Paul Y. Benner, who survives. Also surviving are 2 sons (Richard L. and Stanley L.), 3 daughters (Beatrice, Florence—Mrs. Samuel Witmer, and Louise—Mrs. Marvin Baerg), 9 grandchildren, and 5 sisters (Mabel Nigh, Lillian Strunk, Edith Yoder, Esther Longacre, and Anna Pearl Hostetler). One son (Ernest L.) preceded her in death. She was a member of Bethany Mennonite Church. Funeral services were held at Bank Mennonite Church on May 5, in charge of Lloyd Horst, Simeon Heatwole, and Eldwin Campbell and at Vincent Mennonite Church, Spring City, Pa., May 6, in charge of Norman Bechtel and Elmer Kolb; interment in Vincent Church Cemetery.

Dowd, Samuel R., son of John Patrick and Sarah (Nonemaker) Dowd, was born in Philadelphia, Pa., Mar. 4, 1898; died at Richlandtown, Pa., Apr. 28, 1985; aged 87 y. On Sept. 25, 1941, he was married to Helen Briggs, who died on Feb. 28, 1983. He was a member of Groveland Mennonite Church. Funeral services were held at Fox Funeral Home, Dublin, Pa., May 1, in charge of Omar Showalter and Regan Savage; interment in Pt. Pleasant Cemetery.

Myers, Charles G., son of John and Bertha (Godshall) Myers, was born in Bucks Co., Pa., Apr. 16, 1910; died of a heart attack near Blountstown, Fla., Apr. 3, 1985; aged 74 y. On Feb. 8, 1933, he was married to Mary Myers, who survives. Also surviving are 4 sons (Homer, D. Glenn, Luke, and Marlin), 3 daughters (Ruth—Mrs. Donald Duncan, Rhoda—Mrs. Daniel Yoder, and Karen Myers), 12 grandchildren, one great-grandchild, 3 brothers (Paul, Melvin, and Henry), and 4 sisters (Esther Derstine, Laura Moyer, Ruth—Mrs. Mark Hege, and Bertha—Mrs. Claude Strouse). He was a member of Bethel Mennonite Church, where funeral services were held on Apr. 7, in charge of Oscar Schrock and Ivan Nissly; interment in adjoining cemetery.

Nofsinger, Miriam E., daughter of Alpha and Cora (Shoemaker) Buzzard, was born at Dakota, Ill., Sept. 13, 1905; died of bone cancer at Maple Lawn Homes, Eureka, Ill., Apr. 9, 1985; aged 79 y. On May 22, 1927, she was married to Elmer Nofsinger, who died on Oct. 8, 1967. Surviving are one daughter (Barbara Diebel), 2 grandchildren, 2 great-grandchildren, 3 brothers (J. Milton, Joseph, and Harold Buzzard), and 2 sisters (Lois Yoder and Ruth Hemingway). She was a member of Metamora Mennonite Church, where funeral services were held on Apr. 12, in charge of Larry Augsburger; interment in Union Cemetery.

Nofziger, Dennis Ty, son of Maynard and Mildred (Counts) Nofziger, was born in Portland, Oreg., Apr. 16, 1961; died of heart arrhythmia at Salem, Oreg., May 1, 1985; aged 24 y. On Aug. 29, 1981, he was married to Brenda Bennett, who survives. Also surviving are his grandparents (Aaron and Faye Nofziger), and his maternal grandmother (Mildred Counts). He was a member of Zion Mennonite Church, where funeral services were held on May 4, in charge of John Oyer; interment in Zion Mennonite Cemetery.

Walson, Mary Ellen, daughter of Orrin and Beatrice (Slabaugh) Nafziger, was born in Bloomington, Ill., May 25, 1941; died from pulmonary complications and grandulus leukemia at Bartholomew County Hospital, Columbus, Ind., Apr. 24, 1985; aged 43 y. On Aug. 1, 1970, she was married to Robert P. Walson, who survives. Also surviving are 3 sons (Gregory, Christopher, and Alex), her parents, 2 brothers (Lloyd E. and E. Wayne Nafziger), and one sister (Lorene Nafziger). She was a member of Bean Blossom Mennonite Church, where funeral services were held on Apr. 27, in charge of Walter Funk and Henry Wagler and at Hopedale Mennonite Church on Apr. 29, in charge of H. James Smith; interment in the Hopedale Mennonite Cemetery.

Yoder, Eli N., son of Noah C. and Fanny (Miller) Yoder, was born at Berlin, Ohio, Oct. 9, 1907; died of heart failure at Berlin, Ohio, Apr. 11, 1985; aged 77 y. On Dec. 22, 1933, he was married to Emma J. Coblentz, who survives. Also surviving are 2 daughters (Betty—Mrs. Ben Raber and Elsie—Mrs. Fred Gingerich), one son (Gene), 6 grandchildren, 2 brothers (Levi N. and Alvin N.), and one sister (Amanda—Mrs. Dan J. Weaver). He was preceded in death by one brother (C. N.). He was a member of Martin's Creek Mennonite Church, where funeral services were held on Apr. 13, in charge of John R. Smucker and David Clemens; interment in Martins Creek Cemetery.

CALENDAR

Goshen Biblical Seminary commencement, Elkhart, Ind., May 31
North Central Conference, Lakeview Mennonite Church, Wolford, N.Dak., June 7-9
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Virginia Conference Assembly, Bergton, Va., July 10-14
Allegheny Conference annual meeting, Claysburg, Pa., July 11-14
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24

CREDITS

Cover design by Ann Graber; cover photo by D. Michael Hostetler; p. 383 by Jim Bishop; p. 388 by Robert Charles; p. 389 by Jim King.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

P&G gives up fight against Satanist rumors; will change logo

After trying unsuccessfully to counteract Satanist rumors for four years, the Proctor & Gamble Company has decided to drop the moon-and-stars trademark from its product packages. But the company said the logotype will remain on its letterheads and on its corporate headquarters in Cincinnati. Since the rumors began in 1981, Procter & Gamble has answered 100,000 inquiries on rumors that the century-old logo is somehow related to devil worship. The company had distributed statements from such prominent religious leaders as Billy Graham and Jerry Falwell, denouncing the rumors as false. Anonymous leaflets spreading the rumors most recently had been addressed to "All Christians." Carol Taylor, a spokesperson for Procter & Gamble, said that defending the company from the rumors had cost "in the hundreds of thousands of dollars."

Publication lists Britain's favorite hymns

According to a British publication, *The Listener*, the favorite hymn in Britain is "The Day Thou Gavest, Lord, Is Ended." John Whale, head of religious broadcasting for the British Broadcasting Company, said the song's status resulted from the popularity of Evensong services in English churches, the use of the hymn at funerals, and its use on colonial independence days. The second favorite hymn in the poll of listeners to the BBC program *Songs of Praise* was a metrical setting of Psalm 23, "The Lord's My Shepherd." Other favorites, in order of preference, were "Dear Lord and Father of Mankind," "When I Survey the Wondrous Cross," "Love Divine," "Praise My Soul, the King of Heaven," "Abide with Me," "O Jesus, I Have Promised," "Guide Me, O Thou Great Jehovah," and "Thine Be the Glory, Risen, Conquering Son."

Jubilee Partners live the gospel by helping Salvadoran refugees

Jubilee Partners, a Christian commune in the woods of northern Georgia, was established in 1979, to be a place "where one could live out the gospel," in the words of Ed Weir, one of Jubilee's founders. These days, living out the gospel means the daily work of rescuing desperate refugees from El Salvador. In the past two years, Jubilee has helped almost 400 Salvadorans get released from Immigration and Naturalization Service detention centers in the U.S., and admitted into Canada as political refugees. The Jubilee commune, located on 265 rolling, wooded acres, is an intermediate stop on a trail that leads from the lower Rio Grande valley in Texas, and ends in Canada. There the refugees are provided with housing, language classes, help in finding work, and cash stipends until they find a job—courtesy of the Canadian Refugee Resettlement Program. "We try to take the most desperate cases," says Weir, "those that are most threatened by deportation." In Port Isabel, Tex., inside the largest INS detention center in the U.S., Richard and Ruth Friesen conduct daily interviews with Central American detainees, selecting those with the clearest cases of persecution, and a genuine desire to go to Canada.

Accident study highlights influence of stress

In a recent survey of 65 drivers who had been in auto accidents, Gerald and Marlene Kauffman of Oaklawn Psychiatric Center in Elkhart, Ind., sought to discover the influence of stress on these drivers. "Perhaps the single most important statistic coming from this research," they said, "is that 61 percent of the study group stated they were either under some type of identified stress singly or in combination, or they described personality characteristics in themselves which are believed to contribute to accident probability." These 65 were respondents from a list of 100 names chosen randomly from a list provided by four Mennonite-related insurance companies. The study directors noted that 36 percent of the respondents report short-term stress in the period preceding the accident and 40 percent reported long-term stress during the preceding year. They concluded that a significant number of 65 drivers gave evidence of having been "swamped" by stress and this contributed to their accidents.

Art professor finds ritual in television news programs

"In this technological, secular society, we find in television our deepest rituals—rituals that tell us who we are, where we came from, and where we're going," said Gregor Goethals, professor of art history at Rhode Island School of Design, in a recent speech in Los Angeles. She spoke on "American Television and Public Piety" in a presentation sponsored by *Media&Values* magazine. Believing popular culture uses ritualistic models, Goethals found two TV staples that use evangelical traditions: nightly news programs and presidential press conferences. Citing the new setting for presidential press conferences, she pointed out that the president now walks down a long red carpeted hallway before he stands before a podium, flanked by flags—a setting reminiscent of a pulpit in a church. Looking at the nightly news programs, Goethals sees a purpose besides informing the public. "Like the presidential press conferences, it has the implicit function of invoking our trust and loyalty," she said.

Pro-choice Catholics: survey supports 'diversity' claim

A coalition of pro-choice Catholics whose full-page *New York Times* advertisement last October touched off a controversy now says the outcome of a survey it took "provides hard evidence" that "there is a diversity of opinion on abortion among committed Catholics," as claimed in the ad. The coalition, Catholics for a Free Choice, said the results of a survey of Catholic scholars "prove once again that committed Catholics in fact have widely disparate viewpoints on this most sensitive issue." The free-choice group's Oct. 7 advertisement in the *Times*, signed by 97 Catholics, led to a showdown between the Vatican and members of the U.S. church. The Vatican Congregation for Religious ordered 24 nuns and four priests who were signers of the document to retract the statement or face possible expulsion from their orders.

Loose-knit New Age movement draws fire from evangelicals

A movement that is said to include groups as diverse as Sun Myung Moon's Unification Church and Transcendental Meditation has become a target for criticism among evangelicals. According to a California-based cult research group, this elusive movement may also be wielding an influence on mainline churches. The "New Age" movement is loosely made up of thousands of organizations throughout the U.S. that emphasize spirituality and self-help techniques, usually outside the bounds of mainline Christian traditions. Because the New Age movement borrows heavily from Eastern—Hindu and Buddhist—and occult philosophies, evangelical cult-watchers have been busy alerting Christians to what they consider its dangers. But attempts to define the movement by finding common beliefs and practices among the many groups often proves frustrating. "Without formal organization, the New Age movement is difficult to pin down," wrote Robert Burrows in a recent newsletter of the Spiritual Counterfeits Project, a Berkeley, Calif.-based evangelical group researching new religious movements.

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Theology in a hymn (Psalm 100)

Alta Mae Erb has said that as a young woman she learned theology from the hymnbook. She reported that she personally sang her way through the whole book.

Since the psalms made up the hymnbook of the Hebrews, one can get a view of their theology by looking at what they were singing. Psalm 100 is a little call-to-worship kind of hymn. Its poetry is not considered notable, but its theology is basic. Its date is considered postexilic and its place of use, the rebuilt temple.

There are six theological statements in the psalm, three in verse 3, and three more in verse 5. The first statement is foundational: it appears that the other five depend on it. This is "Know that the Lord is God." This statement seems so obvious as to be not worth mentioning. But we should take a second look.

In the first place we may note that there are about a dozen Hebrew words for God used in the Old Testament and the two most important are here. The first is the personal Hebrew name for the God of Israel—the God of the Exodus—and the second is the more general term for God, the word used in Genesis 1.

To get some idea of the significance of this statement, we need to go back to Exodus 3, where Moses was addressed by God out of a bush and summoned to do a job in Egypt. Moses wanted to get the credentials straight (or maybe to gain advantage), so he asked for the name so he could tell Israel in Egypt which god had sent him. The name is YHWH, said the voice from the bush, and nobody today is sure how to pronounce it or what it means.

One of the reasons for the confusion is that a time came when the Israelites were so awed by the name of God that they hesitated to speak it. Instead they substituted a word which might be freely translated as Sir, His Honor, or the Lord (De Lawd) and that has become God's name until this day. All the most popular English Bibles say "the Lord" when they really mean "YHWH," the untranslatable Hebrew word for God.

The point of the psalm is that the personal God of Israel is the real God and not some two-bit deity. This seems redundant today, but it was a different matter in ancient times when every principality was expected to have its own god. Israel had a long struggle with polytheism, but eventually moved from "No other gods before me" in Exodus 20 to "I, I am the Lord, and besides me there is no savior" in Isaiah 43:11. Psalm 100 represents this later view.

The psalm goes on to describe the works of God, first as Creator and then as Shepherd of Israel. It is not clear to me whether the creation in view here is the original as described in Genesis 1, or the creation and re-creation of the people Israel. Either way the second and third statements in the verse together call on the hearers to recognize their debt to God for their very existence.

If we assume that the psalm was written after the Exile, this represents a mature view of the care of God. It is the faith of chastened Israel. Likely not all were able to see it this way. Some, no doubt, considered the Israelite defeat by the Babylonians a failure of the Lord and went over to the other side. But not the writer of Psalm 100, who could accept the exile as a learning experience and not aside from the care of God.

The imagery of God as shepherd is most well known from Psalm 23. It is also quite well developed in Ezekiel 34. The brief description in Psalm 100 could be dependent on one of these.

This is not a popular view in our time. Today, as then, care by many is seen to be in the hands of those who have the most and the latest missiles. It does not matter that enough missiles are on hand to destroy the world several times over. It is still seen as necessary to pile weapon upon weapon in order to keep our pile higher.

In contrast, the writer of Psalm 100 holds that God cares for his people. This is considered worthy of praise.

The rationale for praise in the second part is much the same as the first. Here the psalmist picks up three Old Testament code words used as attributes of God: good, steadfast love, and faithfulness. The first refers to God's character, the second to God's special concern for Israel, and the third to divine covenant-keeping constancy.

It was understood that God and Israel had made a covenant at Sinai. It was also understood by many that Israel had failed to keep her end of the covenant. In the coming and going of the generations, faithfulness had run down and the Babylonian exile was seen as the result. But God did not give up on Israel and it is this constancy which is celebrated in Psalm 100.

What are we inclined to emphasize today as we gather to praise and worship God? In "Salvation from Enemies" *(Gospel Herald,* Apr. 30) John K. Stoner points out that salvation as stressed in churches today is generally one-sided. It emphasizes salvation from sin but neglects the biblical theme of salvation from enemies.

When we look deep into ourselves, we know that we need God: "It is he that made us, and we are his." Yet learning to depend on God as Shepherd is an awkward experience, especially when those who claim to know something about life insist that the most sophisticated arms that money can buy are an absolute necessity.

Psalm 100 stands by us as a reminder that God is good, loving, and faithful. Finding out what this means is a task for more than a lifetime.—*Daniel Hertzler*

June 4, 1985

GOSPEL HERALD



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The bishop washed my feet

by Marion G. Bontrager

God used a ritual to bring the distant bishop much closer to me. It also enabled God to bring some healing to my feelings of not belonging.

It was my first communion and foot washing service.

The bishop was fairly short, overweight, bald, and wore a black plain suit. He didn't communicate much warmth to me either verbally or nonverbally. Also, he was not a resident bishop, so I knew him less than my pastor, Ira Johns.

I was nearly 14 years old, a shy Old Order Amish boy who had recently been baptized into the Mennonite Church. The product of the revivals in northern Indiana in the late 1940s, I was trying to have my heart believe what my head told me: "You belong to the Mennonite Church." That was hard to believe after Mennonites had called me a "dumb Amishman" in school for so long. Now I was to trust them as brothers and sisters in Christ!

Communion and foot washing were new rituals for me because during those rituals in the Amish Church, children were sent out to play. Would I spill the water?

Would anyone ask me to wash feet with him? Would I be odd man out? No one had oriented me to these rituals beforehand.

Sure enough, I was the odd number when the teenage boys paired up to wash feet! Panic! But the preachers saw, and I was paired with the bishop for foot washing.

A mixture of relief and intimidation swept over me. Me? Wash the bishop's feet? The foreboding, distant bishop washed this "jerked-over Amish" kid's feet! ("Jerked-over Amishman" now replaced "dumb Amishman" to put me in my proper place in the Mennonite pecking order.)

Today I can still see the bishop bent over in front of this inferiority-filled boy, washing his feet, a white towel draped over one knee. It was a "God-moment" etched into the memory of my spiritual and ecclesiastical pilgrimage!

God used a ritual to bring the distant bishop much closer to me. It also enabled God to bring some healing to my feelings of not belonging.

The Mennonite Church has been shoveling rituals and symbols out the window at an alarming rate.

A bad word? Ritual is a bad word to some persons. But life is full of rituals and symbols. All churches have rituals whether or not they realize it. Paul Conrad in a worship conference in the early 1960s suggested that ritual is a shortcut in communication. He noted that rituals and symbols also have an important bonding function in groups like the church.

Rituals give permission and provide the opportunity to express love to one another. They may also express praise and worship to God. Rituals help celebrate what God is doing among us. Rituals help us focus our attention and listen to God.

The Mennonite Church has been shoveling rituals and symbols out the window at an alarming rate. For example, in the Kansas Mennonite churches of South Central Conference, foot washing is still moderately strong in three of the small congregations, but it is very weak or gone in the others. Hesston Mennonite Church has dropped it altogether. A casual survey of Hesston College freshmen indicates only scattered experience with this ritual. Part of this is due, I believe, to uncreative worship planning.

Can the "baby be separated from the bath?" When rituals are discontinued, can the meaning and reality continue? Maybe the following generation will find meaning in the intellectual abstractions of faith. But can the reality be passed on to children and youth? Maybe to a select few. But ultimately a church devoid of dramatic ritual and symbol will end up like abstract, orthodox Quakerism—an intellectually elite minority.

Rituals and symbols are culturally bound to some extent. They need to be modified and adapted to continue to carry both old and new meanings. Adapting and creating new rituals and symbols is a radically different strategy from simply dropping them and succumbing to the rituals and symbols of the world.

Can genuine brotherhood and sisterhood continue without the bonding rituals and symbols? Can the Mennonite Church be saved from an independent, overly existential piety without historical symbols and rituals? Sometimes the seemingly irrelevant historical rituals like foot washing can become all the more powerful meaning vehicles because they raise questions.

A crucial issue. Several years ago at Hesston College, Myron Augsburger said that worship was one of the most crucial issues facing the Mennonite Church in North America. I agree. Every congregation ought to have a Worship Committee that thoughtfully considers what (old, new, modified) rituals and symbols can be used by the Spirit to release and express God's grace and love for both the short and long term. Where the Spirit is, there is creativity.

North American Mennonite charismatics have discovered that the "holy hug" is something of a substitute for the holy kiss. It is certainly a more bonding, intimate ritual than a long-distance handshake. The raised hand in worship and prayer may be a substitute for kneeling—the Spirit's creative antidote to increasingly passive, sitting congregations.

Many thoughtful, non-reactionary church charismatics testify that the Holy Spirit has also made old symbols and rituals take on powerful new meaning. In some renewed Episcopal, Baptist, and other groups, foot washing has become a "new" way to express the love, service, and commitment the Spirit has given them for each other! Foot washing is the new wineskin to hold the new wine, love, and community of the Spirit.

Without old and new rituals and symbols, the Mennonite Church will increasingly lose its sense of identity and community. We will move rapidly toward an abstract, individualistic, and independent piety, no matter how fast the printing presses run, printing wonderful words about Anabaptism and community. The worldly rituals of civic clubs, schools, and civil religion will take on more meaning than any people-of-God symbols.

I remember when the bishop washed my feet. Sad to say, my children may not be blessed by that ritual if they stay in the Mennonite Church.

Marion G. Bontrager, Hesston, Kans., teaches in the Center for Bible Study at Hesston College.

GOSPEL HERALD Volume 78 Number 23

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The draft registration dilemma

by Jeffrey A. Hatton

For four years now the young men of the United States have been signing their names to draft registration forms when they become 18 years old. It makes no difference to the law, or to the people who made the law, whether or not a young man is saved or unsaved. All must register.

So the church complies with the law and her young men register. Our Mennonite young men are registering, except for isolated cases. The rest of us past registration age don't exactly take this lying down. We counsel, and say we will support whatever conscientious decision our young men make, and generally provide encouragement. But in the end it all boils down to an individual response to a crisis, with the obligations to decide resting squarely upon the shoulders of the young men. And they are registering.

As the young men of the church register in ever greater numbers, the church herself becomes more and more registered for the draft. In 10 years' time all of the church's men from ages 15 to 30 will be registered. Is this good for her? Should she allow herself to become so registered?

Guilt by association? But is this making too much of an issue out of registration, since it's only signing a name? The church can't be accused of guilt by association, can she? Being draft registered doesn't in any way impede her work, or God's work, does it? If Jesus returned tomorrow to get the church for whom he died, he would be pleased to find her draft registered, among other things, wouldn't he?

According to our understanding, the draft law was initiated in 1980 to send a signal to those villains, the Russians, who had just begun their Afghanistan adventure. The Russians were supposed to find out about U.S. "resolve." They were supposed to know that we Americans all saw them and their activities through the same eyes, that we all came to the same conclusion about them, and that we were all in agreement on how to handle them.

Why react this way? The Russians are supposed to understand nothing but strength, to equate everything in terms of strength. They are assumed to believe that America will do nothing about their Afghan thing, so they are expected to be greatly awakened when they see America enact draft registration, and when they see all the young Americans signing right up.

America is talking unity, it is talking agreement and violence and strength. It is preparing by signing. America is establishing a threat, that the other side can expect at any time that America may meet violence with the same. At any time America might put its words into action. So, these days when a young man signs his name to draft registration he is talking like America talks.

In this, there is no distinction between the church and America. America's position is the church's position.

If one really doesn't believe in threats or shows of force, then why say you do by signing the draft forms?

America's dialogue is also the church's. America's threat is the church's threat. The church makes it this way when she remains joined to America and fails to establish her own position and identity as one different and separate from America's. When she signs up her young men for the draft, she sends the same signal to Russia that America does, she sees with the same eyes and understands in the same way as America.

America doesn't know any better; it expects the church to go along with it. It isn't going to give the church her identity separate from its own. The church is going to have to assert herself, insist upon her own identity, and establish herself as a separate entity with a different system and different aims from America. She is going to have to stop what she is doing simply by stopping what she is doing.

Used in U.S. "resolve." The future won't improve; it won't be kind to the church. Her young men register now with the thought, "I have no intention of actually being drafted." But their names are there and that means the church is there; it's their identification. They are being used in U.S. "resolve."

If one has no intention of "going," then why sign? Why throw up smoke screens to cover your intentions? Why implicate the church and drag her through the mud? If one really doesn't believe in threats or shows of force (or being yoked with people who do), then why say you do by signing the draft registration forms?

The church must think for herself. She must stand on her own feet and see things with her own eyes. She must conduct herself according to the living Word, which is her soul and life, and her young men must discontinue registering for the draft. It must be established and made clear that this is the church speaking, that this is her position, and that she is not self-destructive. She must reveal that she cannot be "nationalized," and that her demonstration of love both to her own and to the world is the greatest show of unity in the world.

The world doesn't really know about the church if it expects her to fall in line without objection whenever it passes laws contrary to her nature. The process of education must begin. The church is a girl with worlds to change and, as they say, "Time's a wasting."

Jeffrey A. Hatton, Greentown, Ind., became a Christian—and a pacifist—while in the army 15 years ago. He filed for a discharge as a conscientious objector and got out only after a long and difficult struggle. He is a member of Howard-Miami Mennonite Church.

Celebrating Pentecost (3)

He who baptizes with the Spirit

by Marlin E. Miller

And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."—John 1:32-34

Several times in the last three decades I have entertained a somewhat frivolous wish that we could discover ways to program Pentecost. I entertained this wish as I was on a ship crossing the Pacific Ocean, plaguing myself with the Japanese language for the first time on the way to Japan and thought how nice it would be if we could have a Pentecost experience in Japanese. I thought about this again on several occasions as my wife, Ruthann, and I moved to Europe and began to learn in ways that went beyond German and French language courses at Goshen College and wished again for some kind of channelized Pentecost, this time in German and in French.

Minor snag. There is a minor snag in these wishes. The Spirit has perpetually and eternally avoided human attempts to fit it into design and program. The Spirit has always proved somewhat elusive to capture. It has been elusive when churches have tried to program it into particular liturgical patterns. It has been elusive when churches have tried to say that water baptism is the guarantee of the Spirit. The Spirit has been elusive when churches have tried to say there is a second work of grace—a baptism of the Spirit that can be pinpointed in a particular way. In all of these cases the Spirit somehow eludes our attempts to program and to guarantee particular signs and manifestations.

It would almost appear that God has conspired to surprise and perturb us, to leave us without a handy guarantee on how to determine where and how the Spirit is at work. But at the same time God promises us the Spirit and that the Spirit will create new life and lead us into all truth and justice. Why does God on the one hand promise this grand vision and reality and on the other seem to conspire against us when we seek to fasten onto the Spirit reality?

According to our text, Jesus is the one who is recognized by John as the one who baptizes with the Spirit. Jesus brings to fulfillment the prophetic visions of the new creation: purification from sin, new peoplehood, effective witness to humanity, the incarnation of justice, the basking in the presence of God that was promised as the Spirit would come and renew life and faith and commitment.

But the biblical story that follows as well as the experiences of Christians through the centuries have found that we cannot capture this new reality and this new promise. We can't capture it in restful intellectual concepts, we can't capture it with ritual kind of behavior or a pattern of experience.

Charismatic movement. Most recently in the 20th century the renewing winds of the Spirit have blown across the earth in what is often called the *charismatic movement*. David Barrett, who is known as the dean of statistical information on world mission, has in some fashion been able to estimate the numbers of Christians who would consider themselves charismatic. In 1900 he lists zero. In 1970, 1½ million. In 1985, 16 million, and he says that figure by the year 2000 will more than double.

The Spirit has perpetually and eternally avoided human attempts to fit it into design and program.

There have been various responses and various ways of participating and reacting with or reacting against what we call the charismatic movement, or the movement of the Spirit, in our time. How should we respond? How *may* we respond to these concerns and challenges? Should we simply let a thousand flowers bloom? The Scriptures as well as our own experience tell us, however, that not everything which sprouts up in Christian communities is automatically rooted in the Spirit.

Should we emphasize that we try to look at the intellectual and conceptual significance of spiritual renewal in our time? There is no evidence that the Holy Spirit is particularly anti-intellectual, but there is very good evidence that the Holy Spirit fills considerably more than our intellectual perception and assessment of life.

Should we emphasize emotional immediacy as a sign of the Spirit's presence and work? There is certainly no evidence that the Holy Spirit is anti-emotional, but there is good evidence that the Spirit transforms considerably more than human emotions. I'd like to suggest as a beginning approach that we are called to celebrate the authentic signs of the Holy Spirit's presence and work and that though there are no clear guarantees of how we put our finger on the Spirit, there are repeatedly in the Scriptures and throughout Christian history central signs of the Holy Spirit's presence and work.

Marlin E. Miller, Elkhart, Ind., is president of Goshen Biblical Seminary—a partner in Associated Mennonite Biblical Seminaries. This was a chapel address recently at AMBS.

Besides celebrating those central signs of the presence and the work of the Spirit, we do well to welcome also the auxiliary symbols which may appear in a variety of ways: as expressions of praise, as particular gifts, and as a variety of other fashions.

Central signs of the Spirit. But what are the central signs of the Spirit's work and presence? We go back to the text again. The central sign in the testimony of Scripture is Jesus himself. If we want to know how this elusive and transforming and exciting reality of God really looks, we look first of all to Jesus Christ. According to our text the Spirit descended on Jesus and remained on him. In the language of the Gospel of John, "remaining" is a key term for something which "is abiding," for something which is eternal, for something which denotes the presence and the effective reality of God. It doesn't come and go. It is not a high to be followed by a low.

In 1 John 4:2 we find the same kind of pointer. "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God." Incarnation is the central authentic sign of the Spirit. The Spirit in the life of Jesus broke through the old patterns of Sabbath, of law, discrimination, and holding people's sins against them rather than forgiving them. Instead, Jesus brought new life, new vigor, and new dynamic.

So the *first central sign* is Jesus himself: he is the one who embodies the Spirit; he is the one who demonstrates what the reality of the Spirit is.

The *second central sign* is that the Spirit creates Christian community where there was individualism and division. We find stories of the Spirit's presence bringing together Jews and Greeks, rich and poor, barbarians and Romans, moral heroes and moral outcasts, educated and uneducated, wellborn and not so wellborn. This does not happen without conflict. It does not happen without tension.

There are fits and starts in the New Testament story. There is progress and there is regress. The Spirit does not work smoothly. How could the Spirit work smoothly? The situation with which the Spirit is working is messy and we contribute to that mess unless we allow ourselves to be carried and transformed and renewed with the Spirit.

It is clear that this movement toward Christian community throughout the testimony of the Scripture is a central sign of authentic Spirit renewal. And it is happening today. We see that when Christians who have been lost in traditionalism and encapsuled in individualism are transformed and renewed as they move toward new community in Christ. While some Christians are riding the crest of charismatic renewal and basking in its individual delights, they are often being moved toward renewal of community as well as individual renewal.

The *third central sign* which recurs again and again in the New Testament is that where the Spirit is really at work and where the Spirit is really present, the Spirit is out to create a new world and to transform the world through the forgiveness of sin.

After Jesus' life and ministry as told in John, after the cross and after the resurrection, he meets with his disciples and breathes on them, reenacting as it were the creation of a new humanity just as God breathed on our human parents and filled them with life. Jesus imbues the disciples with new life. He sends them out to the world to forgive sins. They are made to be emissaries of forgiveness for individual and corporate sins.

Years ago it seemed to me that extending forgiveness would be a somewhat weak excuse for Christians to run around the world. It seems to me, now, that most movements which attempt either to maintain the status quo in the world or in the church or which attempt to transform the status quo in the world or the church, seek to do that by holding people's sins against them, rather than forgiving sin.

Those who want to perpetuate a patriarchal society hold women's sins against them rather than forgiving them. Those who want to do away with patriarchs tend to hold men's sins against them rather than forgiving them. Those who want to perpetuate a capitalistic system in the world hold the sins of the poor and the weak against them rather than forgiving them. Those who are out to change the world through Marxist revolution hold the sins of the wealthy against them rather than forgiving them. But Jesus sends us as emissaries of forgiveness. The forgiveness of individual sins and corporate sins is the foundational act of the new creation that is out to change the world.

The Spirit creates Christian community where there was individualism and division.

Auxiliary signs. But beyond the central signs of authentic Spirit renewal, the embodiment of the Spirit in Christ, the movement toward new community, and the transformation of the world through the forgiveness of sin, there are many auxiliary signs. We find these auxiliary signs recorded in the Scriptures. We find them recurring in our time in movements of spiritual renewal, in new freedom in worship, in new joy in Christian life. We find auxiliary signs of speaking in tongues, of healing, of a sense of acceptance, and of wonder and extraordinary events. We may be tempted to make these auxiliary signs guarantees of the Spirit's presence which we can manipulate. Or we may be tempted to reject these auxiliary signs because we find them difficult to explain or manage.

As we seek to be open to the Spirit in ways which the Spirit has ready for us, we open ourselves also to mutual challenge and loving dialogue on the auxiliary signs. Let us seek to incorporate in our patterns of worship and in our mutual discipline expressions of Spirit renewal that may differ among us. Let us seek to incorporate them rather than to exclude one or the other. Let us find ways of discerning the ways the auxiliary symbols of Spirit renewal do indeed contribute to our focus on the central signs of incarnation, new community, and the beginning of a new world through the forgiveness of sin.

Congregations in Mission: To Know Christ Is to Serve (6)

Grand Marais: building bridges

by Sanford and Orpha Eash

Willard and Mary Handrich are lean and look well, but they have been through a lot. Now retired from leadership of Grand Marais Mennonite Church on the Upper Peninsula of Michigan, they reflected on their experiences.

Mary talked about her early life on the North Dakota prairie. She was one of seven children born to Joseph and Stella Lehman. Joseph died in 1928 in a mysterious accident one night out by the windmill. He was only 32 years old. For six years Stella kept the family together on that rugged prairie. First the Great Depression came and then the extreme droughts.

In 1934 Stella decided to quit and took the children to her mother and relatives in Michigan. Mary said, "It seemed the wind and the dust blew us all the way back to Fairview, Michigan."

Willard, from one of the old-line Mennonite families in Fairview, picked the oldest of the Lehman girls, and they were married in 1941. He already had been working with a grain elevator and so they bought an old elevator a short distance from Fairview. But before they could develop it, he was drafted into Civilian Public Service.

Willard went into dairy testing in Pennsylvania and Mary went along. Later he was called into a smoke-jumping unit, fighting fires in Montana. Finally, he helped build privies in Florida to finish out his service. When the four years were over, the old elevator was still waiting for them back in Michigan. They soon had it operating.



Willard and Mary Handrich

Where the action is. Mennonite missions in the Upper Peninsula were opening up fast. People were saying, "That's where the action is." Willard's brother, Bruce, and his wife, Savilla, were already located at Germfask on the peninsula.

Willard and Mary went to see. Could it be that the young elevator operators had new priorities after four years in CPS? Grand Marais was a small town some distance north of Germfask, on the shore of Lake Superior. They sensed the Lord was leading them there, and so they began driving 140 miles from their home to Grand Marais every weekend to hold services. It was a year before they could leave the business and move.

In the early 1950s Grand Marais was a fishing and lumbering village. The lumbering was still done with crosscut saws and horses. There were lumber camps back in the woods where the men stayed for weeks. The women and children lived in the village, so the emphasis of the mission was on the young people and children. At one time Handriches worked with 50 youth until a few other nearby churches put on strong young people's programs.

Grand Marais Mennonite Church has never become large. The problem has always been the constant coming and going of people: they go with their jobs. Today, with modern methods of harvesting timber, the lumberjacks are gone, along with their families. There were 175 children in the local school in the 1950s; now there are only half that many.

The church attracts summer vacationers; there are a number of older people who maintain a summer home in Grand Marais and another one in a warmer climate. Quite a few of these attend church regularly during the summer. There are also permanent families who have come into the church and are making a contribution.

The aim of Handriches has been to build bridges to people, get them acquainted with the Bible in small-group study, and encourage one-to-one witnessing. These methods have worked better than strong evangelistic campaigns. The emphasis hasn't been on building membership in the church. The summer people kept their membership in their home communities, but they were successful in sharing life's experiences through Christian fellowship. Many are sincere Christians who strongly support the U.S. government, so they have a problem accepting nonresistance.

Supporting a family. Handriches, like the other mission workers at the time, came with only token support from the sending churches. They had a family of five, so Willard got into hauling logs. He became a "timber jobber," cutting logs and delivering them or shipping them

Sanford and Orpha Eash, Goshen, Ind., are free-lance writers who are retired from farming.

by rail. It was rugged work. In the 1960s he had an opportunity to buy a bankrupt sawmill. He was a good mechanic and with a lot of hard work, he soon had a smooth-running sawmill and gradually modernized the equipment. Mary kept the books. Also they had earlier established an ambulance service since Grand Marais was miles away from any good hospital.

The sawmill prospered. "It was difficult to keep my thoughts together for the Sunday sermon," Willard said. He really had two jobs and he liked them both. "After 12 years in that sawmill I realized I was not as young as I once was and thought maybe we could sell it," he said. "None of the children was interested and we never put pressure on them to stay at Grand Marais. We found a buyer for the machinery. We still have the old building. I will never forget September 27, 1978. I put that last log through the mill and now no more fighting the snow and the cold."

A few years later Handriches retired from church leadership. John and Mary Miller came in 1981 to serve in pastoral leadership. Millers have far-reaching ideas on expanding the work at Grand Marais. They feel there is potential for a strong self-supporting work. The one problem that keeps people from becoming members is the issue of nonresistance. Millers feel there must be a way to have them part of the church before they all think alike.

Willard and Mary have built a new home on a hill. It's a two-story house with a view of the bay on one side and a large garden on the other side. When they first came to the village, people told them it was impossible to have a garden; the soil is too sandy and the season too short. Handriches tried anyhow and their garden has been a good way to build bridges, through sharing.

"I always liked fishing," Willard said, "but I never had time. Now I have." He fishes for salmon, trout, whitefish, walleyes, and perch. He learned the skills of a hunter and trapper as a boy and he is now able to enjoy these, too.

Handriches pick lots of wild blueberries in the summer and dry them, to share with family and friends later. They travel in the winter with their Datsun pickup truck, pulling a small trailer. They have roamed the southern states, and more.

When they were building the meetinghouse years ago, a young fellow came along and drove a big spike through a pack of shingles. Nobody ever knew who did it. Recently, in their traveling not far from home, a man came up to Willard and Mary in a restaurant. "You must be the Handriches," he said. "You remember that kid ruining a pack of shingles with a spike?" he asked. Willard replied, "I sure do. I think we still have that pack up in the attic." The man admitted, "Well, it was I. But my coming to your church as a kid turned my life around."

That was good therapy for the retired couple who had worked hard at the little mission church at Grand Marais.

HEAR, HEAR!

Export the farmers

"What we ought to do is keep the grain and export the farmers," said President Reagan on a night of joking. But even our choice of jokes tells something of what is in our mind and also what we think of our audience. You don't tell racist jokes to a black audience. You don't tell them at all if you believe in racial justice. You do tell them to an audience you think will like them if you basically believe the values they express. You might even tell them to test out your audience and to see if they laugh with you.

This happened to me as a new pastor in a racist section of southern Maryland. Friendly white parishioners told me antiblack jokes to see if I would laugh. In time, I learned why racism is no laughing matter. When the racists found out I didn't laugh, they stopped telling me those jokes.

When we find out what is happening to the farmers, I think we will not laugh at anti-farmer jokes. And if we stop laughing, maybe Mr. Reagan will stop telling them. Family farmers are losing their farms in a giant land grab by the big corporations helped by the U.S. government. Farm subsidies that kept prices up are suddenly being withdrawn. Banks are refusing credit and taking over the farms—giant corporations are absorbing them. Once the takeover is complete, food prices will be set by corporations without competition. We will all pay or starve.

That process is a laughing matter to those like Mr. Reagan who favor the rich and believe that making the rich richer is good for everybody. That is the basic premise of his supply-side economics. Let the rich have their way. They will take care of the poor, not the government.

In accord with that belief, he has cut aid to the needy, the aged, the sick, the blind, the black, the Hispanics, mothers with dependent children. At the same time he is spending billions more for the military than we have ever spent before. He says it is for our security. What he means is that it is for the security of the rich, the giant corporations. They can get richer both by selling arms and by forcing other countries through military threats to accept their economic control.

It is in this context that I think his joke is serious. He says humorously what his actions say thunderously and constantly. "America must be superior to the rest of the world and the way to do that is to scare the world with military power so they will accept our domination of their economy"—or to put it in his own words, "to make them say 'Uncle.' "

This is nothing new. It has been done before by other presidents like Nixon and Ford, but no one has pushed it as far as Reagan has. He has more than doubled military spending in five years. This would be a dangerous move toward war in any age. In the nuclear age, it is a step toward disaster. It is insane. To promote his military plan he would export the farmers if they got in the way. He proves he is serious by vetoing the farm-subsidy bill so that more money can go to the rich through military spending. He welcomed the opportunity to veto with the Hollywood line: "Make my day."

—**Richard McSorley,** *Washington, D.C.*

CHURCH NEWS



Members of First Mennonite Church break ground for new building.

Forward-looking Indianapolis congregation builds new church in new location

First Mennonite Church of Indianapolis will have a new home within a year after breaking ground on Apr. 28 for a worship/fellowship center on the city's north side.

The congregation left their meeting place of 26 years last fall when the church building at 2305 North Kessler was sold to a Baptist congregation within weeks of listing with a realtor. They have met since then in a Seventh-Day Adventist church on Sunday mornings; and most recently in a Presbyterian church on Sunday afternoons.

While it marks a new beginning, the groundbreaking also signifies the end of several years of prayer and self-inspection to determine the mission of the congregation and how that mission should coincide with growth and relocation.

One of the most obvious needs that surfaced through that process was space. On many Sundays almost every seat at the original location was filled. Children met in the garage and basement of the neighboring parsonage for Sunday school. Special Easter breakfasts and other fellowship events were held in the sanctuary.

Though membership numbers have not changed significantly in the last decade (attendance is 150 most Sundays), many hope that more space will encourage more people to call First Mennonite their church home. The sanctuary in the new building, designed and built by Zion Church Builders from Illinois, will seat 500.

The new meeting place will reflect other aspects of what the congregation has discovered as its needs and mission. A large fellowship area will accommodate the togetherness the group values. First Mennonite, because members live in distant parts of the city, consider a central meeting place important to maintain congregational ties. More adequate education space will also be included.

Robert and Mag Richer Smith have been copastors at First Mennonite for several years. "When we were interviewing for the pastorate," Bob noted, "Christian education and fellowship seemed to us to be important identity factors for First Mennonite." But the original church built in 1957 could no longer serve those needs.

First Mennonite, a member of Indiana-Michigan Conference and the only Mennonite congregation in Indianapolis, began in the early 1950s during the Korean War. Young men in alternate service (classified 1-W for draft purposes) needed a place of fellowship and were joined by Mennonite medical and dental students and their families. Later they were joined by Mennonites seeking job opportunities in the Indiana state capital.

Members of the congregation are already reaching out to their new neighbors, visiting homes and explaining what First Mennonite is all about. One member set out on a Saturday to visit homes in the neighborhood surrounding the new site; he only visited two after each household invited him in for coffee and conversation.

Mag said the building process has raised some fresh ideas for outreach. "Some people hope for more space for outreach kind of projects like a Selfhelp shop or a day care center," though concrete plans have not yet been set for those efforts.

Both pastors said much of the new definition the church will take on will have to happen after the relocation, but "one of the biggest hopes is that we are going to grow!"—*Sanna Yoder*

Eastern Board increases efforts to recruit missionaries

Lancaster Conference's Eastern Mennonite Board of Missions will increase its efforts to recruit missionaries for the 1990s.

The Overseas Ministries Department in a consultation on Mar. 15 noted that the number of Eastern Board missionaries has dropped from 140 to 127 in the past three years.

Lancaster Conference moderator Noah Hershey, who was present as a resource person, observed that more preaching on the blessing of being a missionary is needed in the churches. "Thirty years ago we emphasized faithfulness, conviction, and energy as essential for missionary volunteers," he said. "Today we have added specialized skills." Hershey urged that invitations be given in public meetings for people to respond to the missionary call.

The consultation participants agreed that Eastern Board should encourage persons in the 40-60 age bracket to volunteer for overseas assignment. Experience and maturity was seen as important in cross-cultural ministry. An article by Mennonite Board of Missions worker Norman Kraus in a recent issue of *Gospel Herald* was quoted. "The time for specialized, experienced personnel to cross cultures is *not* past," Kraus wrote.

Also it was noted that congregations need to become involved in vocational guidance and recruitment of workers. It was suggested that congregations could plan seminars to discuss service opportunities and the training needed for missionaries.

The group agreed that among various types of personnel there is a great need for agriculturists. To illustrate this need, Overseas Ministries director Hershey Leaman pointed out that part of Africa's hunger problem today is because churches often neglect to minister to the whole person and to the long-range needs of the entire community.



King

Pennsylvania man starts 5,400-mile trek in wheelchair

Michael King of Cochranville, Pa., began a cross-continent wheelchair trek on Apr. 30 from Fairbanks, Alaska, to Washington, D.C., to aid the handicapped.

By mid-May King had arrived in Whitehorse, the capital of Canada's Yukon Territory, having covered nearly 700 miles in the first two weeks of his trek and worn out three pairs of tires.

He plans to travel through Alberta about the middle of June and then travel south to Colorado Springs, Colo. There he will turn east and roll through the Midwest en route to his home in eastern Pennsylvania. King hopes to arrive in Washington about Aug. 27 after having covered nearly 5,400 miles.

Along the way he plans to meet with handicapped groups and speak at churches and civic gatherings to raise awareness regarding the needs and abilities of handicapped people like himself. Youth groups participating in bike-alongs and handicapped people in wheelchairs will join King for stretches of the trek to help raise funds for organizations supporting handicapped people.

King is raising money for such programs as Mennonite Central Committee's Developmental Disabilities Program and the Handicap Concerns Program of Mennonite Central Committee Canada.

"It hasn't been easy, but things have gone real good," said King after two weeks on the road. By the time he arrived in Whitehorse, he had averaged more than 50 miles a day despite the hilly terrain and one-inch snow near Haines Junction, Yukon Territory.

King also reports that local support for his journey, which he calls "Challenge of a Lifetime," has been surprisingly strong. "The newspapers give us real good coverage," he said. "People know about it and are giving contributions." Local Lions Clubs and inn operators have donated lodging and meals to King and his support team.

By the middle of June, King plans to be in the Calgary, Alta., area where in 1978 he had a motorcycle accident that left him paralyzed from the waist down. At Edmonton, Alta., a road team composed of four students from Messiah College in Grantham, Pa., will join King and his brother and cousin, who are driving an accompanying van, for the rest of his journey.

MCC constituent groups will provide hosting and meals for King and the road team as they pass through constituent communities.

King is a 1982 graduate of Hesston College and a 1984 graduate of Tabor College in Hillsboro, Kans. He plans to begin graduate studies in social work this fall.

MCC helps destroy unexploded bombs in Laos

Although the Vietnam War ended 10 years ago, cluster bombs dropped by the U.S. continue to kill people as they explode belatedly.

Laos, which borders Vietnam, was one of the most heavily bombed areas of the war—more than two tons of bombs per person. In the past few months alone, eight children in Xieng Khouang Province have been killed by bombs lying in the soil, according to Linda Gehman Peachey, a Mennonite Central Committee worker who recently visited that province.

But now, said Peachey, after years of searching for ways to detonate these unexploded bombs, "it appears that the pieces of a long-term solution are finally beginning to fit together." Boua Van, an official of the Xieng Khouang Committee for Social and Veterans Affairs, has found a way to explode these tennis-ball-sized cluster bombs wherever they are found.

Peachey observed as Boua Van placed two bombs in a small depression in the soil, added about two handfuls of dynamite, then laid a blasting cap, attached with wires to a portable electric generator, near them.

"He covered the hole with dirt, we moved 200 meters away, the electric generator was turned on, and the bombs exploded," Peachey said. "I was amazed to see that there was absolutely nothing left after the explosion except a round depression in the soil. The bombs had been literally blown to bits."

Officials of Xieng Khouang Province plan to organize several bomb disposal teams, who will travel in the province, blowing up the bombs they find. MCC has agreed to provide one of these teams with a three-kilowatt electric generator, 300 meters of wire, some dynamite, blasting caps, and a vehicle.

"We are committed to supporting this effort as much as possible," said Peachey. "Americans must ultimately accept responsibility for the unexploded bombs since it is our government who put the bombs there in the first place."

This is not MCC's first attempt to help Laotians detonate bombs. In 1980 MCC had custom-built a tractor designed to clear ordnance from bomb-plagued fields. But this experiment was not as successful as MCC had hoped it would be. For some reason, the tractor detonated only about one in four bombs during initial tests. And no one wanted to drive the tractor. Laotians feared the tractor would detonate much larger ordnance, such as anti-tank mines, destroying the tractor and driver.

In 1982 MCC purchased and shipped 1,200 shovels to Laos so that farmers could more safely till their soil. Laotians using the traditional farming tool, a heavy broad blade hoe that is driven into the ground with considerable force, were often killed while tilling a field or garden.

AMES 85 UPDATE:

Big plans made for young adults

There will be more activities for young adults at Ames 85, Aug. 9-14, on the campus of Iowa State University than at any previous Mennonite Church convention.

The young adult program will compliment the regular adult convention and delegate sessions. It will feature supper meetings with church leaders for discussion of important issues and sharing and debate sessions following the morning Bible study.

A young adult lounge will be open all day, with special activities from 9:00 to 11:00 p.m. each evening. The late-night activities will include an outdoor jazz concert and get-acquainted games on Friday night, and a Saturday concert by Glad, a contemporary Christian group.

For Sunday's talent night, young adults should bring songs, poetry readings, jokes, stories, and musical instruments. Monday will feature a drama and Tuesday will end with a big bang—folk games.

Campus housing and a special dining area for young adults has been set aside in the Oak-Elm residence.

Young adults are encouraged to attend General Assembly sessions, where the official delegates will discuss, among other things, human sexuality and the 10-year stewardship and witness goals of the Mennonite Church.

Ames 85 registration forms are available in congregations or from Ames 85, 528 E. Madison St., Lombard, IL 60148.



Great Plains Seminary Education Program participants with instructor Robert Kreider (left) and director Leland Harder (right).

'Great Plains Seminary' offers courses to Mennonites and General Conference Mennonites

"The Anabaptist-Mennonite Experience" was the final course in the 1984-85 offerings of the Great Plains Seminary Education Program. Taught by Robert Kreider of Bethel College in North Newton, Kans., the 15 Monday evening sessions featured guest speakers from the Netherlands and California as well as a number of local historians.

The Great Plains program is sponsored by South Central Conference of the Mennonite Church and Western District of the General Conference Mennonite Church in conjunction with Associated Mennonite Biblical Seminaries.

In their evaluations following the final session on May 13, the 14 students expressed their appreciation for the course. Tom Mierau, a teacher at Haysville (Kans.) Junior High School, said, "The books and articles I read as well as the lectures and tours opened more windows for me to view my Anabaptist-Mennonite past and give direction for the future." Kenneth Neufeld, an optometrist in Hillsboro, Kans., said, "I always looked forward to Monday night, and I hope to take another course next year."

The close of the 1984-85 year marks the beginning of the 1985-86 program, which will include six new courses: "Contemporary Mennonite Theology," taught by Duane Friesen in June-July; "Practicum in Pastoral Ministry," by Robert Carlson in the fall; "Evangelism and Church Growth," by Leland Harder in the fall; "Perspectives on Inter-Church Unity," by Marlin Miller and Dennis Martin in January; "Paul's Letters to the Colossians and Ephesians," by Ron Guengerich and Phil Bedsworth next spring; and "The Bible, Literature, and the Christian Faith," by Dorothy Nickel Friesen next spring.

More information on the Great Plains program is available from Director Leland Harder at Box 363, North Newton, KS 67117.

MCs and GCs in Alberta learn language of healing at leadership workshop

Members of the Mennonite and General Conference Mennonite churches in Alberta enjoyed four work-packed days, Mar. 25-29, at Camp Valaqua near Water Valley.

Northwest Conference and the Conference of Mennonites in Alberta teamed up to sponsor a leadership workshop led by Harold Bauman of Mennonite Board of Congregational Ministries on "Skills for Calling and Caring Ministries: Learning the Language of Healing." Northwest Conference executive secretary Tim Burkholder and his wife, Sharon, co-moderated the workshop.

The group worked in twosomes, triads, and teams—honing listening skills, role-playing contacts with active and inactive church members, sharing personal stories, and learning to hear not only the obvious words but hidden feelings of hurt and pain.

In the Wednesday evening worship service, the group not only broke forth into singing but praise emerged as group members shared their own walks through pain and the healings that came because somebody cared.

Ping-Pong, crokinole, rummy-kube, and outdoor snow hikes were physical and mental rejuvenators.

Throughout the workshop, Bauman, in his gentle, low-key, sincere manner modeled that which he taught. Thus it was in order that, after receiving the certificates for successful completion of the course from him, the group borrowed the "jolly good fellow" tune and concluded the workshop by singing their feelings to Harold in the words "for he's an excellent teacher."—*Millie Glick*

Mennonites & Brethren called to evangelize ethnic America

Twenty-five Mennonites and Brethren participated Apr. 15-18 in Houston 85, the National Convocation on Evangelizing Ethnic America.

Church growth specialist Peter Wagner of Fuller Theological Seminary in Pasadena, Calif., asserted during his keynote address that American ethnics "are underevangelized" compared to whites and blacks, even though ethnic Americans can no longer be considered the minority in the U.S. He said white Christians must pledge more support to ethnic evangelism if they are to remain true to Jesus' command to share the gospel with all people.

Over 700 registrants representing some 40 denominations sang, prayed, and studied together in plenary and workshop sessions. Workshops focused on evangelism with Middle Eastern people, Hispanics, Europeans, Caribbean people, Native Americans, refugees, Asians, Pacific island people, and others.

Dave Shenk, home ministries director for Eastern Mennonite Board of Missions, led a workshop on "Strategies for Future Outreach to Middle Eastern Christians." Raymond and Elizabeth Rohrer, deaf persons themselves, participated actively in the workshop for evangelism among the deaf. Raymond is the pastor of the only deaf Mennonite congregation in North America—First Deaf Mennonite Church of Lancaster, Pa.

Rick Stiffney, vice-president for home ministries at Mennonite Board of Missions, convened a special caucus of Mennonite and Brethren participants.

Henry Schmidt of Mennonite Brethren Biblical Seminary in Fresno, Calif., recommended that churches be challenged to retool overseas workers for assignments in North American mission. Marie Moyer, a former India missionary who now works with Indian immigrants in Pennsylvania, noted the extent of Mennonite witness in India and challenged Mennonites to consider an expanded ministry among the thousands of Indians in North America.

An informal survey during the Mennonite/Brethren caucus indicated that on any given Sunday across North America, Mennonite and Brethren people are worshiping in at least 30 different languages.

READERS SAY

Millard Lind, Goshen, Ind.

I am writing about the controversy over the nomination of a woman, Emma Richards, as a possible moderator-elect of the Mennonite Church (May 14). We, a people of peace, do not need a war between the sexes (I note the cover picture of a dove in the same issue).

Is there a way of salvation for us, a way out? I think Jesus provides this salvation in his concept and example of leadership. He said to his competing disciples, "You know that those who are supposed to rule over the nations (the politicians) lord it over them, and their great men exercise authority over them. But it shall not be so among you. . . ."

What did Jesus mean when he gave to us this nonhierarchical concept of leadership, and modeled it by giving his life "a ransom for many"? What did the writer of Ephesians mean by saying that women and men are to be subject to one another, the man to love the woman by voluntarily giving up his social prerogatives, the woman to subject herself despite the social revolution (Eph. 5:21ff.)?

May this radically new concept of nonhierarchical leadership be a way of salvation out of our impasse? I think it is. I suggest we model this by making Ralph Lebold and Emma Richards co-moderators-elect at Ames 85.

Dean Hochstetler, Nappanee, Ind.

The following comments are regarding the article, "Driving out the Demons," by Bob Bowen (May 14).

Brother Bob writes a good article, one that needs to be heard in our day. The spiritual forces in the heavenly realm are real. The principalities and powers are aligned against the church. It is also true that in our "own power" we cannot stand against these powers.

I do not agree with Brother Bob concerning a more crucial point. As a Christian I believe that "in Christ we are more than conquerors." I have identified with Christ in his crucifixion, his death, burial, resurrection, ascension, and seating at the right hand of God. Therefore, according to the Word, the demon world is subject to the Christian in Jesus' name. This is the tenor of Luke 10:1-17; Mark 6:12; Matthew 10:1; Mark 16 and 17. First Peter 3:22 affirms this stance as well. Ephesians 6:10-18 provides the necessary armor to do the job. I submit that it is not the Republican Party and the oil cartel alone that need to be dealt with.

To say that only Jesus can deal with the demon powers is not reality. Colossians 2:13-15 points out that God is the power who, through the agency of the Lord Jesus Christ, stripped Satan of his power and in effect handed it to his Son. We being "in him" (Eph. 1—2:6) are endowed with the authority to use Jesus' name as explicitly stated in Mark 16:17. Not only is this the Word, but experience of the early church fathers and contemporary experiences prove the validity of the Word.

It is true that Jesus Christ came to destroy the works of the devil (1 John 3:8). The potential is there. It is up to us to apply it to the "principalities and powers."

According to Everet Ferguson's book, *Demonology of the Early Christian World* (Edwin Mellen Press), the most impressive mark of the early church was its ability to deal with the evil spirit world in the Roman Empire in Jesus' name. Jesus Christ also came to bring salvation to a lost world, but it's up to us to proclaim it.

The believers' authority is a point that has had little recognition or teaching in Mennonite circles; neither have we, the church, made much dent in the power of evil as a result.

Praise the Lord! There are signs of awakening on this point. Here and there are a few who exercise their position of delegated authority and use Jesus' name effectively. Moreover, a few are beginning to see the need to teach such truths in the classroom. The future is as bright as the promises of God, and Luke 10:18-19 is coming true.

God does not do for us what he has told us to do. As we use the name of the Lord Jesus Christ against the powers of darkness, Satan's kingdom does and will fall—the demons are being and will be exorcised.

Sarah Snader Shearer, Lancaster, Pa.

In reading "Grief for Mother: A Holy Joy" by Patricia Lehman McFarlane (May 7), I felt the cockles of my heart grow warm. How modest is Pat's soft, gentle account of her classic mama Fern!

A generation older than I, Fern behaved as a protective mother hen to me. My husband was deacon where her husband was pastor. So Fern, wiser than I, kept a watchful eye over me. She once said tactfully: "Still waters run deep; turbulent waters are shallow." I knew she meant that in my restlessness, I was shallow. I let that soak slowly and deeply into my feverish spirit. Another time she said, "I pray for you. I hope you can feel it across the fields." Her frequent comments on how nicely Gwenda and Aimee were growing fed my deficient morale.

I loved talking to Fern. She'd give me her total attention. Her face seemed full-moon-round, her eyes aglow with moonbeam softness. That same sweet spirit sang into the phone with "Hello, Lehmans . . . bye, bye." Not the harsh drop in tone commonly, coldly practiced in saying the chilly sounding "Bye." Fern fascinated me by her deep, sane, elegant simplicity in dress, manner, and speech both verbal and written. Among my terrestrial treasures lie numerous notes delightfully worded and carefully penned from Fern.

Gracious Queen Fern belongs to May, a spring month for all mothers, including the fertile new green growing plants. For Mother Fern possessed a spirit as fresh as a daisy, the symbol of wisdom.

Peter H. Dyck, Urbana, Ill.

I support you in printing the Merle Good piece on *Witness.* I did not see it as an attack on John Hostetler at all. I trust that some of the flack from our good brothers and sisters will roll off your heart(s) like the proverbial water on the duck's back. I get a chuckle at the way that Mennonites do their fighting—in the *Gospel Herald.* Well, better there than in church.

J. Ward, Sr., Wrightsville, Pa.

After reading Robert Roberg's letter, "The Pleasure of Killing" (Jan. 8), and the various responses, I must say that I believe that Brother Roberg is correct. It seems to me that it is inconsistent to own a gun and be a biblical pacifistic disciple of Christ Jesus, not to mention a poor witness.

However, I believe that this is an area of Christian liberty. It is legalistic to say that because one hunts he is sinful. Everyone must decide this matter for themselves (Rom. 14:5b). "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (those who believe it to be wrong) (1 Cor. 8:9). "Let not him that eateth [hunts] despise him that eateth [hunts] not; and let not him which eateth [hunts] not judge him that eateth [hunts]: for God hath received him" (Rom. 14:3). But "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

MENNOSCOPE

James Waltner will become pastor of College Mennonite Church in Goshen, Ind., in the summer of 1986. He will succeed Arnold Roth, who left at the end of May after 10 years of service and will become a consultant on Sept. 1 with The Lead Group, a Goshen firm which helps congregations and others with long-range planning. Associate pastor Rachel Fisher is serving the 886-member congregation as pastoral team leader until Waltner arrives next year. She is assisted by ongoing pastoral staff members Nancy Kauffmann, Philip Clemens, and Rosemary Widmer. Joining the team on an interim basis is Merlin Becker-Hoover. Waltner is currently pastor of the Mennonite Church of Normal, Ill.—a congregation affiliated with both the Mennonite and General Conference Mennonite churches.

A quarterly inter-Mennonite newsletter for persons who minister in the city has been launched. Called *Urban Connections*, it is edited by Robert Weidman and sponsored by both the Mennonite and General Conference Mennonite churches. The newsletter has a Chicago-based editorial committee and regional correspondents in Denver, Los Angeles, Miami, New York, Toronto, Philadelphia, Washington, Winnipeg, and Wichita. "We hope it will be a vehicle through which urban Mennonites can 'connect' with one another—look together at common issues—and think critically about the urban agenda of the wider church," said Weidman. Individual and bulk subscriptions are available from *Urban Connections*, 4737 N. Sacramento, Chicago, IL 60625.

A conference minister will be shared by two Mennonite groups—Illinois Conference of the Mennonite Church and Central District (western area) of the General Conference Mennonite Church. The plan was approved at the annual meetings of both groups in April. The joint conference minister will be appointed and begin working in 1986.

What ministries should Voluntary Service be involved with in the future? That was the big question during the annual meeting of VS directors from the Mennonite Church, General Conference Mennonite Church, Mennonite Central Committee, Church of the Brethren, and Brethren in Christ Church. It was held Apr. 10-11 in Denver. The directors agreed it is difficult to continue serving the poor and powerless in North America when they are increasingly forced to support their programs through the paychecks of VSers who work in schools, hospitals, social service agencies, and other places. Serving the truly needy people often means working in situations where earning income may not be possible, they said.

Kathy Keener and Deanna Kauffman were the co-winners of the Daniel Gerber Peace Speech Contest held recently at Hesston College. Keener, from Mount Joy, Pa., drew on an analogy by philosopher Soren Kierkegaard to demonstrate the role of the church in dealing with society and government. Kauffman, from Wolford, N.D., concentrated on the response of the individual to worldwide problems such as hunger. The contest is named after a Hesston graduate who was captured by rebel forces and disappeared in 1962 while serving in Vietnam with Mennonite Central Committee.

Seven winners of the Elmer Ediger Memorial Scholarship have been announced for the 1985-86 academic year by Mennonite Mental Health Services. Chosen from 38 candidates in the United States and Canada, the winners are Mennonite and Brethren in Christ students in the field of mental health and developmental disabilities. They are Robert Beachy at Biola University in LaMirada, Calif.; Paul Kaufmann at the University of Houston; Galen Quenzer at San Jose (Calif.) State University; Lawrence Ressler at Case Western Reserve University in Cleveland; Lonnie Sears at Western Kentucky University in Bowling Green; Paul Siebert at the University of Calgary in Alberta; and Nelson Yoder at Catholic University of America in Washington, D.C.

Philhaven Hospital has been accredited for another three years by the Joint Commission on Accreditation of Hospitals. Abbas Nahas, who visited the hospital for the commission, said the Philhaven staff's commitment to the welfare and care of its patients is tremendous. First accredited in 1969, the hospital has consistently maintained that status. Philhaven is a Mennonite-operated psychiatric facility in Lebanon, Pa. Rowland Shank is the executive director.

The second Tokyo Area Mennonite Youth Fellowship in Japan attracted 26 young people to the Emperor's Forest outside the city on May 3. "Surrounded by hills of forested pine and bamboo, both our minds and bodies were refreshed by the environment of nature, friendship, exercise, and study," said missionary Perry Ferris. "Softball, relays, hiking, a barbecue, and a call to be radical in our commitment to Christ provided us with the kind of nurture that enables us to return to the city and be the people of God." The five small Mennonite congregations in the Tokyo area are served jointly by the Mennonite and General Conference Mennonite churches of North America. Ferris is the youth coordinator.

Peter and Leona Penner have been appointed peace and social concerns coordinators for Mennonite Central Committee Canada. They will begin in late summer. Workers with MCC for 12 years, Penners are currently country representatives in Swaziland. They are members of Aberdeen Evangelical Mennonite Church in Winnipeg, Man.

Justiniano and Mabel Cruz became the pastoral leaders of Iglesia Evangelica Menonita Hispana in Washington, D.C., in May. They succeeded Lester and Alta Hershey. Justiniano attended seminary in San Antonio, Tex., and pastored a Baptist congregation there. The Hispanic congregation in Washington was established in 1976 by Virginia Mennonite Board of Missions.

Dorothy Nickel Friesen was ordained recently as pastor of Manhattan (Kans.) Mennonite Fellowship, which is affiliated with three Mennonite denominations—Mennonite, General Conference Mennonite, and Mennonite Brethren. The ordination covenant was led by Leland Harder of the Mennonite Church's South Central Conference and Frank Keller of the General Conference Mennonite Church's Western District. Also participating in the ordination service was Art Flaming of the Mennonite Brethren Church's Southern District. Friesen became pastor of the congregation last September.

Robert Yoder was ordained as assistant pastor of Peabody Street Mennonite Church in Washington, D.C., recently. The two bishops of Lancaster Conference's Washington-Baltimore District—Lewis Good and Melvin Delp—officiated and preached the ordination sermon, respectively. Yoder was licensed in 1983. He assists Pastor George Richards.

Wayne Nitzsche was licensed and installed as a pastor at Sunnyside Mennonite Church in Elkhart, Ind., recently. Conference Minister Willis Breckbill of Indiana-Michigan Conference officiated. Nitzsche assists Pastor Clare Schumm.

Ertell Whigham was installed as interim pastor of Bethel Mennonite Church in Norristown, Pa., on Apr. 28. He will serve a one-year term.

A revised and updated packet of resource materials on world hunger is now available from Mennonite Central Committee U.S. Posters, brochures, and a "giving house" bank are included, as well as 20 educational pieces that may be copied for group study. The packets can be obtained at no charge from the Development Education Office at MCC U.S., Box M, Akron, PA 17501.

Meadville Mennonite Church in Kinzers, Pa., is celebrating its 50th anniversary with a series of events, June 15-16. John Drescher and Grace Wenger will be the special speakers. A new book, *The First 50 Years of the Meadville Mennonite Church*, will be available. More information can be obtained from Pastor Amos Hershey at 1003 Peters Rd., Kinzers, PA 17535.

A La Junta, Colo., Voluntary Service reunion will be held Aug. 2-4 in La Junta. The Mennonite Board of Missions VS unit



Secretaries and others learn to manage stress. *Stress management was the theme as secretaries and administrative assistants from 21 Mennonite-related agencies met for Office 85 at Eastern Mennonite College, May 2-4. They were led by Sara Zimmerman (pictured), clinical director of Shenandoah Treatment Center for Alcoholism, and by James Glanzer, assistant professor of nursing at EMC. Participants learned that stress in itself is not negative; all creatures need some stress in order to survive. Stress properly channeled can be a positive experience, while the opposite results in damage or unpleasantness.*



Students raise money for Ethiopia. *Members of the Goshen College Campus Activities Council present a check for $1,950 to representatives from the Goshen Chapter of the American Red Cross. The funds, raised during the 13th annual Goshen College Carnival, will be used for famine relief in Ethiopia. Seniors (from left) Brenda Stoltzfus, Tim Jantz, and Lisa Yoder hand over the Carnival proceeds to Lee Theis, voluntary vice-chairman of the Goshen Red Cross's African Relief Campaign, and Lisa Skirvin, office manager of the Goshen Red Cross.*

operated from 1951 to 1981. More information can be obtained and reservations made by contacting Pastor Stan Smucker at Emmanuel Mennonite Church, 502 Harriet Ave., La Junta, CO 81050; phone 303-384-9673 or 303-384-7377.

Selfhelp Crafts is sponsoring a tour to the Philippines, Indonesia, and Thailand, Jan. 5-26. Participants will visit the producers of handcrafted items which are sold in North America by Selfhelp Crafts—a program of Mennonite Central Committee. More information is available from Selfhelp Crafts Tour at 240 N. Reading Rd., Ephrata, PA 17522.

Correction: The Voluntary Service unit which hosted former U.S. president Jimmy Carter and his wife, Rosalynn, for dinner recently is sponsored by Eastern Mennonite Board of Missions, and not by Mennonite Central Committee, as reported in the "Mennoscope" section of the May 14 *Gospel Herald.*

Church-related job openings:

•*Principal* for Iowa Mennonite School, beginning on July 1. A master's degree in secondary education is required. Contact Duane Miller at R. 2, Box 15, Wellman, IA 52356; phone 319-646-2451.

•*Day-care center directors* in Cincinnati and London, Ohio, under Rosedale Mennonite Missions, beginning on July 1 and Aug. 15, respectively. A college degree in elementary or early childhood education is required. Contact Personnel Services at RMM, 9920 Rosedale-Milford Center Rd., Irwin, OH 43029; phone 614-857-1366.

•*Junior high math/science teacher* and *sixth-grade teacher* at Ephrata Mennonite School. Contact Principal David Sauder at EMS, R. 1, Ephrata, PA 17522; phone 717-738-4266.

New *Gospel Herald* Every Home Plan: Bancroft Mennonite Church, Toledo, Ohio.

New members by baptism and confession of faith: *First Mennonite, Urbana, Ill.:* Greg Sancken, Lynne Sancken, and Deren Kellogg. *Pottstown, Pa.:* Steve Breidigan and Mary Essick. *Neffsville, Pa.:* Joy McIlvaine, Jenny Peifer, and Beth Nolt. *Dargan, Sharpsburg, Md.:* Helen Horst. *Trinity, Glendale, Ariz.:* Jean Ehrlich. *Telford, Pa.:* Michael J. Weber. *Holdeman, Wakarusa, Ind.:* Jim Gerber. *Mennonite Fellowship (Chicago), Ill.:* Mitchel Brown. *Oxford Circle, Philadelphia, Pa.:* Margot Schrader, Sean Schrader, and William Lauzus, Jr. *Lockport, Stryker, Ohio:* Michelle Burkholder, John Miller, Corey Roth, Jill Schmucker, Darin Short, Billy Beck, Curtis Crossgrove, Clinton Foor, Kevin Nofziger, and Beverly Wyse by baptism. *Diamond Street, Philadelphia, Pa.:* Corinne Macin and Lawrence Wiggins.

Change of address: *Paul N. Kraybill* from 323 N. Craig Place to 596 South La Londe, Lombard, IL 60148; phone 312-932-4170.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bachman, Ronald and Vicki (Werner), Pomeroy, Iowa, third child, second son, Daniel Dean, May 6.

Bergey, Ray Donald, Jr., and Mary (Clemens), Souderton, Pa., second daughter, Rachel Joy, May 6.

Blank, Steve and Lory (Godshalk), Souderton, Pa., first child, Megan Elizabeth, Apr. 18.

Boettger, Jerry and Valerie (Steinwand), Tofield, Alta., first child, Shawn David, Feb. 28.

Erb, Delton and LeEtta, St. Agatha, Man., a son, Roger Leigh, Mar. 1.

Erb, Richard and Susan (Boshart), New Hamburg, Ont., second and third children, first sons, Jeffery Richard and Daniel Richard, May 2.

Erb, Ross and Wendy, Wellesley, Ont., a daughter, Emily Lynae, Jan. 20.

Heavener, Keith and Betsy (Swartley), Harleysville, Pa., first child, Elizabeth Swartley, Apr. 17.

Heist, Duane and Diana (Erdman), Manheim, Pa., third child, first son, Brett Edward, Apr. 19.

Hershberger, Maynard and Jean (Haidet), Canton, Ohio, first child, Brian Tyler, May 3.

Holsopple, Ernest and Dianne (Mason), Hollsopple, Pa., third child, first daughter, Beth Ann, Apr. 12.

Hostetter, Philip and Gwendolyn (Landis), Jos, Nigeria, first child, David Philip, May 2.

Kurtz, Alan and Carmen (Blosser), Goshen, Ind., twin sons, Brandon Alan and Nathan Brant, Jan. 3.

Lehman, J. Allen and Laura (Frey), Lima, N.Y., second child, first son, Micah Edwin, Apr. 14.

Martin, Merrill and Sally (Delapp), Edmonton, Alta., second child, first daughter, Jennifer Dianne, Apr. 17.

Mast, LaMar and Julie (Johnson), Akron, N.Y., third child, second daughter, Trina Grace, May 10.

Mast, Lester and Marsha (Koerner), Goshen, Ind., third child, Nathan Ray, Dec. 21.

McDonald, James and Arlene (Kroeker), St. Albert, Alta., first child, Jennifer Rowan, May 5.

Miller, Joel and Janice (Yoder), Hartville, Ohio, first child, Jesse Dean, May 8.

Miller, Robert C., Jr., and Susan (Thomas), Hollsopple, Pa., second son, Jason Robert, Apr. 17.

Moyer, Glenn B. and Beatrice (Crouthamel), Souderton, Pa., third child, second son, Timothy Glen, May 15.

Nase, Ralph and Marilyn (Landis), Telford, Pa., third child, first daughter, Jolleen Alana, May 12.

Nissley, Dale and Garnet (Pfile), Canton, Ohio, second child, first son, Shawn Dale, Jan. 30.

Nofziger, Neil and Kathy (Stuckey), Archbold, Ohio, first child, Erica Lynn, May 10.

Nofziger, Ross and Jo, West Unity, Ohio, first child, Carrie Jo, May 2.

Schlegel, John and Roxie (Jantzi), Shickley, Nebr., second child, first daughter, Rachel Kristine, Apr. 28.

Schrock, Michael and Erin (Geiser), Minneapolis, Minn., first child, Atlee Abraham Geiser, Jan. 23.

Sharp, John and Michele (Miller), Harleysville, Pa., third child, second daughter, Laura Catherine, Apr. 14.

Sharp, Marlin and Ruth (Zook), Norma, N.J., second child, first daughter, Kristin Marie, Mar. 29.

Spohn, Keith and Shirley (Schweitzer), Friend, Nebr., fourth child, first daughter, Stephanie Nicole, May 10.

Stutzman, Darrell and Connie (Bontrager), South Hutchinson, Kans., first child, Tyler David, Apr. 3.

Troyer, Michael and Julie (Wenger), Richmond, Ind., second son, Brian Charles, Dec. 15.

Weber, Marvin and Margaret (Hickman), Tofield, Alta., fourth child, third son, Layne Richard, May 9.

Wengerd, David and Sherri (Wells), Goshen, Ind., first child, Brandon Joel, May 11.

Wright, Michael and Mary Lou (Martin), Goshen, Ind., third child, second son, Travis Martin, May 8.

Yordy, Scott and Nancy (Berg), Morton, Ill., first child, Bryce Clay, May 4.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Beachy-Maust. Lester Beachy, and Lorene (Lori) Maust, both of Pigeon, Mich., Pigeon River cong., by James Brenneman and Luke Yoder, Apr. 27.

Burkhart-Miller. Steven Burkhart, Mount Joy, Pa., Landisville cong., and Cynthia Miller, Lancaster, Pa., Sunnyside cong., by Harold B. Shultz, Mar. 3.

Horst-Zimmerman. John Irvin Horst, East Earl, Pa., and Marjorie Sue Zimmerman, Goodville, Pa., both of the Hopewell cong., by Merle G. Stoltzfus, May 11.

Miller-Weaver. J. Mark Miller, Elizabethtown, Pa., Good cong., and Mary K. Weaver, Ephrata, Pa., Ephrata Church of the Brethren, by J. D. Landis, Mar. 16.

Mullett-Hill. Craig Mullett, Sarasota, Fla., Bay Shore cong., and Kristin Hill, Venice, Fla., Venice Bible Church, by Ron Schmidt, May 11.

Pfaff-Lichti. Mark Pfaff, New Hamburg, Ont., St. Peter's Lutheran Church, and Karen Lichti, New Hamburg, Ont., Steinmann cong., by Allan Scharlach, May 4.

Quisenberry-Baugh. Roger Quisenberry, Morton, Ill., and Deb Baugh, Pekin, Ill., both of the First Mennonite cong., by James Detweiler, May 11.

Redmond-Zehr. Stephen Redmond, Dandalk, Ont., Catholic Church, and Mary Lynn Zehr, Woodstock, Ont., Cassel cong., by Dan Nighswander, Apr. 13.

Sauder-Miller. J. Richard Sauder, and Bonita J. Miller, both of Lancaster, Pa., Sunnyside congregation, by Harold B. Shultz, May 11.

Showalter-Hostetter. Ken-

neth E. Showalter and Marie Gayle Hostetter, both of the Springdale congregation, Waynesboro, Va., by Duane Gingerich and Richard Showalter, May 11.

Swartzendruber - Gergen. Steven L. Swartzendruber, Shickley, Nebr., and Regina Marie Gergen, Geneva, Nebr., Catholic Church, Apr. 13.

West-Pearce. Mark William, Tremont, Ill., and Vicki Pearce, Morton, Ill., First Mennonite of Morton cong., by James Detweiler, Apr. 27.

White-Foth. David White, Church of the Brethren,and Ellen Foth, Park View cong., both of Harrisonburg, Va., by A. Don Augsburger, May 4.

Zehr-Shenk. Kenton James Zehr, New Wilmington, Pa., Maple Grove cong., and Dianne Louise Shenk, Broadway, Va., Zion cong., by Joseph C. Shenk, father of the bride, Dec. 23.

OBITUARIES

Buzzard, Alpha, daughter of Nate and Lizzie (Miller) Yoder, was born in Shipshewana, Ind., Jan. 29, 1912; died of a heart attack in Goshen, Ind., Apr. 5, 1985; aged 73 y. On Nov. 19, 1939, she was married to Harold Buzzard, who survives. Also surviving is one son (Richard) and one sister (Edyth). She was preceded in death by 2 brothers and one sister. She was a member of the College Mennonite Church, Goshen, Ind., where funeral services were held on Apr. 8, in charge of Arnold C. Roth and Levi C. Hartzler; interment in Prairie Street Cemetery, Elkhart, Ind.

Byler, Agnes B., daughter of John and Mary (Swartzendruber) Gunden, was born in Johnson County, Iowa, Feb. 9, 1892; died at Hoosier Hills Nursing Home, North Vernon, Ind., May 4, 1985; aged 93 y. On Dec. 17, 1913, she was married to Jesse Byler, who died on Nov. 18, 1981. Surviving are one son (Raymond), 8 daughters (Ruth, Naomi Swartz, Lois Brubaker, Anna Mae Swartz, Grace Swartz, Daisy Yoder, Alice Souder, and Arlene Gingerich), 43 grandchildren; 38 great-grandchildren; 2 sisters (Mrs. Mary Albrecht and Laura Gunden). Two grandsons, one great-grandson, 5 brothers, and 6 sisters preceded her in death. She was a member of the Pigeon River Mennonite Church, Pigeon, Mich., where funeral services were held on May 8, in charge of Luke Yoder and Wayne Keim; interment in the church cemetery.

Gehman, Lizzie, daughter of Joseph and Lizzie Mary (Hurst) Weber, was born in Brecknock Twp., Berks Co., Pa., Aug. 21, 1903; died at Mennonite Home in Lancaster, Pa., Apr. 30, 1985; aged 81 y. On Apr. 9, 1931, she was married to Barton Gehman, who died on Mar. 14, 1981. She is survived by 2 stepsons (Harold and Ivan), 2 stepdaughters (Elizabeth—Mrs. Ira Livengood and Esther), and a daughter (Ruth—Mrs. Roy Weaver). She was a member of the Landisville Mennonite Church, where funeral services were held on May 3, in charge of Chester Kurtz, Ralph Ginder, and Arthur Miller; interment in Weaverland Mennonite Cemetery.

Gogel, Mildred E., was born in Spring City, Pa., Dec. 11, 1911; died of a stroke in Phoenixville, Pa., May 10, 1985; aged 73 y. On Apr. 15, 1933, she was married to Charles Gogel, who survives. Also surviving are 3 daughters (Ruth Mae—Mrs. Sherman Brown, Janice, Joan—Mrs. Duane Bontrager) and 6 grandchildren. Two daughters preceded her in death. She was a member of the Vincent Mennonite Church, where funeral services were held on May 14, in charge of Karl Glick and Matthew Kolb; interment in church cemetery.

Hostetler, Leon E., son of Andrew and Viola (Miller) Hostetler, was born in Hartville, Ohio, Sept. 30, 1917; died at his home on Apr. 23, 1985; aged 67 y. On Sept. 15, 1940, he was married to Edna Hostetler, who survives. Also surviving are 2 sons (Dale and Lynn), 2 daughters (Jean Seitz and Myra Teat), 3 brothers (Raymond, Earl, and Marion), 3 sisters (Celista Coblentz, Esther Wengerd, and Pauline Yoder), and 5 grandchildren. He was a member of the Bay Shore Mennonite Church. Funeral services were held at the Wiegand Brothers Funeral Home, Sarasota, Fla., on Apr. 25, in charge of Sherm Kauffman and Paul N. Miller, and at Hartville Mennonite Church, Hartville, Ohio, Apr. 27, in charge of Richard Ross; interment in Hartville Mennonite Church cemetery.

Kamp, Ronald, son of Silas and Martha (Mast) Kamp, was born in Orrville, Ohio, May 10, 1942; died from injuries received in an auto accident in Grand Rapids, Mich., Apr. 19, 1985; aged 42 y. On July 25, 1964, he was married to Jane Friedt, who survives. Also surviving are one son (Stephen) one daughter (Teresa), his parents, and 4 brothers (Kenneth, Stanley, Edward, and Michael). He was a member of the Orrville Mennonite Church. Funeral services were held at Metcalf-Jonkhoff Funeral Home, Grand Rapids, Mich., and memorial services at Auble Funeral Home, Orrville, Ohio, Apr. 25, in charge of Carl Newswanger; interment in Blythefield Cemetery, Grand Rapids, Mich.

Leaman, Benjamin D., son of Benjamin F. and Lizzie H. (Denlinger) Leaman, was born at East Lampeter Township, Lancaster County, Pa., Dec. 29, 1903; died of congestive heart failure at the Lancaster General Hospital, Lancaster, Pa., May 15, 1985; aged 81 years. On Aug. 22, 1929, he was married to Elsie M. Martin, who survives. Also surviving are 4 sons (Benjamin D., Jr., Carl M., David M., and Ray K.), one daughter (Norma M. Denlinger), 15 grandchildren, 2 great-grandchildren, 3 brothers (Sanford D., Tobias D., and Ellis D.), and 2 sisters (Elizabeth D. and Bertha D. Hershey). He was preceded in death by 2 brothers. He was a member of Mellingers Mennonite Church, where funeral services were held on May 19 in charge of Leon Oberholtzer, Paul Landis, and Paul Zehr; interment in church cemetery.

Mann, Lela M., daughter of Tobias and Saloma Mann, was born in Elkhart, Ind., Aug. 25, 1904; died of cancer in Elkhart, May 1, 1985; aged 80 y. She was a city missionary for Mennonite Board of Missions, and a secretary for Goshen College. She is survived by 2 sisters (Mary M. Mann and Helen E. Patrick) and one brother (William H.). Two brothers preceded her in death. She was a member of the Prairie Street Mennonite Church, where funeral services were held on May 3, 1985, in charge of Dorsa J. Mishler and Barbara Moyer Lehman; interment in church cemetery.

Nofziger, Ida Ellen, daughter of John S. and Mary Ann (Liechty) Nofziger, was born in Archbold, Ohio, Sept. 5, 1892; died of a stroke in Archbold, Apr. 28, 1985; aged 92 y. On Dec. 19, 1912, she was married to Moses Nofziger, who died on Sept. 29, 1965. She is survived by 2 sons (Clifford D. and Daryl), 3 daughters (Mrs. Kathryn Short, Ilva—Mrs. Chauncey Grieser, and Bernice—Mrs. Maynard Rufenacht), 28 grandchildren, 61 great-grandchildren, and 13 great-great-grandchildren. Two brothers and one sister preceded her in death. She was a member of West Clinton Mennonite Church. Funeral services were held at Fairlawn Haven, on Apr. 30, in charge of Edward Diener and Chauncey Grieser; interment in Pettisville (Ohio) Cemetery.

Shertzer, Mabel Kathryn, daughter of Adam D. and Mary (Denlinger) Esbenshade, was born in West Lampeter Twp., Pa., Apr. 7, 1914; died of cancer in Lancaster, Pa., May 9, 1985; aged 71 y. On July 28, 1937, she was married to Richard W. Shertzer, who survives. Also surviving are 3 daughters (Janet—Mrs. Negash Kebede, Joanne—Mrs. Gary Sensenig, and Mary—Mrs. Nelson Martin), 6 grandchildren, and 2 sisters (Ruth—Mrs. Willard Myer and Anna—Mrs. Landis Siegrist). She was a member of the South Christian Street Mennonite Church. Funeral services were held at Millersville Mennonite Church on May 13, 1985, in charge of Nelson H. Lehman and James R. Hess; interment in the church cemetery.

Slonecker, Naomi F., daughter of Elmer J. and Malinda (Yoder) King, was born in Wayne Co., Ohio, Jan. 21, 1905; died at Green Hills Center, West Liberty, Ohio, May 3, 1985; aged 80 y. On June 12, 1929, she was married to Lester Slonecker, who survives. Also surviving are one son (Elton J.), 3 grandsons, 2 great-grandsons, and 3 brothers (Floyd Y., Forrest, and Loren). She was preceded in death by one sister (Ruth Duerksen). She was a member of South Union Mennonite Church, where funeral services were held on May 7, in charge of Howard Schmitt; interment in South Union Cemetery.

Springer, Irene Alma, daughter of David and Barbara (Heiser) Springer, was born at Hopedale, Ill., July 7, 1904; died at Maple Lawn Health Center, Eureka, Ill., May 6, 1985; aged 80 y. Surviving is one half-sister (Imogene Lapp). She was a member of Midway Mennonite Church, Pekin, Ill. Funeral services were held at Hopedale Mennonite Church on May 9, in charge of Howard Wittrig and H. James Martin; interment in Hopedale Church Cemetery.

Weldy, Ruby, daughter of Marvin and Vivian Cox, was born at Catron, Mo., Oct. 10, 1935; died of complications of diabetes on Apr. 13, 1985; aged 49 y. On Feb. 20, 1955, she was married to Wayne Weldy, who survives. Also surviving are 2 daughters (Barbara—Mrs. Steve Christophel and Tracy), 2 sons (Jerry and Mark), 4 grandchildren, and one sister (Gloria—Mrs. James Wilcoxson). She was a member of Holdeman Mennonite Church, where funeral services were held on Apr. 16, in charge of Russell Krabill and Devon Schrock; interment in Olive East Cemetery.

CALENDAR

North Central Conference, Lakeview Mennonite Church, Wolford, N.Dak., June 7-9
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Virginia Conference Assembly, Bergton, Va., July 10-14
Allegheny Conference annual meeting, Claysburg, Pa., July 11-14
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24

CREDITS

Cover design by Ann Graber; cover photo by J. C. Lejeune; p. 404 by Jim Bishop.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Former Wall Street lawyer starts 'Fundamentalists Anonymous'

Ex-fundamentalists often exhibit many of the same psychological symptoms as ex-cultists, says the organizer of a support group called Fundamentalists Anonymous. Richard Yao, 29, a former Wall Street attorney and writer, said that because of the doctrine of separation from the world that is taught by fundamentalists, "you have to cut yourself off from anybody or anything that is not Christian." While citing similarities between the aftereffects of the fundamentalist and cult experiences, Yao said that "the indoctrination that people go through in fundamentalism is often more long-term and more intense than that experienced in a cult." He said this is so because people often get indoctrinated into fundamentalism as children, whereas surveys indicate that most cultists are in cult groups for only about two years. Another difference, he said, is that "people who leave the cults usually find that their families are going to welcome them back with open arms," while ex-fundamentalists often leave their families.

Church activists among *Good Housekeeping* elite lists

Two church workers have been included in "100 Young Women of Promise" named by *Good Housekeeping* magazine in its 100th anniversary issue. Named in a list of "new leaders who are making their mark now and will change our world in the years to come" are Peggy Hutchison, 30, a United Methodist laywoman involved in the sanctuary movement to aid Central American refugees, and Andrea Rivera-Cano, 37, communications director for the New York office of the World Council of Churches. Pauli Murray, 74, of Pittsburgh, the first black woman to be ordained an Episcopal priest, and civil rights leader Coretta Scott King are included in a selection of honorees the magazine calls "the most important women of the past 100 years."

Study shows Catholics marry later, have fewer children

Young Catholics in America are marrying later, having fewer children, and earning more money than their Protestant counterparts, according to a new study. "The stereotype is that Catholics have larger families than Protestants, but the data don't support that," said David Leege, who coauthored the second in a series of planned reports on the history and character of American Catholicism. Those who analyze the information may decide they have to revise or add to ministries that now emphasize the family as the central unit of the local church, Leege said. In their report, the researchers paint a picture of a church which has evolved from an immigrant institution to a "mainline" denomination in the United States. In another category that might also show a parting from stereotypes, the study showed that a higher percentage of Catholics are involved in "mixed marriages." Twenty-one percent of Catholics surveyed, but only 11 percent of Protestants, are involved in mixed marriages. Of those, 17 percent of the Catholics are married to Protestants, while only 7 percent of Protestants are married to Catholics. Catholics and Protestants have about the same rate of divorce—13 percent and 15 percent, respectively.

High court to decide 'equal access' dispute

The U.S. Supreme Court will decide whether public secondary school pupils have a constitutional right to conduct on-campus religious meetings when such gatherings are student-initiated and student-controlled. In a brief order recently, the court announced it will hear the case of Bender V. Williamsport Area School District testing the free speech rights of high school students when the content of the speech is religious. Religious groups representing more than 100 denominations with 80 million members asked the court last December to accept the Williamsport case for review. The Williamsport lawsuit was filed by a high school senior, Lisa Bender, and a group of her friends belonging to a student religious club, after the school principal denied permission for meetings during a regularly scheduled, twice-weekly period for extracurricular activities.

'Friend' turns out to be informer for Guatemalan refugee family

Joel and Gabriella and their four-year-old child are refugees from Guatemala arrested in the Germantown section of Philadelphia by the U.S. Immigration and Naturalization Service in its recent crackdown on the sanctuary movement. They had left their home and fled to the United States after Joel was tortured and his name appeared on a "death list." They were aided in entering this country by a man in Phoenix, Ariz., who was part of the sanctuary movement. "He always showed affection for us, which led us to trust him," Joel explained. It was only after the INS appeared at their door that the couple realized they had been betrayed. They subsequently remembered that only the week before they had received a call from their "friend," saying he had a gift for Lucy and wanted to know where to send it. From August until October, the family lived in the First United Methodist Church of Germantown, in an unheated choir room renovated for them. But as the weather got colder, it was decided to find an apartment in the area. In indicting 16 sanctuary workers recently, the Justice Department said it had used four undercover agents who attended church meetings in Tucson, wearing concealed tape recorders.

Heifer project board approves Africa aid, new member agencies

The Heifer Project International board of directors approved new livestock projects to aid hungry families in 11 African and 23 other countries during 1985 at its 41st annual meeting recently in Rutland, Mass. During the past year, Heifer Project provided more than $6 million in aid for projects in 34 countries, including the U.S. Three national religious groups were welcomed as new member agencies: the American Lutheran Church, the American Friends Service Committee, and the Seventh-Day Adventist Development and Relief Agency. Heifer Project is a charitable organization that has provided food-producing animals to needy families around the world for over 40 years. Families pass on offspring from their animals to other needy people and make the project self-perpetuating.

Pope urges study of relation between evolution and faith

Pope John Paul II has urged theologians and philosophers to study the "grave and urgent problem" of the relationship between the theory of evolution and the Roman Catholic faith. Speaking to participants in a symposium on "Christian Faith and the Theory of Evolution," the pope said the church does not oppose the theory as long as basic beliefs in God's creation of the universe and of the human soul are not questioned. "The evolution model is developing into a kind of closed concept of the world," the pope warned. "It is no longer simply a question of the origin of man but rather, in its broadest aspect, a question of connecting all spiritual phenomena, including morality and religion, to the basic evolution model." The pope said the Catholic Church does not oppose the use of the evolution theory in scientific studies on the origin of the human body and its evolution from organic matter.

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The terrible freedoms of modern life

You were called to freedom . . . only do not use your freedom as an opportunity for the flesh, but through love be servants of one another.—Galatians 5:13

James Reston of *The New York Times* recently wrote a column on behalf of the U.S. college graduates of 1985. In the May 19 issue he predicted that in the rest of the century they need not expect to face a world war. Rather their problems will be "how to deal with prosperity and the New Four Freedoms of the Modern Age: the freedom of sex, the freedom of booze and other drugs, the freedom of divorce, and the freedom to run away from the consequences of their disbelief in anybody or anything."

I do not know if Reston practices a religious faith, but if not, there must be some in his background. Where else would he find the resources to point such a pertinent finger at the basic sickness of our culture: the freedom to do almost anything and get away with it?

The freedom to choose is a theological principle going back to Genesis. The tree of the knowledge of good and evil stood for choice. Occasionally I sit in a group where someone wonders why it had to be that way. Why did God give us this terrible capacity to choose? As soon as the words are out they know there could be no other way.

Without the power of choice we would not be truly human. But when the options fall on us, we may sometimes wonder. What makes the freedom of choice so frightening is that choice affects destiny. Any of the four freedoms mentioned by Reston may become the source of bondage worse than restriction would have been.

Undisciplined sex can lead to *anomie*—personal and social disorientation. With the use of booze and drugs comes the chance of addiction. Divorce may lead to more divorce; it is reported that 40 percent of second marriages lead to divorce within four years. And the freedom to run away from consequences can only lead to more consequences.

The dilemma of human freedom is that it merely provides a context. Of itself, it makes no positive contribution. To be free is to be open; it also may mean to be vulnerable. In Matthew 12:43-45 Jesus spoke of a man from whom an unclean spirit was gone, but nothing replaced it. So after a time the spirit returned along with seven others. "And the last state of that man becomes worse than the first."

Freedom provides an opportunity, but freedom itself may cause the opportunity to be overlooked. In the mid-1940s, I crossed the ocean on a cattle ship as part of a program to rebuild the herds of Europe after the war. One memory of that trip is longing for a candy bar, something not for sale on the ship. I expected to make up for that lack when I got back to land. But I found that when available, candy bars were considerably less interesting.

"It will take awhile for the class of '85 to sort out the tinsel and hollow political cardboard characters and false values of the present day," writes Reston. "Here's hoping they'll have somebody to hold their hand to keep it from trembling." The freedom to make crucial choices may only confuse.

The New Testament position on freedom seems to be that in Christ we are delivered from the repression of sin and in the same way we can learn to discipline ourselves. Not each of us alone, but all of us together. The gospels and epistles seek to aid this process by providing "for examples" to guide Christian behavior.

From a Jewish standpoint, the New Testament represented a reaction to an old set of codes for behavior which had been developed over generations. But even Paul, who complained about the inadequacy of "the law," conceded in effect that some codes were needed and so provided at the least general guidelines in his letters to young churches.

There is a correctional process at work in the reaction of each new generation to the style of the one which preceded it. As I was coming to maturity, it was perceived that Mennonite leadership in the generations preceding ours was much too rigid. Many felt a need to assert their freedom.

Now it seems that the pendulum has swung far enough for some to see that for Christians it is useful to give and receive counsel. When we are engaged in a contest with the world, the flesh and the devil, we need all the help we can get.

In 1978, a delegate from Uruguay addressed the Mennonite World Conference assembly in Wichita. He came to the conference at a time when the word was out that Christians were oppressed in Uruguay. Some North Americans, he reported, wondered if they should pray for him. On the contrary, he replied, seeing the burden of economic prosperity borne by North American Mennonites, he felt it was the Uruguayans who should pray for us!

Freedom is to be desired and oppression dreaded. Yet I believe that some who have experienced both would testify that the former is more fearful than the latter.

—Daniel Hertzler

June 11, 1985

GOSPEL HERALD



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What to do with beggars?

by Brenda Stoltzfus

I knew they would be here—the beggars. Anyone who spends time in a third world country is likely to meet them. Beggars are certainly not new to the world. They existed in biblical times. They exist today. Each person, each generation, each community, each nation has to figure out what to do with them. How to respond?

Here in the Philippines the beggars are too near for comfort. The children run after me calling, "Peso, peso, one peso, mum." They pat my hands as I stand at the street corner waiting for the light to change, waiting for

an escape from their presence, hoping they will soon go away. This is a survival skill I am not sure I am happy about acquiring.

The blind and handicapped do not say much. They just hold out their hands or sit on the sidewalk with a cup nearby. Some do not beg, but are just there. Several blocks from our house two old women live on the sidewalk. I walk past them almost every day. They cook, eat, sleep, and bathe—all in public view.

Do I give or not? My responses have different levels. Initially, and perhaps superficially, a decision has to be made, again and again, moment by moment. Do I give or not? I often feel irritation toward them for the discomfort they cause within me.

I have been told by some not to give, especially to children, for I am warned that they are sometimes part of a syndicate. The money ends up in the hands of a rich fat man with his feet propped up. The image may be wrong, but the point is clear. With this knowledge I attained an uneasy peace about not giving, at least for a short while. I soothed my wounded conscience with those words and continued daily life.

There is greater love in justice than in pity.

But then I had a conversation with a priest who questioned my refusal to give on the grounds that it goes to a syndicate. "So we are fooled by some things," he said. "If you are never fooled in your giving, perhaps your generosity should be questioned."

Inside I cried, "Stop! I don't want to hear those words." But the fragile truce was broken. And I could no longer feel justified in not giving.

Another level is symbolic. I am an American. The beggars and the people I see on the street know nothing of why I am here or who I am. My white face is simply a symbol of wealth and the good life. For some it is also a symbol of oppression and exploitation in this country.

Reminder of injustice. The symbolism works the other way, too. The beggars remind me of injustice. They remind me of U.S. involvement in the Philippines—involvement that has been a source of poverty. The multinational corporations, the naval and air force bases, and the support of a regime whose corruption and human rights violations continue to grow are all part of this involvement. They are also symbols of injustice on a broader scale, the injustice of the war being waged against the third world countries by the superpowers.

I live with a constant awareness of my national identity. When a child asks me if I am rich, a child who does not have a house to live in, except perhaps one of cardboard and scraps of wood, I must admit that I am rich and that my wealth is partly due to the exploitation of this child's country, its people, and its resources. The symbol fits and it does not.

I am rich and American, but I am not here to exploit. Perhaps first and foremost I am here to repent for the sins of my country. *Repenting for the sins of my country.* Sounds nice, even noble. At the least, humble. But how do I repent? What does repentance mean?

Each Sunday I join a group of people who take soup to a poor area of the city. They call it a "soup kitchen on wheels." One of the priests told me that serving soup is a spiritual experience for him. "It is important to know the people," he explained. "We can read the papers, go to rallies, and be politically active, calling for structural changes so these people will no longer be poor. But we need to know the people and share with them on the basic human level of sharing food."

Segundo Galiles, in a recent speech in the Philippines, said something similar: "Remember the prophets. To worship God is not only going to the temple. It is also the practice of compassion and justice, for example, to the poor, to the workers, and to the oppressed. To convert yourself to God is to practice charity and justice with and to your neighbor. The humanity of Jesus and Jesus in the poor cannot be separated."

A friend named Teresa. I have a 10-year-old friend named Teresa at the soup kitchen. I have discovered a bit of God there with her. As we stand together, her arms holding mine tightly around her, I feel her love soothing and healing some of my inner wounds—the wounds caused by my struggle with being an American. The wounds caused by the human pain I see around me.

I have grown to love Teresa in the five months I have known her. How do I repent to her? Through knowing Teresa, my desire for repentance and my desire for justice are more real. I can repent only by working for justice. I can work for justice only in an attitude of repentance.

"There is greater love in justice than in pity," reads a caption to a picture of two children sleeping in the street. These words haunt me. Their truth haunts me. They are hard words. Justice does not come easily. Perhaps there is also greater repentance in justice than in pity or guilt. The guilt and pity I feel when confronted with beggars is not love. But I do not pity Teresa. I love her and desire justice so that her life may be different. There is greater love in justice than in pity.

Brenda Stoltzfus, Olangapo City, Philippines, is a worker with Mennonite Central Committee. Her home congregation is Bart Mennonite Church, Christiana, Pa.

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Congregations in Mission: "To Know Christ Is to Serve" (7)

Los Angeles: three new churches

by Phil Richard

"They are persons doing what many of us just talk about, witnessing and sharing their faith." That's how Southwest Conference overseer Stanley Weaver describes Hector and Maria Munoz.

In nearly seven years, Hector and Maria accomplished their goal of planting three churches in the Los Angeles area. And they gave support to at least two other congregations.

Hector was interim pastor of El Buen Pastor Mennonite Church in Lancaster, Pennsylvania, in 1978 when Southwest Conference asked him to consider a move to Los Angeles.

Hector recounted, "I told Maria after visiting that I didn't like California." But in a subsequent dream, God told him, "You don't need the light when the sun is out." Hector then knew God wanted his family in Los Angeles.



Maria and Hector Munoz: church planters

Start a church. The initial call was to start a Hispanic church in the suburb of La Puente. But a housing snag resulted in their staying with a Christian in downtown Los Angeles.

There, Hector and Maria began to contact people of the neighborhood. Part of that outreach involved Hector and Maria singing on Sunday morning in a nearby park, where homeless refugees slept. Interested persons were invited to a Sunday afternoon service.

Other methods of witness were visiting house-to-house, distributing tracts, and using radio to advertise special meetings. The radio ads have resulted in phone calls at all hours. Said Hector, "No matter what time it is, we're willing to help meet the need, because we came to do the work of the Lord." For them, to know Christ is to serve, no matter the time, the cost, or the needs of the people.

God blessed their efforts with a church beginning within three months. Most of those attending Monte Sinai Mennonite Church are refugees from El Salvador.

Hector and Maria also cultivate leaders in the congregation so they can start other churches. As Maria put it, "We tell them we are missionaries so it's easier to leave."

In 1979, they set out to start a church in La Puente. When they ran out of space in their home, they moved to a house that had been the headquarters of a gang, complete with bullet-riddled walls. The House of the Lord congregation includes former drug addicts and prostitutes.

The year 1981 found Hector and Maria beginning a church in North Hollywood, just north of Los Angeles. Almost all of the people attending New Jerusalem Mennonite Church are from Guatemala, many of them undocumented aliens. A food bank and benevolent fund help to meet community needs.

During the early 1980s, Hector and Maria also lent support to two other congregations in the Los Angeles area. They worked with four families in Redlands for some five months and assisted a group in Glendale for several years.

Outreach beyond the local community, whether it be Los Angeles or previous locations, has been a part of Hector and Maria's ministry since the 1950s. The outreach has included special services or exchanging pulpits in North American churches, and making evangelistic or church planting visits to Puerto Rico (their homeland) and to Guatemala.

Move on. Hector and Maria sense God leading them elsewhere, so they have announced they will resign from responsibilities at the New Jerusalem church on June 30. "We've had itchy feet for about a year," Maria explained. Tampa, Florida, may be their next church planting location, with inquiries coming from Christians who moved there from the Monte Sinai church.

"We Mennonites must go to the big cities and tell the gospel," Hector contends. "We keep to ourselves too much, although we're doing better in reaching out and taking risks."

His challenge for congregations in local mission is to "win the community for Christ where you live. Identify with the people, make them welcome in your midst, and let them know you are there to serve."

Phil Richard, Elkhart, Ind., is communication services manager at Mennonite Board of Missions.

Celebrating Pentecost (4)

The Spirit: one who stands beside us

by David O. Bell

On Pentecost we proclaim with joy, "happy birthday to the church!" It was on Pentecost—some 1,955 years ago—that the disciples "were all filled with the Holy Spirit and began to speak in other tongues."

In explaining the phenomenon to the crowd, Peter quoted Joel in Acts 2:17f.:

> *In the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy. . . .*

Such was the church's founding and empowerment on its day of birth. To ask, What is the meaning of Pentecost? is to ask, What is the mission of the church today? What does Pentecost mean to us in North America in 1985? The Scriptures often exhort us to receive the Holy Spirit—which means what? How are we, like those seven chosen in Acts 6, to be "full of the Spirit and of wisdom"?

Consider an analogy suggested by Robert Schmidgall—a water-saturated sponge. If we push down with our finger even slightly, water runs out onto the table. We immediately know what fills the interior pockets of the sponge. Perhaps the same is true of ourselves. Can we tell what fills us on the inside by what comes out under pressure?

Better Business Bureau. Jesus contributes to our understanding of the Spirit in chapter 16 of John's Gospel: "When the Spirit of truth comes, he will guide you into all the truth." Are we always open to the truth? Jerry Lambert tells of a schoolteacher who lost her life savings in a business scheme that had been elaborately explained by a swindler. When her investment left town with the swindler, she went to the Better Business Bureau.

"Why on earth didn't you come to us first?" the official asked. "Didn't you know about the Better Business Bureau?"

"Oh, yes," said the woman sadly. "I've always known about you. But I didn't come because I was afraid you'd tell me not to do it!"

Do we know about the Holy Spirit? Do we fear seeking his counsel?

Perhaps we need no reminder that the Spirit we ask to inform our minds and to minister to our emotions goes back to creation. As early as the second verse of Genesis, "The Spirit [*ruash*] of God was moving over the face of the waters." The psalmist comes close to capturing the awesome wonder of the Spirit's activity in Psalm 104:

> *Yahweh, how many are your works!. . . Send forth your Spirit, they [the animals] are created anew, and you renew the surface of the land. May Yahweh's glory last forever, may Yahweh find joy in his works!. . . May I sing to Yahweh throughout my life, chant to my God while I have being. When my hymn enters his presence, I shall rejoice in Yahweh. . . . Bless Yahweh, O my soul!*

As we consider the wonders of creation and renewal, can we make the words of the song our prayer? "Fill me up, Holy Spirit, fill me up for all to see that I am a new person alive and well in thee."

Peter and Joel. Near the beginning of his Acts 2 sermon—the very first sermon recorded from the apostolic age—Peter quotes the prophet Joel, who most likely wrote after the Babylonian exile. Note the subtle difference between the Joel original and the Peter update. Joel began, "And it shall come to pass afterward," while Peter preached, "And in the last days it shall be."

What does Pentecost mean to us in North America in 1985?

Joel was not mistaken except in his timetable. Messiah would not come for some 400 years. We await the second coming even in our day, blessed and certain hope that it is.

Joel's specific situation involved the recent devastation of his country by a plague of locusts. He interpreted these locusts as a visitation signifying that the day of the Lord was near. The Israelites' only hope, Joel believed, was to worship Yahweh so that he would "become jealous" for his people and give them victory in the final battle of human history.

Turning to John 15 and 16 for a moment, we recall that John, like the rest of the disciples, had experienced his 2½ years with Jesus as the best ever in all his life! Each of us can remember one or more such times; we may even be in such a mountaintop period of life right now! For you it may be a certain period of your childhood. Perhaps some high school or college year. Maybe the first year of marriage, professional or business success, the joys of parenting or grandparenting, whatever—you could surely share your own mountaintop time. John's time was with Jesus in his public ministry. Like us, the beloved disciple clung to the present high and did not want things to *ever* change.

David O. Bell, Sterling, Ill., recently completed a term of service as pastor of Science Ridge Mennonite Church. This was a sermon delivered on Pentecost Sunday (May 26) at Tedrow Mennonite Church, Wauseon, Ohio.

What can the Spirit do for us? What can this promised Counselor, this Spirit of truth, do for us, John must have mused, that Jesus can't? Jesus says the Spirit will help us witness. He'll prove the world wrong about sin and justice and judgment. Sounds good, thought John, but Jesus has been great; besides, this uncertain future scares me! Jesus' full meaning would become clearer after the Passion and fully clear at Pentecost.

The idea is that, in a reversal of the trial of Jesus, the world is found guilty of *sin* in that it has not acknowledged the *justice* of God in the glorified Jesus, and this very conviction is a *judgment* on Satan, who accused Jesus and put him to death.

When Jesus was sentenced to death by the Roman Pontius Pilate at the urging of the Jewish leaders, humanly speaking, the cross appeared to be Jesus' scaffold. Divinely speaking, it proved to be the place where humankind was convicted of sin, justice, and judgment. Convicted, yes, but we aren't alone!

The Holy Spirit stands beside the Christian to strengthen, to plead our case, to intercede for us, and to be our counsel. As Jesus confirms in verse 13, the Counselor will guide us Christians into "all the truth," by which I believe our Savior means absolute divine truth meant for *right living,* not for mere intellectual curiosity.

Luke tells us of the working out of Jesus' promise as some months later the people of many nations were gathered in Jerusalem prior to that Acts 2 sermon to celebrate the Feast of Weeks, which the Greeks renamed Pentecost. Originally an agricultural festival, by Peter's time it commemorated the giving of the law at Mount Sinai. On this special day, we now realize, was the day of the birth of the church. The Spirit, like a mighty wind, filled the house where the disciples were meeting, tongues of fire descended on them, and soon they were preaching in many languages.

Peter spoke mainly of the last days rather than of the end. Last days when the Spirit would empower Christians to witness fearlessly to the rich, to the kings, and even to the principalities and powers. But a touch of apocalypse remained because Peter, like Joel, predicted "wonders in the heaven above and signs on the earth beneath, blood, and fire."

Blood red indicates disaster while fire suggests the last judgment. Peter saw his time as the beginning of the end, the dawn of the day of the Lord which lies between the recently ended present age and the age to come. Clearly Peter saw history moving somewhere with someday the consummation. Each person then as now is therefore either *in* the way or *on* the way.

If the central truth of Pentecost is that the power to witness is given to us Christians, then the Spirit ministers by replacing our fleshly desires, by reminding us of Christ's victory over death, and by leading us to a unified front before a fallen world which considers the Holy Spirit a fraud. I offer three such applications of the work of the Holy Spirit: self-control, fear of death, and church unity.

Self-control. The final fruit of the Spirit in Galatians 5:22-23 is self-control. In *Proverbs in Prose,* van Goethe observed that "everything that emancipates the spirit without giving us control over ourselves is harmful." Paul may have had in mind sexual matters, with a libertine party having existed at Galatia who boasted of their freedom. In 1 Thessalonians 4 he warns that sexual misconduct disregards God who gives his Holy Spirit to us.

Today, almost 50 percent of marriages end in divorce, with adultery a frequent factor. Divorce is no longer unheard of in our church. We need to realize that the breakdown of the marital relationship usually precedes adultery. One should seek counseling at this earlier stage before making matters worse. The Spirit can help us govern our impulses while we renew our marital covenants through prayer and Christian counseling.

While self-control of sexual impulses has been properly emphasized in our church, self-control of the tongue may not have been. Romans 1 lists gossip as a sin among the heathen while 2 Corinthians 12 concedes it is a sin among the Christians. 1 Timothy 5 associates it with idleness and the inability to keep confidences. Where is the following written?

> *Gossip is mischievous, light and easy to raise, but grievous to bear and hard to get rid of; it never dies away entirely, if many people voice it: it too is a kind of divinity.*

The Holy Spirit stands beside the Christian to strengthen, to plead our case, to intercede for us, and to be our counsel.

Not in the Bible, surprisingly enough; Hesiod said this 700 years before Christ. Let us not worship gossip for the self-importance of superiority it gives us.

Remember, self-control in verbal, sexual, or other forms is the crowning glory of the Spirit. To the renewed image of God given us by the Spirit before baptism is added the continuing Spirit-centered life as the solid base for trustworthy discipleship. Lack of self-control was the greatest failure under Old Testament law and is so among legalists today. Only the Spirit can triumph and enrich the lives of ourselves and of our congregation.

Fear of death. A second area in which the Spirit can lead and comfort us concerns the almost universal fear of death. I follow Robert Neale's *The Art of Dying* closely in outlining the problems, although I partially disagree with his conclusions. All the sermons I've heard on death seem to have emphasized only one category of fears: what happens *after death occurs,* including the fate of the body, the fear of judgment, and the fear of the unknown. We know Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you." The other categories of fears need a closer look.

A second cluster of fears is related to the *process of dying:* pain, indignity, being a burden. Job is probably *the* Old Testament example. His fourth visitor in Job 33 dramatized pain:

> *A [person] may be chastened on a bed of pain with constant distress in his bones, so that his very being finds food repulsive and his soul loathes the choicest meal. . . . His soul draws near to the pit.*

Even as a former chaplain, every time I walk into one of the area care centers I cringe a little. So many elderly patients sit trapped in wheelchairs or lie imprisoned in bed. Pain and loneliness abound.

The Spirit is a Better Business Bureau we'll naturally consult in decision making.

Job also experienced indignity as indicated in Job 10:

> *Even if I am innocent, I cannot lift my head, for I am full of shame and drowned in my affliction. If I hold my head high, you stalk me like a lion. . . . You bring new witnesses against me. . . . If only I had never come into being, or had been carried straight from the womb to the grave!*

The "new witnesses" in the care center include the gown or pajamas, the bedpan, body odors, medicine smells, physical weakness, and—worst of all—emotions which were formerly controlled but now are blurted out to nurses or visitors.

Fear of being a burden is the third fear associated with the process of dying. The preacher in Ecclesiastes 12 begins with "remember your Creator in the days of your youth" and ends with "everything is meaningless!" In between he mentions the aging person's lack of pleasure, dim eyesight, poor hearing, fear of heights, fear of crime, and no desire.

How does the Spirit help us to address these fears? One way is to bring God's providential care to mind. Psalm 139 begins by glorifying the Lord because he:

> *created my inmost being; you knit me together in my mother's womb. I praise you. . . . test me and know my anxious thoughts. . . . lead me in the way everlasting.*

One Sunday morning a Christian brother spoke of the Spirit's working in his life concerning anxiety and stress. The word that he had received was "relax—let God." Herein lies freedom even in the process of dying. Of course, our cards and visits help embody the Spirit's gifts of love and peace of mind.

Three other fears cluster around the *loss of life.* First there is the fear of separation from loved ones and friends. Life is good and we cherish its familiarity. But in Romans 8 Paul asks, "Who shall separate us from the love of Christ?" That love *is* life. Second is the fear of incompleteness or failure. Success can be an all-consuming goal. One might ponder that "the Lord is good to those who hope in him." Our successes are temporary while our Christian hope is eternal. Last is the fear of the loss of mastery. A 98-year-old sister has lain unconscious in a care center for 14 years. First John 3 realigns our thoughts: "We know that we have passed from death to life, because we love our brothers [and sisters]. . . . We know it by the Spirit he gave us." In eternal focus we never lose mastery.

Church unity. Church unity is a third area where the Spirit can assist us. Paul addresses the divisions caused by three or four factions in 1 Corinthians 1. Perhaps the followers of Cephas/Peter said, "Our leader knew Jesus personally." Maybe the followers of Apollos countered, "Our leader is a great speaker." Possibly the followers of Paul replied, "Our leader is the best thinker." Educational, ethnic, and economic differences may have been present. Whatever the reason, diversity became a curse rather than a blessing.

If we think these divisions belong only to New Testament times, we have only to look at too many of our congregations and at our denomination as a whole. As congregations we have largely abandoned the discipleship process of Matthew 18:15-20 by giving it to church leaders, if we practice it at all!

As Marlin Jeschke observes, we must "disciple" within the Christian community as grace and forgiveness. After all, Matthew 18:20 concludes the passage, "where two or three come together in my name, there am I with them." Churchwide, I see the Conversations on Faith as a broad rediscovery of Matthew 18. I'd like to believe that we are learning to listen to each other again as we sense that diversity can exist within the unified body of Christ.

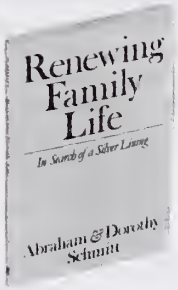
Wordsworth alluded to the hope for unity within our Christian calling:

> *Dust as we are, the immortal spirit grows*
> *Like harmony in music; there is a dark*
> *Inscrutable workmanship that reconciles*
> *Discordant elements, makes them cling together*
> *In one society.*

Paul makes it less poetic and plainer in Ephesians 4, saying that we must be "eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit."

Spirit's task. Such is the Spirit/Counselor/Comforter/Helper/Advocate who came at Pentecost and who has come to each of us who are Christian. His task is to see what comes out of us sponges under pressure. His task is to be an irresistable Better Business Bureau we'll naturally consult in decision making. His task is to reinterpret the eternal message incarnated in Jesus for our age and culture. His task is to facilitate our fuller yielding and daily surrender to God's Word. He is the Holy Spirit. To him we owe the church's day of birth; to him we owe the continuing celebration of that glorious day.

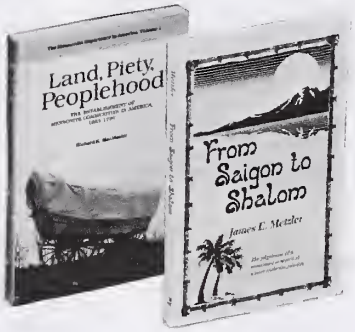
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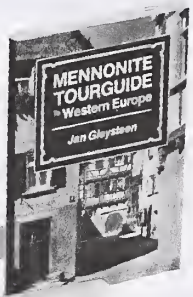


Land, Piety, Peoplehood
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The first volume in the Mennonite Experience in America Series follows the Mennonite migration to the New World and analyzes the economic, social, political, and religious forces which drove these people out of the Old World into America. MacMaster paints a portrait of the lives of the early American Mennonite people: their wealth, migration patterns, social structures, family patterns, changing attitudes toward education. He traces the influence of such movements as Pietism on these people and shows how they fit into the total context of colonial and revolutionary America.
Paper $12.00, in Canada $16.20

From Saigon to Shalom
by James E. Metzler

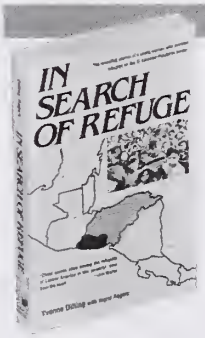
A missionary explores "Christian mission" in the context of the Vietnam encounter. Metzler pinpoints some of the crucial issues facing missions today and discusses them with respect to the biblical vision of shalom. He concludes with suggestions for making practical application of Jesus' shalom model to present-day missions.
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Mennonite Tourguide to Western Europe
by Jan Gleysteen

This guide to nine West European countries contains information of geographical, historical, sociological, and cultural interest, as well as practical information on climate, traffic rules, currency, holidays, store hours, passports, baggage, tracing family history, food and lodging, traveling with children, and much more. An introduction to each country is followed by detailed regional itineraries and local walking tours. Includes 115 photos, 18 charts and sketches, and 16 maps.
Paper $12.95, in Canada $17.50

Herald Press Wins Awards



1985 Christopher Award

In Search of Refuge
by Yvonne Dilling with Ingrid Rogers

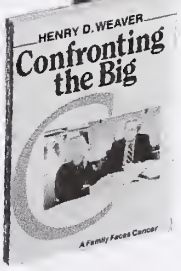
The journal of a young woman who spent 18 months helping refugees on the Honduras-El Salvador border.
Paper $9.95, in Canada $13.45



1985 Silver Angel Award from Religion in Media

So Who's Perfect!
by Dhyan Cassie

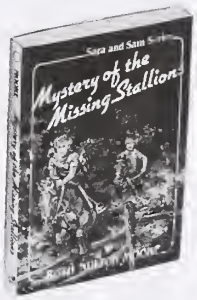
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CHURCH NEWS



Worshippers in Shenyang, China.

Mennonite teachers point out changing China since exchange began in 1981

China has changed since the first Mennonite teachers arrived in 1981. "Out" are Mao-style caps, verbal attacks on the "Gang of Four," and long discourses on Marxist ideology. "In" is talk of an "open door" to the West, "flexibility" in national policy, Coca-Cola, and traffic jams.

These and other images were seen during the Mar. 28-Apr. 15 China Educational Exchange trip by Bert Lobe, Hershey Leaman, and Robert Kreider. The three were in China to visit CEE teachers and negotiate new agreements with Chinese universities and provincial departments of education, including agreements which will permit exchanges of nurses and agriculturalists.

CEE is an inter-Mennonite exchange program which places Mennonite educators in China and hosts Chinese visitors in North America. Twenty-two North Americans served in China with CEE during the 1984-85 school year.

Many images stand out from the trip:

- A CEE teacher leading a class in a discussion of James Baldwin's short story, *Sonny's Blues*, with a focus on the meaning of the phrase from Isaiah: "drinking the dregs of suffering."
- A Chinese student knocking on the door of his CEE teacher and blurting out: "Can I ask you some questions about God?"
- A CEE teacher exchanging her Jerusalem Bible with a student for a Mao button.
- A dinner with a group of Chinese teachers, who have visited Canada and the United States as a part of the exchange, freely discussing a wide range of topics: anger, forgiveness, hope, the Amish way of life, Anabaptist perspectives, and the passing on of values.
- The resourcefulness of CEE teachers in coping with discomforts: the chill and dampness of unheated rooms in winter, times without electricity or water, and perplexity in understanding a radically different educational system.
- The comment of Bishop K. H. Ting of Nanjing Union Theological Seminary that the work of CEE is "exemplary."
- Hearing students of CEE teachers perform as instrumentalists in a concert celebrating the 300th anniversary of the birth of Johann Sebastian Bach.
- Joining some 600 worshipers of all ages who packed a church on Palm Sunday, listening to the congregational singing, watching people reading their Bibles, hearing an elderly pastor preach with animation on Psalm 133, feeling the friendly warmth of the fellowship in the courtyard after the service.
- Receiving requests from so many colleges and universities for CEE teachers.

Many ties of friendship are binding North American Mennonites with new Chinese friends through CEE, which brings together a dozen Mennonite mission boards, colleges, and service agencies. In this time of careful growth of the program and the unfolding new relationship with China, one remembers the words of farewell of a pastor in Nanjing: "We must pray for each other."—*Robert Kreider*

AMES 85 UPDATE:

Candidates announced for church positions

The Mennonite Church Nominating Committee recently finalized the slate for the General Assembly elections at Ames 85, the biennial convention of the Mennonite Church, Aug. 9-14, at Iowa State University. Those persons elected by the General Assembly delegates will serve four-year terms on their respective boards and committees.

The Nominating Committee tried to provide broad representation from the various groups, the variety of gifts, and the diverse geographical areas of the church. Nominations were solicited from the total church through mailings sent to leaders and news items in various Mennonite periodicals.

All delegates are invited to review the slate carefully and make any additional nominations before July 15. The nomination process is outlined in the General Assembly *Workbook*. This will give opportunity for suggesting persons who may have been overlooked by the Nominating Committee. Last-minute nominations from the floor are not permitted.

The Nominating Committee consists of Donald Yoder (chairperson) of Tempe, Ariz.; Phyllis Litwiller (chairperson-elect) of Washington, Iowa; Elsie Horst (secretary) of Elmira, Ont.; Dwight McFadden of New Holland, Pa.; Richard Ross of Hartville, Ohio; Kenneth Weaver of Harrisonburg, Va.; and Ross Bender of Lakewood, Colo.

Moderator-Elect
To serve with Moderator James M. Lapp, Goshen, Ind.

The delegates will affirm:
Ralph Lebold, Waterloo, Ont. Member, Erb Street Mennonite Church; president, Conrad

Grebel College; director, Inter-Mennonite Pastoral Leadership Training Board; former conference minister, Mennonite Conference of Ontario and Quebec and Western Ontario Mennonite Conference; former teaching chaplain, London Psychiatric Hospital; former pastor, Valleyview Mennonite Church, London; former member, Mennonite Church General Board; former chair, MCGB Personnel Committee.

Nominating Committee
Continuing Members:
Phyllis Litwiller, Washington, Iowa
Dwight J. McFadden, New Holland, Pa.
Kenneth J. Weaver, Harrisonburg, Va.
Myron Augsburger, Washington, D.C.

The delegates will vote for one:
- *Doris Gascho, Kitchener, Ont.* Member, chair, church elders, First Mennonite Church; administrative assistant, Inter-Mennonite Pastoral Leadership Training Board; former chair, church council; past chair, Personnel Committee, and former member, Executive Committee, Mennonite Conference of Ontario and Quebec; former member, churchwide leadership commission.
- *Paul Leonard Voegtlin, Edson, Alta.* Pastor, Edson Mennonite Church; president, Northwest Conference; former teacher, County of Beaver; member, Mennonite Church General Board; former member, Publishing Committee.

The delegates will vote for one:
- *Lois Kenagy, Corvallis, Oreg.* Member, Albany Mennonite Church; family farm; former social worker; former member, Mennonite Board of Education; chairperson, congregational Witness and Service Commission; committee secretary, conference Peace and Justice Committee; chairperson, local Victim Offender Reconciliation Programs.
- *Mona M. Mann, Phoenix, Ariz.* Member, Sunnyslope Mennonite Church; pastor's wife; former nurse; teacher, Bible study and adult Sunday school; conference delegate; speaker, women's retreats; writer.

The delegates will vote for one:
- *Miriam F. Book, Ronks, Pa.* Member, Paradise Mennonite Church; student, Millersville University; president, Lancaster Conference Women's Missionary and Service Commission; secretary, business/professional women, churchwide WMSC; retreat leader/teacher; former administrative assistant and recruitment officer, Overseas Department, Eastern Mennonite Board of Missions.
- *Melanie A. Zuercher, Lancaster, Pa.* Member, Harlan (Ky.) Mennonite Fellowship; member, worship committee and coordinating committee, Lancaster Church-Planting Fellowship; assistant editor, *Festival Quarterly;* assistant book editor, Good Books; tutor/volunteer; free-lance writer.

Historical Committee
Continuing Members:
Merle Good, Lancaster, Pa.
Albert N. Keim, Harrisonburg, Va.
Daniel A. Perez, Immokalee, Fla.
Lorraine Roth, Kitchener, Ont.
Shirley Showalter, Goshen, Ind.

The delegates will vote for one:
- *James O. Lehman, Harrisonburg, Va.* Member, Lindale Mennonite Church; director of libraries, Eastern Mennonite College and Seminary; historian, Lindale Mennonite; chairperson, Virginia Conference Historical Committee; writer, six congregational/community histories.
- *Winifred Paul, Scottdale, Pa.* Member, Kingview Mennonite Church; caseworker, Commonwealth of Pennsylvania; president, WMSC, and historian, Kingview Mennonite; Historical Committee, Allegheny Conference.

The delegates will vote for one:
- *Harlan D. Unrau, Littleton, Colo.* Member, Glennon Heights Mennonite Church; research historian, National Park Service; member, conference bylaws committee; historian, congregation; former secretary, Board of Elders.
- *Thomas Yoder, Normal, Ill.* Member, Mennonite Church of Normal; teacher, Bloomington Public Schools; chairperson, congregation; editor, *Missionary Guide;* member, Illinois Mennonite Historical and Genealogical Society; writer.

Council on Faith, Life, and Strategy
Continuing Members:
Duane Beck, Elkhart, Ind.
Bill Detweiler, Kidron, Ohio
Ruth Brunk Stoltzfus, Harrisonburg, Va.
James M. Lapp, Goshen, Ind.

The delegates will vote for one:
- *Ruth Lapp Guengerich, Hesston, Kans.* Member, Hesston Mennonite Church; member, mutual care commission, Hesston Mennonite Church; director of student life, Hesston College; former life planning coordinator and cochairperson of freshmen general education course, Eastern Mennonite College; former member, Virginia Conference Board of Congregational Ministries; former overseas mission associate to Japan.
- *Helen E. Reusser, Kitchener, Ont.* Member, Mannheim Mennonite Church; Christian education consultant, Mennonite Conference of Ontario and Quebec; part-time copastor with husband, Mannheim Church; workshop leader, three Ontario conferences; writer.

Mennonite Mutual Aid Board
Continuing Members:
Catherine R. Mumaw, Goshen, Ind.
Homer G. Myers, Lowville, N.Y.
Rafael Ramos, New Holland, Pa.

The delegates will vote for one:
- *Wayne D. Kempf, Shickley, Nebr.* Member, Salem Mennonite Church; farmer; former bank teller and bookkeeper; former church elder; member, Iowa-Nebraska Conference council; former delegate, Mennonite Church General Assembly; delegate to Mennonite Mutual Aid Association meetings.
- *Lester S. Kropf, Albany, Oreg.* Member, Albany Mennonite Church; president and general manager, Buerge Construction Company; elder and chairperson, Albany Church; stewardship secretary and delegate, Pacific Coast Conference.

The delegates will vote for one:
- *Beryl Hartzler Brubaker, Harrisonburg, Va.* Member, Park View Mennonite Church; professor and chair, Department of Nursing, Eastern Mennonite College; secretary, board of directors (Virginia Conference), Pleasant View Home for the Handicapped; member, Mennonite Nurses Association and Mennonite Health Association.
- *Janita (Jan) Hartzler Buerge, Kansas City, Kans.* Member, Rainbow Boulevard Mennonite Church; private consultant, Heartland Associates; owner, store marketing Selfhelp crafts; former assistant director, Wyandotte Community Corrections Program; former codirector, Elkhart County Prisoners and Community Together (PACT).

The delegates will vote for one:
- *Nancy Hernley Conrad, Scottdale, Pa.* Member, Scottdale Mennonite Church; self-employed nurse and psychotherapist; member, Missions and Service Committee; former president, Mennonite Nurses Association; former Mennonite Board of Missions worker, India; former Mennonite Relief Committee worker, Ethiopia; former Mennonite Central Committee worker, Egypt and Palestine.
- *Shirley Buckwalter Yoder, Goshen, Ind.* Member, College Mennonite Church; coordinator of continuing education in nursing, Goshen College; adviser on health and women's issues, Church World Service; public health nurse administration, and nutrition planning, United States Agency for International Development.

Mennonite Board of Congregational Ministries
Continuing Members:
Charlotte Holsopple Glick, Goshen, Ind.
Sylvia Jantz, La Junta, Colo.
John R. Martin, Harrisonburg, Va.
Martha Smith Good, New Hamburg, Ont.
Victor Mojica, Goshen, Ind.
Dale W. Stoltzfus, Westbrookville, N.Y.

The delegates will vote for one:
- *Darrell D. Jantzi, Kitchener, Ont.* Pastor, Pioneer Park Mennonite Church; former business and officer manager, Mennonite Broadcasts; former director and chairperson, Choice Books; former director, Mennonite Broadcasts, Canada.
- *Glenn Zehr, Millbank, Ont.* Pastor, Riverdale Mennonite Church; moderator, Inter-Mennonite Conference of Ontario; member, Planning/Coordinating Committee for Mennonite Church Canada; former secretary, Western Ontario Conference.

The delegates will vote for one:
- *Cleon C. Nyce, Colorado Springs, Colo.* Pastor, Beth-El Mennonite Church; former pastor, Harrisonville (Mo.) Mennonite Church; chairperson, churchwide Family Life Commission; served on conference committees, Franconia and South Central conferences.
- *Robert Schloneger, Wauseon, Ohio.* Pastor, North Clinton Mennonite Church; former teacher, Rittman Board of Education; member, conference council and executive committee; member, local ministerial association.

The delegates will vote for one:
- *Naomi H. Kauffman, Perkasie, Pa.* Member, Perkasie Mennonite Church; librarian, Pennridge School District; former teacher; librarian and member, Council of Elders, Perkasie Church; member, conference Nurture Commission; chairperson, conference Library Committee.
- *Janice W. Sensenig, Lancaster, Pa.* Member, New Holland Mennonite Church; branch store manager, Provident Bookstore; former teacher, Ephrata (Pa.) Mennonite

It's coming!

What's coming? Can you guess what it might be? Here are some clues: It's smaller than a bread box but larger than a dollar bill. And it's coming to your congregation soon. You'll receive more details in next week's *Gospel Herald.*

School, Good Shepherd Academy in Ethiopia, New Holland (Pa.) Elementary School, and Rosslyn Academy in Kenya; member, church council.

The delegates will vote for one:
•*Ruth Buxman, San Francisco, Calif.* Pastor, First Mennonite Church of San Francisco; former chaplain intern, University of California at San Francisco; former Mennonite Central Committee nurse, Hospital Albert Schweitzer, Haiti.
•*Patricia Hershberger, Woodburn, Oreg.* Member, Zion Mennonite Church; former teacher's aide, Handicapped Learner Program, Woodburn High School; editorial consultant, WMSC *Voice;* chair, Christian Education, Zion Church; former secretary, Pacific Coast Conference.

Mennonite Board of Education
Continuing Members:
Willard D. Conrad, LaJunta, Colo.
Maria Magdalena V. De Leon, Mathis, Tex.
H. Ralph Hernley, Scottdale, Pa.
Sue Clemmer Steiner, Waterloo, Ont.
Faith Wenger, Fresno, Calif.
Paul M. Zehr, Lancaster, Pa.
Non-Member President:
Charles Gautsche, Archbold, Ohio

The delegates will vote for one:
•*Lowell G. Herr, Portland, Oreg.* Member, Portland Mennonite Church; chairperson, Science Department, Catlin Gabel School; chairperson, long-range planning committee, Western Mennonite School; first vice-president, Shangri-La Corporation (education and care for mentally handicapped).
•*Paul W. Nisly, Grantham, Pa.* Associate pastor, Slate Hill Mennonite Church; professor of English, Messiah College; chairman, Language, Literature and Fine Arts Department; former teacher, Bethany Christian High School; former member, Student and Young Adult Services Committee; free-lance writer.

The delegates will vote for one:
•*Helen Lapp, Lansdale, Pa.* Member, Plains Mennonite Church; events coordinator, Peter Becker Retirement Community; former English teacher, Lancaster Mennonite High School and Christopher Dock Mennonite High School; former MCC country representative, Jamaica.
•*Pearl P. Schrack, Telford, Pa.* Member, Souderton Mennonite Church; supervisor, language arts, K-12, North Penn School District; former teacher, North Penn School District and Christopher Dock Mennonite High School; Sunday school superintendent, Souderton Church.

The delegates will vote for one:
•*Carolyn Holderread Heggen, Albuquerque, N.M.* Member, Sandia Brethren in Christ and Mennonite Church; individual and family counselor; arbitrator/mediator, Christian Conciliation Service of New Mexico; former teacher, Academia Menonita Betania in Puerto Rico and Oregon public schools; former writer, bilingual curriculum materials, State of Oregon; lecturer at University of the Punjab, Department of Applied Psychology.
•*Betty Taylor Livengood, Keyser, W.Va.* Member, Pinto Mennonite Church; director, Curriculum and Instruction, K-12, Mineral County Board of Education; chairperson, Christian education, Pinto Church; delegate, Christian education, Allegheny Conference; former chairperson, state Language Arts Council; former chairperson and president, West Virginia Association for Supervision and Curriculum Development.

The delegates will vote for one:
•*Richard L. Benner, Harrisonburg, Va.* Member, Park View Mennonite Church; self-employed owner-publisher, Richmar Publications; former adult editor, Mennonite Board of Missions; former codirector, annual Eastern Mennonite College fund drive; former director of development, EMC; former lay minister, Martinsburg (Pa.) Mennonite Church.
•*J. Glen Widmer, Wayland, Iowa.* Member, Sugar Creek Mennonite Church; physician, general practice; Sunday school teacher; church council member and former elder, Sugar Creek Church; former member, Hesston College Board of Overseers.

Mennonite Board of Missions
Continuing Members:
Esther K. Augsburger, Washington, D.C.
Eldon King, Dalton, Ohio
James E. Metzler, Goshen, Ind.
Dorothy Yoder Nyce, Goshen, Ind.
Ronald B. Schertz, Peoria, Ill.
Jacob M. Tijerina, Corpus Christi, Tex.

The delegates will vote for one:
•*Irene Rhodes, La Junta, Colo.* Member, Emmanuel Mennonite Church; third-grade teacher, Las Animas School District; former teacher, Frontier Boys Village and Craigwood Treatment Center; former special education teacher, Las Animas School District; former director of day care center in voluntary service, Brownsville, Tex.
•*Arlie V. Weaver, Phoenix, Ariz.* Member, Sunnyslope Mennonite Church; chairperson, Extension Committee; Sunday school teacher, Stephen Ministry (lay ministry); part-time public school special education teacher; small home baking business.

The delegates will vote for one:
•*Bertha Beachy, Goshen, Ind.* Member, Assembly Mennonite Church; manager, Provident Bookstore; member, MCC Peace Section; former member, Committee for Women's Concerns; former Eastern Mennonite Board of Missions worker, Islamic East Africa; writer.
•*Ellen M. Moyer, New Dundee, Ont.* Member, Mannheim Mennonite Church; physician, family practice; former medical consultant, student health service, Conestoga College; former Mennonite Board of Missions worker, Ghana; member, fellowship and personnel committees, Mannheim Church; former member, MBM Overseas Missions Committee.

The delegates will vote for one:
•*Pleas H. Broaddus, Jr., Akron, Pa.* Member, Akron Mennonite Church; director, urban ministries program, MCC; former teacher/education consultant, Cleveland Public Schools; member, Missions Committee, Akron Church; former presiding elder, Lee Heights Church, Cleveland; chairperson, High Aim Advisory Committee.

•*Lee A. Lowery, Chicago, Ill.* Pastor, Southwest Mennonite Fellowship, Chicago; church planter, Illinois Conference; former pastor, Ninth Street Mennonite Church, Saginaw, Mich.

The delegates will vote for one:
•*John W. Eby, Harrisonburg, Va.* Member, Lindale Mennonite Church; associate professor of business and sociology and chairperson of Business Department, Eastern Mennonite College; former MCC worker, Botswana; former employee, Mennonite Board of Missions and Eastern Mennonite Board of Missions; former pastor in Lancaster Conference; member, Board of Elders, Lindale Church; member, local Mennonite Economic Development Associates committee.
•*John M. Miller, Tulsa, Okla.* Member, Fellowship of the New Creation; co-chairman, Leadership Commission, Kansas-Oklahoma District of South Central Conference; associate professor of missiology, Oral Roberts University School of Theology; former employee, Pacific Coast Conference Mission Board, Western Mennonite School, and Eastern Mennonite College; former secretary for youth and missions, Christian Education, Pacific Coast Conference; former associate pastor, Mt. Vernon Church, Virginia; founding pastor, Dallas Mennonite Fellowship.

Mennonite Publication Board
Continuing Members:
Arnold B. Cressman, Mt. Pleasant, Pa.
Alice W. Lapp, Goshen, Ind.
Hubert R. Pellman, Harrisonburg, Va.
Bruce A. Yoder, Richmond, Va.
Shirley Yoder, Salem, Oreg.

The delegates will vote for one:
•*Archie Kensie, Cambridge, Ont.* Member, Breslau Mennonite Church; president, Kinsie Wool Shops Limited; former general manager, Preston Manufacturing Limited; Member, Rockway Mennonite Collegiate board; treasurer, Mission Board; chairperson, Mennonite Foundation of Canada.
•*John B. Shenk, East Petersburg, Pa.* Copastor, East Petersburg Mennonite Church; administrator and secretary, Brotherly Aid Liability Plan; former employee, Lancaster Provident Bookstore; member, Lancaster Conference Board of Brotherhood Ministries; secretary, Lancaster Conference Commission on Aging.

The delegates will vote for one:
•*Abe Clymer, Harrisonburg, Va.* Member, Park View Mennonite Church; president/owner, two bookstores; chairperson, Choice Books International Committee; president-elect, Laurelville Mennonite Church Center Association; area director, Christian Booksellers Association; worship chairperson and church council member, Park View Church.
•*Dwight Yoder, Akron, Pa.* Member, Forest Hills Mennonite Church; retired; corporate business director; former teacher; elder/chairperson, Forest Hills Church.

The delegates will vote for one:
•*Rose Marie Covington, St. Anne, Ill.* Member, Rehoboth Mennonite Church; member, public school Parent Teacher Association; president, Parent Advisory Committee of Rehoboth Day Care Center; director, Kankakeeland Community Program; Sunday school teacher, summer Bible school teacher, day camp counselor, youth director, girls club organizer and leader, elder, trustee, librarian, Rehoboth Church.
•*Sylvia Marie Dyson, Los Angeles, Calif.* Member, Calvary Mennonite Church; self-employed, word processing; former marketing assistant responsible for design, layout, and production of trade catalogs and brochures, California Stuffed Toys; former engineering research aide, The Aerospace Corporation; former director, Cross-Cultural Relations Center, Goshen College.

The delegates will vote for one:
•*Maria Mercedes Munoz, La Puente, Calif.* Member, New Jerusalem Church; instructional aide, Hacienda La Puente School District; former human services aide and financial technician, Central America; former social worker, Lancaster, Pa.
•*Elizabeth Soto, Elkhart, Ind.* Member, Iglesia Evangelica Menonita de Puerto Rico; student, Associated Mennonite Biblical Seminaries; former coordinator in health, Academia Menonita; lecturer on sex education with youth; teaching assignments; youth leader; preaching experience.

READERS SAY

Victor Michaels, Ann Arbor, Mich.

In the May 21 issue under "Items and Comments" was a short item about wife abuse among evangelicals and about Bill Gothard.

I just finished my second week-long seminar by Bill Gothard on Basic Youth Conflicts. My wife and I found it to be rewarding and uplifting to the family, marriage, and men and women. There was no idea ever given that would ever cause one to think about physical or psychological abuse of a woman.

Before information is given out that is harmful to a brother in the Lord you need to make sure it is correct, which in my opinion your information was not correct.

Gossip can be defined as sharing detrimental information about some person with those not part of the problem or solution. Slander can be defined as telling the truth or error with a design to hurt. Has the *Gospel Herald* practiced gossip and/or slander against a servant of our Lord Jesus?

I suggest we send a person or two to a seminar to give an objective perspective before we bad-mouth this man of God.

Harold Helmuth, Arthur, Ill.

I have noted with interest the commentary concerning the movie *Witness.* Much of the concern seems to center around the problem of showing the Amish accurately, as nonviolent, honest, with a strong sense of community and faith. I too admire this sense of community and self-sufficiency.

But it seems to me the Amish may be defended to the point that their way of life and faith may be nearly the ideal. If we are looking for truth must we not also look at their problems? While we know that there are some Amish who are born again and have a biblical understanding of salvation, we also know that many seem to place a greater emphasis on keeping the rules and regulations of their church for their salvation. And we know that those rules and regulations are not quite the same from community to community. Although there are many examples, two will suffice: the way their clothes are made differ from one area to another. In some communities they can farm with tractors while in others they cannot.

A problem that concerns me and is quite visible to the "English" people who live in close proximity to the Amish is their control of their youth (or lack of it), with their alcoholism, wild parties, high incidence of quickly joining the church and quickly getting married, and in more recent years even the drug culture. Now I know that this is not true in all communities, but it is all too true in many.

This is not to say that we Mennonites are perfect either.

The second point I would like to comment about has been touched upon by Rosa Stone ("Readers Say," Apr. 9) in her paragraph where she says, "The violation was done in portraying them *from the outside!*" This is something that would be almost impossible to avoid. Most of us know that media reporting has its inaccuracy for many reasons: shortness of time and space, sensationalism, misunderstanding, lack of caring, and propagandizing to mention only a few.

The excellent periodical, *National Geographic,* exists because of its reporting of community life of people living all over the world. They have reported on most little-known and isolated or semi-isolated people of the world. To report properly they must learn of the customs, through the experience of living among the people and through a guide or interpreter. Wycliff Bible Translators in their magazine, *In Other Words,* will tell you it is difficult to learn about a people except by living among them for a very long time, in some cases even 20 years.

It is also observable that the community life of most semi-isolated peoples is influenced in some way by a spiritual belief, so that the community life and spiritual (religious) life cannot be completely observed separately. And yet we are all curious about those who are different.

Could it be that the violation may be in that we report on the little that we have seen and add some imagination of our own to make a "good story"?

For Parents of High School Students

WHAT LIES AHEAD FOR YOUR CHILD?



Most youth make their own decisions about post-high school plans. However, if your child is college-bound, there's an important choice with which he/she will still want and need your help . . . the choice of a college.

College will be your child's first "out-on-my-own" living experience and you want to know that he/she is in a college setting where people care about spiritual, social and emotional satisfaction as well as academic success.

Hesston College offers an educational option that produces more than a degree. Our excellent academic programs prepare students for fulfilling careers. But work is only one part of life. That's why the Hesston experience also helps students learn to succeed in family, church and community settings.

Choosing a college is a decision you should make together. Explore Hesston College. You'll both be glad you did!

Hesston College

Contact: Admissions, Hesston College, Box 3000, Hesston, KS 67062
call 1-800-835-2026; in Kansas, call 1-316-327-8222

MENNOSCOPE

Marty Kolb has been appointed campus pastor at Hesston College. She succeeds Duane Yoder, who has been granted a two-year leave of absence for theological studies. Kolb graduated from Associated Mennonite Biblical Seminaries in May. From 1979 to 1983 she was director of the Discipleship Program of Mennonite Board of Missions in Richmond, Va. For eight years before that, Kolb was a teacher and residence director at Eastern Mennonite High School in Harrisonburg, Va. She has an undergraduate degree from Eastern Mennonite College and a master's degree from James Madison University in Harrisonburg. Kolb has also had clinical pastoral education in Virginia and Kansas.

A historical play commemorating the 75th anniversary of Conservative Conference will be presented six times during the conference's annual meeting, Aug. 12-16, in Grantsville, Md. Called *Zamma Kumma*, the three-act 90-minute play was commissioned by the conference's Historical Committee. It was written by Glenn Lehman and is being directed by Laban Miller. A new book by Ivan Miller, *History of the Conservative Mennonite Conference*, will also be released during the annual meeting.

A rural congregation has become a source of help and inspiration to a small inner-city ministry in Buffalo, N.Y. Alden (N.Y.) Mennonite Church has taken on as a home missions project the Jesus For You Fellowship, an independent ministry which started as a coffeehouse in 1978 and has evolved into a congregation and—most recently—a growing children's program. Timothy Schultz, a member of the Alden congregation, was ordained on June 9 as "spiritual leader" of Jesus For You.

Foster homes for developmentally disabled people are desperately needed in Lancaster County, Pa. Friendship Community, sponsored by Lancaster Conference's Eastern Mennonite Board of Missions, is trying to help the growing number of people who are on the waiting list for its filled-to-capacity group homes. A Foster Home Program has been organized and a staff person has been assigned to locate, recruit, train, and supervise foster families. Between $200 and $375 per month is offered for each disabled person taken in by a foster family. Most of the disabled people have good self-help skills. More information is available from the foster homes supervisor at Friendship Community, R. 3, Lititz, PA 17543; phone 717-656-2466.

Plans for a $6.6 million housing development for the elderly in Stouffville, Ont., have been approved after more than three years of preparations and negotiations. Sponsored by Mennonite Home Association of York County, the new facility will provide 124 living units. The association already operates the 112-bed Parkview Home for Senior Citizens and the 36-unit Parkview Apartment for Seniors. Joe Nighswander is administrator of the complex.

The fund drive to raise $1.5 million for the new Virginia Mennonite Home has reached nearly $600,000. Construction will begin soon on the 120-bed nursing home, which will be located on the campus of Virginia Mennonite Retirement Community in Harrisonburg. It will cost $5.7 million. The facility will include one wing designed for the care of victims of Alzheimer's disease and a 14-bed unit for skilled nursing care.

Eastern Mennonite High School alumni and parents raised nearly $26,000 in a recent telethon. The total raised during the six nights of calling alumni throughout North America was about $3,500 more than last year's total. Callers received 686 pledges—271 of them from people who had never given to the high school before. Les Helmuth, director of community relations, said the money will be used to meet expenses of the annual operating budget.

Goshen College students have elected five people to the Student Central Committee for the 1985-86 year. They are Myron Lind (chairperson) of Eugene, Oreg.; Renee Nofziger of Pettisville, Ohio; Stan Pletcher of Elkhart, Ind.; Susan Kennel of Rochester, Minn.; and Jonathan Shenk of Mountville, Pa. Started in 1981, Student Central Committee is a bridge between students and the Goshen College administration.

Lauren Friesen of Goshen College has been appointed to a nationwide panel of drama judges. He will serve a three-year term with the American College Theatre Festival's annual playwriting program. The 12-member panel judges original plays for performance at the John F. Kennedy Center for the Performing Arts in Washington. Friesen is assistant professor of drama at Goshen College.

A 1985 Eastern Mennonite College graduate has been named the female scholar athlete of the year in the Old Dominion Athletic Conference. Cheryl Bergey of Hatfield, Pa., was selected by the athletic directors of the 13 small colleges which make up the conference. She was an honors graduate of EMC in April and was a standout member of EMC's successful field hockey team for four years. Last year's ODAC female scholar athlete of the year was also from EMC—Rebecca Derstine of Harleysville, Pa.

Conrad Grebel College president Ralph Lebold has been granted a one-year sabbatical leave beginning in July. He will tackle three research and writing projects at Fuller Theological Seminary in Pasadena, Calif. Academic Dean Rodney Sawatsky will assume Lebold's duties at Conrad Grebel. John Miller, associate professor of religious studies, will in turn assume the duties of academic dean.



Shipment of blankets to Ethiopia completed. *The last 3,488 blankets for Ethiopia are loaded on a truck at the Mennonite Central Committee Material Aid Center in Ephrata, Pa., by Gordon Friesen (right) and Harold Friesen (left). The two hoisted 138 bales of blankets with about 25 blankets in each bale on the MCC truck that traveled to Baltimore to await shipment to Ethiopia in June. A total of 98,033 blankets have been sent to Ethiopia since early this year as part of MCC's emergency response to the famine in that country. This superseded the 85,000 goal for the Ethiopia Blanket Drive initiated late last year.*

A "Walk for Hunger" organized by students at Christopher Dock Mennonite High School in Lansdale, Pa., raised over $19,000 for famine relief in Africa. Held on May 5 and sponsored by the Campus Senate, the 10-kilometer walk attracted 700-800 people of all ages. Those taking part were asked to line up sponsors who pledged money per kilometer walked. All the money raised was turned over to Mennonite Central Committee.

Melodie Davis of Mennonite Board of Missions has won three first-place communications awards from Virginia Press Women. They are for her *Working, Mothering and other Minor Dilemmas* in the nonfiction books category; promotional materials for the *Choice IX* radio series in the public relations media campaign category; and an article for *Christian Living*—"Taking Kids Along on Business"—in the feature stories for general magazines category. These will be entered automatically in the National Press Women's communications contest. Davis is a writer for MBM Media Ministries in Harrisonburg, Va.

Award-winning Herald Press author Yvonne Dilling has been identified as "a woman who makes a difference" by *Today's Christian Woman* magazine. A feature on Dilling, who wrote *In Search of Refuge* with Ingrid Rogers, will appear in the June issue. A member of the Church of the Brethren, Dilling was cited for her work with Witness for Peace, a grassroots movement which sends American Christians to the war zones of Nicaragua as a sign of solidarity with the people there and against the U.S.-supported contra rebels. Dilling's book is about her work with Central American refugees. It was released by Mennonite Publishing House.

Two 1984 Herald Press books have been selected by the Christian Church (Disciples of Christ) for special promotion in that denomination. They are *When Enough Is Enough* by David Augsburger and *Marriages That Work* edited by Don Augsburger. The two brothers' books are included in a special review booklet prepared by the denomination's Division of Homeland Ministries. The books were released by Mennonite Publishing House.

Furnished cabins are available for summer vacationers in Ocean City, Md. They are provided at low rates by Diakonia, an Allegheny Conference residential ministry for persons in crisis. *Gospel Herald* readers are offered a 10 percent discount. Re-



MBM says good-bye to McPhee. *Art McPhee (second from left) receives a certificate of appreciation for 7 1/2 years with Mennonite Board of Missions. Extending good wishes are Evangelism and Church Development Department staff members (left to right) Ray Horst, Ed Taylor, Dale Stoll, Melba Martin, and Don Yoder. The certificate notes that McPhee's contribution "greatly enhanced the cause of mission and evangelism."*

McPhee pioneered two outreach-oriented radio resources for congregations: In Touch, *a daily program (now discontinued), and* The Jesus Connection, *20 one-minute programs just released. He also developed Friendship Evangelism and Church Growth seminars and the Friendship Evangelism Effectiveness Training (FEET) kits.*

McPhee is the founding pastor of Good Shepherd Christian Fellowship in suburban Boston. He continues to lead Friendship Evangelism Seminars occasionally.

servations can be made by calling Executive Director Kenton Beachy at 301-289-0923.

A limited number of scholarships for Mennonite women pursuing graduate degrees are available from Women's Missionary and Service Commission. More information can be obtained from Executive Secretary Barbara Reber at WMSC, Box 1245, Elkhart, IN 46515.

Persons considering study or employment in the Lansing, Mich., area are encouraged to contact Michigan State University Mennonite Fellowship—a small congregation of people from various backgrounds which meets for worship on Sunday mornings at the chapel on the MSU campus. More information is available from the fellowship at Box 207, East Lansing, MI 48823; phone 517-351-8617.

Special air rates are available to people flying to Ames 85, the biennial Mennonite Church convention, Aug. 9-14, at Iowa State University. United Airlines, the official airline of the convention, is offering discounts to Ames 85 participants. The low-priced tickets can be purchased only from MTS Travel in Wheaton, Ill. The toll-free number is 800-323-9402. For Illinois residents, the number is 312-690-7320. Callers should ask for "the convention desk." Travelers are encouraged to order their tickets at least a month before Ames 85.

Steve Friesen became director of the historic Hans Herr House in Willow Street, Pa., on May 1. He succeeded Earl Groff, who had been director of the 266-year-old Mennonite house since it was restored and opened to the public in 1974. Friesen has been director of the Kauffman Museum in Newton, Kans. He has been involved in a variety of other museum and historical work and holds a master's degree from the Cooperstown Graduate Program of the New York State Historical Association. The Hans Herr House, built in 1719, is the oldest building in Lancaster County. It was used as both a private residence and as a Mennonite meetinghouse. Herr was a leader of the first Mennonite settlers to come to the area in 1710.

Herb Kopp became the new editor of *Mennonite Brethren Herald* on June 1. He succeeded Harold Jantz, who was editor for 21 years. Kopp was pastor of Fort Garry Mennonite Brethren Church in Winnipeg, Man. The Winnipeg-based *Herald* is the official publication of the Mennonite Brethren Church of Canada.

Tim Boisseau has been appointed program director for all in-home services at Maple Lawn, a Mennonite retirement community in Eureka, Ill. Maple Lawn offers hot meals, housekeeping, transportation, health care, recreation, and other services so that the elderly can stay in their own homes longer. Boisseau has been an administrator at Maple Lawn since 1982. He is a 1981 graduate of Illinois State University.

David and Suzanne Hayden will start a church in a low-income section of Roanoke, Va., under the auspices of Virginia Mennonite Board of Missions. They are moving to that city in June. Haydens will receive half-time support from Virginia Board, and they will be guided by a five-member Steering Committee appointed by the board. David has served briefly as pastor of Asheville (N.C.) Mennonite Church.

Jerry Quiring resigned as pastor of Hesston (Kans.) Mennonite Church in June to become pastor of two United Methodist congregations near Wichita, Kans. Until May 1986, Dan Johnston will assume interim pastoral responsibilities with the assistance of a team of resource people, including Phil Bedsworth, Ron Guengerich, Paul Friesen, and Orval Shoemaker.

Robert Petersheim has been appointed pastor of Ridgeview Mennonite Church in Gordonville, Pa. He will begin on Aug. 19. He is a former pastor and youth director in Atlantic Coast Conference, to which Ridgeview belongs. Petersheim graduated from Associated Mennonite Biblical Seminaries in May.

Henry Schmucker was ordained as pastor of Newfane (N.Y.) Mennonite Fellowship on Apr. 21. He had been serving the congregation as licensed pastor. New York State Fellowship executive secretary Menno Heinrichs and western New York cluster area leader Titus Kauffman officiated. Pastor Jim Carpenter of Locust Grove Mennonite Church in Burr Oak, Mich., preached the sermon.

Larry Graber became pastor of Ark Bible Chapel in Boyertown, Pa., recently. He succeeded John Glick, who retired. The congregation is a member of Atlantic Coast Conference.



Roth



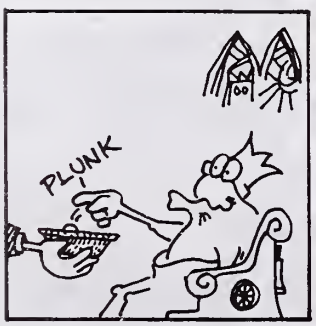
Yoder

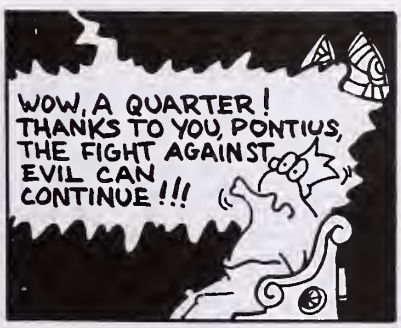
Dwight Roth was installed as pastor of Rocky Mount (N.C.) Mennonite Church on May 26, succeeding Herbert Steffy, who is beginning a church-planting assignment in Kissimmee, Fla. Roth and Steffy and their wives, Ruth and Beverly, were the founders of the Rocky Mount congregation in 1977. Also during the May 26 service, Daniel Yoder was licensed and installed as assistant pastor. Officiating was Bishop Edward Godshall of Virginia Conference's Tennessee-Carolina-Kentucky District. Roth, Yoder, and Steffy are all bi-vocational pastors, and will continue their regular jobs in addition to their new church assignments.

A dinner meeting for alumni of Eastern Mennonite College will be held during Ames 85, the biennial convention of the Mennonite Church at Iowa State University. The meeting will be at 5:30 p.m. on Aug. 13—a change in date from an earlier announcement. Registrations can be made upon arrival at Ames 85.

Missionary comings/goings:
•*Claude and Alice Good* returned to North America in late May after 25 years of service in Mexico with the Mission Commission of Franconia Conference.

Pontius







Claude will continue translating the New Testament into the San Martin dialect of the Trique Indians on at least a half-time basis. Goods' new address is Franconia Conference Mission Commission, Box 116, Souderton, PA 18964.

•*James and Jeanette Krabill* returned from Ivory Coast on May 27 for a six-month North American assignment. They offer Bible teaching and other assistance to African independent churches. They are workers with Mennonite Board of Missions. Krabills' address is 26221 Vista Ln., Elkhart, IN 46517.

•*Albert and Lois Buckwalter* returned from Argentina on May 20 for a three-month North American assignment. As MBM missionaries, they have served the various Indian groups of the Chaco region for over 30 years. Their address is 1240 Greencroft Dr., Goshen, IN 46526.

•*Herman and Mary Ann Hartzler* returned from Spain on May 26 for a four-month North American assignment. They are MBM workers who serve with Gospel Missionary Union in a radio ministry aimed at North Africa. Their address is Box 142, Austin, Man. R0H 0C0.

•*Paul and Bertha Swarr* returned from Israel on June 2 for a three-month North American assignment. They are MBM workers serving at Immanuel House, an international Christian center in Jaffa. Their address is 1004 Chicago Ave., Harrisonburg, VA 22801.

•*Allen and Doris Schrock* returned to North America from France in late May after completing a one-year MBM assignment at the Foyer Grebel international student center near Paris. Their address is MBM, Box 370, Elkhart, IN 46515.

Church-related job openings:

•*Teachers*—one for upper elementary grades and two for junior high—at Menno Simons School. The junior high subject areas needed are French, science, social studies, physical education, language arts, and Christian education. Contact—by June 21—Principal Martin Epp at MSS, 1111 34th Ave. SW, Calgary, Alta. T2T 2A5; phone 403-243-5775.

Special meetings: *James Sauder,* Elkhart, Ind., at Roselawn, Elkhart, Ind., July 12-14.

New members by baptism and confession of faith: *Howard-Miami, Kokomo, Ind.:* Keith and Marilyn Hershberger by confession of faith. *Forest Hills, Leola, Pa.:* Amy Hess, Inez Miller, Jenny Houtz, and Lori Swartzendruber. *Diamond Street, Philadelphia, Pa.:* Corrine Macon and Lawrence Wiggins. *Swamp, Quakertown, Pa.:* Cory Longacre, Tracy McGinty, Kim Schroy, Jonathan Mayer, Sarah Weaver, and Amy Braun. *Oak Grove, Smithville, Ohio:* Jon Baker, Jennifer Beyeler, Greg Brady, Neil Douce, Krista Elliott, David Hamman, Andrea Horn, Sherri Hostetler, Jeremy Mast, Tonya Randolph, Dara Sengsourichanh, Ung Sengsourichanh, Clint Steiner, Jon Sprunger, Tim Sprunger, Cheryl Swartzentruber, and Judie Swartzentruber. *Zion, Archbold, Ohio:* Darla Beck, Kathy Beck, Kerry Beck, Mark Frey, Neil Klinger, Paula Nofziger, Jill Schnitkey, Brad Short, Brent Short, Mike Short, Tony Short, Jason Wyse, Andrea Yoder, Anthony Yoder, and Ty Yoder.

Correction: Information reported in the June 4 issue of *Gospel Herald* concerning a principal for Iowa Mennonite School is not complete. It should have read *"Principal* for Iowa Mennonite School beginning July 1, *1986* (and not 1985). A master's degree in secondary education is required. Contact Duane Miller by July 10 at R. 2, Box 15, Wellman, IA 52356; phone (319) 646-2451.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bender, Eugene and Marcia (Fryfogel), Tavistock, Ont., second and third children, first and second sons, Adam Mark and Eric Eugene, May 21.

Classen, Merlin and Wilma (Carpenter), Sturgis, Mich., first child, Karla Renee, May 4.

Davis, Gary and Carol (Stauffer), Greencastle, Pa., second child, first son, Dayne Mowery, May 2.

Erb, James R. and D. Romaine (McAlpin), Lancaster, Pa., second child, first son, Jeffrey Robert, May 16.

Hershberger, Marc and June (Miller), North Liberty, Iowa, first child, Emily Christine, May 7.

King, Kenneth and Barbara (Beard), Urbana, Ohio, third child, second daughter, Rachel Suzanne, Nov. 9.

Landis, Dennis and Susan Mark, Orrville, Ohio, first child, Laura Mark, Dec. 4.

Larcom, John and Billie Jo (Stacy), Garden City, Mo., sixth child, fourth daughter, Christi Lynn, May 7 (by adoption).

Martin, Michael and Lydia (Kempf), Parnell, Iowa, third daughter, Laura Ashley, May 1.

Meyers, Nelson and Darlene (Denlinger), Mercersburg, Pa., fourth child, first son, Eric Nelson, May 6.

Myers, Gordon and Kathryn, Elkhart, Ind., third child, first daughter, Hannah Marie, May 11.

Miller, Ron and Wanda (Varns), Goshen, Ind., second son, Nathan Dean, May 16.

Moyer, Stephen and Naomi (Mast), Rutland, Vt., first child, Samuel Levi, May 14.

Ross, Truman and Rosemary (Esch), Fairview, Mich., fourth child, third son, Clinton Will, May 8.

Zehr, Ray and Laurel (Roth), Shakespeare, Ont., fourth daughter, Chantelle Lauraine, Apr. 16.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Clement-Witmer. Samuel Eric Clement and Sylvia Ann Witmer, both of Hagerstown, Md., Cedar Grove cong., by Nelson L. Martin and James Ranck, May 11.

Disbrow-Rittenhouse. Caleb Disbrow, Archbold, Ohio, Central cong., and Veda Rittenhouse, Defiance, Ohio, Church of the Brethren, by Charles H. Gautsche and Cletus Myers, Nov. 24.

Godshall-Frei. Kevin Godshall and Judy Frei, both of Newport News, Va., Huntington cong., by Jonathan Kanagy, May 18.

Kropf-Preiss. Byron Paul Kropf, Tavistock, Ont., East Zorra cong., and Darlene Lynn Preiss, Tavistock, Ont., Lutheran Church, by Homer E. Yutzy, May 18.

Rohfrietsch-Ropp. Carl Franklin Rohfrietsch, Stratford, Ont., Lutheran Church, and Barbara Magdalena Ropp, Tavistock, Ont., East Zorra cong., by Homer E. Yutzy, Apr. 13.

Yantzi-Zehr. Maynard Daniel Yantzi, Tavistock, Ont., and Connie Elizabeth Zehr, Shakespeare, Ont., both of East Zorra cong., by Homer E. Yutzy, May 4.

Yoder-Graber. Curtis Jay Yoder, Goshen, Ind., Waterford cong., and Joanna Graber, Goshen, Ind., Bethel cong., by Del Glick and Clarence Yutzy, May 4.

Zehr-Kennell. Mervin Zehr, Sarasota, Fla., Naumberg cong., and Maureen Kennell, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder and Sherm Kauffman, May 11.

OBITUARIES

Egli, Sadie, daughter of Joseph and Katherine (Eigsti) Musselman, was born in Hartford, Kans., Apr. 12, 1894; died at Good Samaritan Center, Manson, Iowa, May 21, 1985; aged 91 y. On June 24, 1915, she was married to Edward R. Egli, who died on Feb. 11, 1983. Surviving are 8 children (Eleanor DeNio, Willard, Joe, Ruby McCabe, Gene, Marion, Carvel, and Kenneth), 23 grandchildren, 12 great-grandchildren, one brother (Omer Musselman), and one sister (Ella Byler). She was preceded in death by one son (Lester) and one daughter (Opal Rennie). She was a member of Manson Mennonite Church, where funeral services were held on May 25, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

Plank, Gertrude N., daughter of Samuel P. and Emma (Stutzman) Yoder, was born at Logan Co., Ohio, Apr. 28, 1899; died at Green Hills Center, West Liberty, Ohio, May 20, 1985; aged 86 y. She was married to Joseph S. Plank, who died on Oct. 2, 1970. Surviving are one son (J. Darrel), 4 daughters (Betty—Mrs. Kenneth Lehman, Emma Lou—Mrs. Robert Hostetler, Jean Ann Miller, and Josephine Plank), 22 grandchildren, 38 great-grandchildren, and one sister (Dorothy—Mrs. Ira Thut). She was a member of South Union Mennonite Church, where funeral services were held on May 23, in charge of Howard Schmitt and Roy S. Koch; interment in South Union Cemetery.

Thomas, Barbara, daughter of Noah and Lydia (Hostetler) Yoder, was born in Somerset Co., Pa., May 10, 1889; died at Brandon, Fla., May 14, 1985; aged 96 y. On Oct. 24, 1909, she was married to Jacob Thomas, who died on Dec. 10, 1961. Surviving are 2 sons (Delmar and Lester), 3 daughters (Beula, Twila, and Zona), 13 grandchildren, and 28 great-grandchildren. She was the oldest member of Kaufman Mennonite Church. Funeral services were held at Thomas Mennonite Church on May 17, in charge of Charles Shetler and Stanley R. Freed; interment in Thomas Church Cemetery.

CALENDAR

Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 14-16
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Virginia Conference Assembly, Bergton, Va., July 10-14
Allegheny Conference annual meeting, Claysburg, Pa., July 11-14
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24

CREDITS

Cover design by Gwen Stamm; cover photo by Blair Seitz; p. 411 by Phil Richard; p. 420 by Jim King; p. 421 (top) by Joy Frailey.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Dissent, protesters, and threats greet pope in Netherlands

Challenges from Jews, liberal Catholics, political radicals, and the prime minister of the Netherlands greeted Pope John Paul II during the recent 26th foreign journey of his seven-year pontificate. It was clearly the most controversial and dangerous trip ever made by John Paul. News accounts reported that posters urging his assassination were displayed on walls in Utrecht during the trip, protesters hurled bottles and cans at his limousine, and government authorities told him that the cities of Amsterdam and Rotterdam were too dangerous for him to visit. The 5.5 million Dutch Catholics comprise 37 percent of the population. The church has been one of the most liberal national Catholic bodies in the world, going beyond Vatican II reforms to demand major liturgical and structural changes, such as the ordination of women and married men. John Paul has implemented a sharp crackdown on the dissent, naming staunch conservatives to all vacancies in the Dutch hierarchy.

Canadian Lutherans merge to form new denomination

Two Lutheran bodies completed a merger and voted the new Evangelical Lutheran Church in Canada into existence recently in Winnipeg, Man. The new church, which is to begin operation on Jan. 1, will be Canada's fourth largest Protestant body, with 209,000 members in 655 congregations. Negotiations leading to union between the Canada section of the Lutheran Church in America and the Evangelical Lutheran Church of Canada began officially in 1978. Despite the merger, Canada's Lutherans remain divided, since the action does not include the 100,000-member Lutheran Church-Canada, which is affiliated with the U.S.-based Lutheran Church-Missouri Synod.

Archbishop of Bhopal, India, criticizes lack of aid by Union Carbide

Roman Catholic Archbishop Eugene D'Souza of Bhopal, India, has lashed out at the "saddening treatment" meted out to workmen by the multinational Union Carbide company. In a recent statement on the aftermath of last December's toxic gas leakage from Union Carbide's pesticide plant that killed 2,000 people and injured 50,000, the archbishop said that workmen at the plant, prior to the accident, could be hired and fired with impunity. He said he had hoped that the company would do something constructive for the workmen, at least after the tragic event of Dec. 3. "But their men are nowhere on the scene!" the archbishop declared. He said American interests in India have been "hurt very badly" by the failure of Union Carbide to provide the Phopal plant with the same safety devices as at its plant in West Virginia. The archbishop also dealt with relief measures undertaken by his church to save and assist the surviving victims of the tragedy. "What our poor people—all of them non-Christians—appreciated most (and this is what they themselves remarked) was that 'you are the only ones who have come and stayed on,' " he said.

National Council of Churches is 'deeply wounded,' NCC head says

The National Council of Churches is "deeply wounded," has been in a "decline" for more than 15 years, and must make changes if it is to be "healed," said Arie Brouwer, the council's new chief executive, recently in Chicago. In his first major address to top council decision-makers since taking office as general secretary in January, Brouwer called on NCC Governing Board members to "face up to ourselves, to confess our woundedness, our weakness, our lack of will, and our other infirmities." He said NCC has been the object of "increasingly bitter and virulent attacks," which have "taken their toll, in personal pain and institutional suffering.... These are facts almost universally acknowledged in private. I confess them here openly, and invite you to confess them with me as an essential step toward healing."

New cardinals 'faithful to the Roman line'

With the promotion of 28 prelates to the Sacred College of Cardinals, Pope John Paul II has given new prominence to his campaigns against repressive Marxist and military regimes and in favor of conservative church policies. The list of 28 men he chose recently to elevate to cardinals includes outspoken churchmen who hold key posts in Marxist-ruled Nicaragua, Ethiopia, Poland, and in military-ruled Chile and the Philippines. Two other men on the list are eastern Europeans bitterly opposed to communist governments in their homelands. Most of the rest of the new "princes" of the church are prelates who have staunchly upheld conservative Catholic policies on birth control, priestly celibacy, and other issues, despite frequent widespread dissent among the faithful. "The pope is rewarding those who have proved themselves faithful to the Roman line," one Vatican source said. Also reflected in John Paul's choice of men for the Sacred College is his desire to reinforce the geographical universality of the church and emphasize its concern for the third world. The 28 new cardinals represent 19 nations on five continents, seven in the third world.

Amnesty International reports religious persecution widespread

Intolerance of religion is rife around the world, according to Amnesty International. A new report, "Religious Intolerance: A Summary of Amnesty International's Concerns," published in England, lists 15 countries in Europe, Africa, and Asia where members of various religions face torture, imprisonment, and even death because of their beliefs. The report, which illustrates the organization's concerns in the 1980s over religious discrimination and intolerance, says those who have suffered have included Roman Catholics, Orthodox, Ukrainians, Greek Catholics, Lutherans, Baptists, Coptics, Seventh-day Adventists, and Pentecostalists. Others named are Jews, Muslims, Buddhists, Baha'is, Ahmadis, and Hare Krishnas. Amnesty International lists the countries concerned as: Albania (which has declared itself an atheist country), Burundi, Bulgaria, Cuba, Czechoslovakia, China, Egypt, Ethiopia, Iran, Nepal, Pakistan, Rumania, the Soviet Union, Vietnam, and Yugoslavia.

Missionary claims Cuba 'condones' religious freedom

A Canadian Catholic missionary who has been working in Cuba for the past two decades says that the Caribbean island nation tolerates "and even condones" freedom of worship. Yvon Bastarache, who is currently visiting Canada, acknowledged that Cuba is run by an atheistic communist government. However, Marxism and Christianity have become compatible since Fidel Castro came into control of the government 25 years ago, he said. Father Bastarache said he found Cubans generally satisfied with their country now, and it is unlikely antigovernment plots would be "hatched in church halls." He added: "Maybe two men could argue Marxism versus Christianity, but if they sit down at a table and compare what both are after, we see they are basically the same. They both want a better world and, in the long run, something new. "In Christianity we say, 'God will help you,' while a Marxist might say, 'Maybe we can do it ourselves.' But both stress that we must work together."

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People like ourselves

As the years follow each other, they bring about occasions to pause and reflect. This year is the 40th anniversary of the end of World War II. In many respects, the 40th is no more important than the first or the 39th. Yet 40 is a neater number and so this year has become a year for special memories.

An event of interest has been the gatherings of former enemies to reflect on the conflict. For example, there was a reunion of Japanese and American veterans at Iwo Jima, location of one of the bloodier battles of the war. Twenty-two of 23,000 Japanese defenders of the island were killed in this battle. Yet after 40 years a group of Japanese survivors was ready to go back to Iwo Jima and celebrate with American survivors.

Things like this have happened before. It is reported that on Christmas eve of 1917 a brief cease-fire was declared at the front in France and soldiers of opposite sides met in the middle of no-man's land for a Christmas party. However, in contrast to the Japanese and Americans at Iwo Jima, after the party the warriors in France were expected to go back to killing one another.

As a poignant reflection on World War II, *The American Baptist* invited German and American veterans to share recollections of that experience. A number of these appear in the May issue. Oscar Rodriguez, an American chaplain, wrote of coming into an abandoned German city and entering a house where he found a note in English: "Please take care of our home. It is all we have." They did take care and found later that the house belonged to a Lutheran minister.

From the other side, Gerhard Dirks told of being captured by the Americans: "I was deeply surprised to experience that the Americans were people like ourselves. This may sound primitive, but the Nazi ideology had established in the German young peoples' mind a terrible picture of our enemies."

On the other hand, Jack Rice, an American pilot, was called upon "to fly the defeated Nazi leaders to the surrender table." He found "that those Germans didn't look like scoundrels. They looked like you and me."

Yet again Albert Wagner, who lost his home and possessions, states that "being a Christian, I hold no grudge against anyone."

The irony of these celebrations and reflections is that if these people and many others had been led to these views earlier, there need not have been a World War II. But 40 years ago these old soldiers and many others were young and open to patriotic manipulation.

Why do people like these fight and kill each other? William Broyles recently discussed the subject "Why Men Love War." A veteran of Vietnam, he wrote in *Esquire* that "War is ugly, horrible, evil, and it is reasonable for men to hate all that." Ye he confessed that he misses the war. "I miss it because I loved it, loved it in strange and troubling ways." Broyles goes on to say, "War is a brutal, deadly game, but a game, the best there is. And men love games. You can come back from war broken in mind or body, or not come back at all. But if you come back whole you bring with you the knowledge that you have explored regions of your soul that in most men will always remain uncharted."

On this 40th anniversary it is not reassuring to learn that there have been more than 130 wars since then in which some 16 million have been killed. Indeed it is reported that 41 conflicts are in process at the present time and that the Iran-Iraq war has become one of the most brutal of the 20th century. Yet all of the killers are just people like each other.

It has been pointed out that for all the peace emphasis in the Bible, Christians as a group have yielded to no one in their enthusiasm for war. For the sake of their families and homelands, or perhaps like Broyles, just for the enjoyment of it, young men from Christian families have gone out to kill and be killed.

Can nothing be done about this senseless slaughter? Not long ago John K. Stoner proposed as a place to start that Christians pledge not to kill each other. Others have called for closer contact between people of different cultures. Among these is the Friendship Force of Atlanta, Georgia, which for eight years has scheduled tours between countries so that people get to know each other. Also there is the Sister Cities project which pairs U.S. and Soviet cities in order that the citizens might learn to know and trust each other.

Recently Edgar Metzler has called for more attention to U.S.-Soviet relations. "Currently," he wrote, "Mennonites expend more energy and resources trying to understand the Amish than the Russians. The former we should not leave undone, but as a people especially tuned to the call of Jesus to be peacemakers, shouldn't we be giving more resources and creativity to reconciliation in a broken world?"

If we did get interested in the Russians, we would find that in many respects they are different from us. Yet at heart they too are surely "people like ourselves." And the book of John reminds us that God so loved "the world," not just those of our own country.

—Daniel Hertzler

GOSPEL HERALD

June 18, 1985

Is there any word from the Lord

ON DANCING?

by Larry Augsburger

Elvin Stoltzfus, church relations director for Goshen College, met with Illinois Conference pastors last December to get their opinions on an issue faced by the college—dancing. (This was one of a series of such meetings across the Goshen constituency.) For many years, stretching at least as far back as my days at Goshen (1966-1970), students have been sponsoring off-campus dances. The college, although not happy about it, was powerless to do much about these dances other than refusing to allow them to be publicized on campus or sponsored by organized campus groups.

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A liturgical dancer from Reba Place Fellowship at Mennonite World Conference in Wichita.

The college's concern was heightened during the past school year by the new issue of use and abuse of alcohol at the dances. Pushed by this new element, the administration grappled with the issue in a stronger sense. One solution would simply be to allow on-campus dances so that the college can monitor them. Another is to try to require students to report on each other.

Elvin had three questions for the Illinois pastors: "What do you think the college should be doing about dancing?" and "What is going on that so many students

Just what is the Mennonite stance on dancing?

who come to the college from Mennonite congregations have been dancing and drinking for several years already?" and "Are the local congregations giving up on moral and social issues that the college is still standing strong on?"

I, for one, felt bothered by that last question and pondered the fact that the college, long considered a "bastion of liberalism," is, at least on this issue, trying to maintain a stricter morality than the local congregations.

Elvin's challenge resulted in a most spirited discussion. First, there was hearty and strong support for the stand the college is taking in opposition to dancing and drinking. We encouraged Elvin to stick with the current policies.

How to deal with it in our local congregations was a different matter. We agreed that there is a wide diversity of opinion on both drinking and dancing in our congregations. As ministers we have no problem developing a strong theology in regard to alcohol, although the amount of preaching we do on the topic may not be adequate. Where we encounter difficulty is in developing a theology in relation to dancing.

Where are the Scriptures which show dancing to be morally wrong? Nonconformity to the world and avoiding all appearance of evil apply, but yet don't speak directly to the issue. We agreed that all the arguments we could remember were based upon the fact that dancing could lead to other more clearly immoral activities: drinking, smoking, drugs, and illicit sex.

As we reflected, there was a clear desire that the Mennonite Church address this issue in a more organized way. Just what is the Mennonite stance on dancing? Is this practice immoral or not? Is there a united understanding that the colleges, high schools, and local congregations can accept in regard to this issue?

As a challenge for the church to consider the issue in a stronger sense, I would like to offer the following thoughts on the issue of dancing.

Larry Augsburger, Metamora, Ill., is pastor of Metamora Mennonite Church.

Five kinds of dancing. We need to begin by realizing that the idea of dancing is too large to be covered in just one word. I think there are at least five distinct kinds of dancing, and we need to reflect on them individually. Here I'm at considerable disadvantage, because as a lifelong nondancer I'm not as educated about dancing as many others. I feel, though, that I know enough to at least do this kind of reflecting on them.

Performance dancing. This is dancing, usually but not always, done by girls or women on a stage for the enjoyment of an audience. It is widely diverse in its characteristics, with musicals and quality shows at one end of the continuum and nude dancing in crude nightclubs at the other. This kind of dancing frequently has strong sexual overtones. Its movements and its brief, form-fitting costumes serve mainly to display the curves and pleasures of lithe young bodies. It is usually associated with nightclubs, burlesque, girlie shows, and Las Vegas revues.

On the more positive side, it can be said that at its best it is an art form. It also contributes, through its vigorous physical activity, to cardiovascular fitness and muscle tone. Some value it because of its contribution to a growing child's grace and self-esteem.

Classical dancing. This consists of ballet and some other more serious forms of dance. It ranks with operas and plays in its attempt to present emotional and expressive content and is a serious discipline. The atmosphere of this kind of dance is cultural and it has little of the objectionable aspects of performance dancing.

Social dancing. This is usually done by individual couples. It often consists of close physical contact between the pair, but can also include vigorous individual dancing. Although such dancing can be considered an art form, among the young it is more likely to be seen as opportunity for sanctioned physical and sexual contact or titillation. I recall some of my high school classmates' conversation about their experiences and perceptions of the dances they were attending and it certainly wasn't dancing as an art form.

In addition to what happens on the dance floor, we have the issue of what goes on along the periphery and in the parking lot. A dance provides a good locale for the exchange of illicit drugs, underage drinking, and the initiation of the unexperienced. On the positive side, dances allow for recreation, entertainment, and socialization.

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Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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Liturgical dancing. This is a new one for most of us Mennonites, but it stretches all the way back to the Old Testament. Dancing served as a way of worshiping and praising God and provided a vehicle for expressing the ecstasy of spirit felt by the worshiper.

Modern liturgical dance strives to be expressive rather than simply enthusiastic. However, among the untrained, it might be more the latter. Some of the negatives it suffers include the guilt by association with all forms of dance, some abuses of recent years where bishops danced with hot pants-clad girls in the aisles, and formfitting dress which can, despite the context, be viewed as sexually provocative. On the positive side, it provides another form of worship and praise of God.

Although we cannot complete an enforceable standard, perhaps by our discussion we can raise awareness in the area and come to some form of consensus.

Folk dancing. This is an organized form of dancing in groups rather than as individual couples. It is usually done in street or stylized Western clothes and depends more on the coordinated movements of the people than on hand or arm contact. Sexuality is at a minimum in this form of dancing. It is good for exercise and conditioning and has a high degree of cultural interest because of the ethnic characteristics of the various kinds of dances. On the negative side would be again the fact that drinking and other pursuits can be a part of the location of the dance.

"No" to performance and social dancing. Having divided dancing into five categories, what can we say about them? I will be quite personal and cast my judgments for the purposes of discussion. I believe that the Mennonite Church should teach against performance and social dancing.

I feel this way for the following reasons:

(1) The biblical injunctions that we not be conformed to the world, that we avoid all appearance of evil, that we be serious-minded and not always seeking after pleasure.

(2) The highly sexual nature of these kinds of dancing.

(3) The questionable elements which are associated with them. For performance dancing this would include the titillation aspect, plus ties to drugs, alcohol, and prostitution. I know there's a big difference between the lumpy five-year-old in a shapeless leotard hopping and jumping during her recital and the professional show girl in her feathers, spangles, and little else strutting her stuff, but the five-year-old has started on the road. True, few five-year-olds go that far, but some do, and my judgment is that we should not start our children on that road. The questionable elements for social dancing include the atmosphere in which such dances are often held, the opportunity for sexual contact and titillation, and the chance to slip away to be initiated into smoking, drinking, drugs, and sex.

I feel there is a place for liturgical dance within the Mennonite Church as long as it is used judiciously. I don't think we want leotards and tights in our sanctuaries. Nor do we want the abuses we hear about occasionally. I think that some of our community fellowships, such as Reba Place and Plow Creek in Illinois, can model effective and tasteful use of this form of dance.

I also feel that folk dancing is allowable. Since this form is more organized, dances of this kind are often sponsored by clubs or other groups which provides for less opportunity for problems. I see no reason why church organizations and youth groups could not organize such events.

I feel divided on the issue of classical dancing. My own feeling is that I would prefer not to see Mennonites involved in it, but some hold that since it is a serious art form, it is acceptable. My final judgment would be that I dislike seeing our people engaged in this activity but would accept our attendance at performances of this art form.

Somewhat like a Pharisee. As I work at this article I feel somewhat like a Pharisee, but yet I wonder what is the alternative. It seems to me that we Mennonites have so completely abandoned the concept of the Christian being in some sense unique and separate from the world and have become so assimilated that there needs to be an attempt to come to an understanding of those elements which should not be part of the lifestyle of the redeemed. In my estimation, most forms of dancing fit into this category.

I invite others to join in the discussion. Although we cannot complete an enforceable standard, perhaps by our discussion we can raise awareness in the area and come to some form of consensus on acceptable behavior for one who claims Jesus as Lord.

Roots and wings

We are tightrope walkers
of a sort,
Struggling for balance,
Maintaining an equilibrium
Between the traditional and the new,
the past and the future,
our heritage and our freedom to grow.
Deeply embedded,
strong in faith—
Our roots are the gift of who we are.
Waiting to sprout,
wanting to soar—
Our wings are the gift of who we become.
God has given us
roots and wings.

—Barb Martin

HEAR, HEAR!

A funeral I did not attend

There was a funeral recently on the campus of Associated Mennonite Biblical Seminaries in Elkhart, Indiana. While I did not attend, my grief is no less real.

It was a most unusual funeral. Not being present, I cannot give a detailed account but, in a nutshell, it was a service to acknowledge the death of one sister's call to the pastoral ministry in a particular congregation. Although her call by God to ministry has not died, the funeral recognized the unacceptance of one congregation.

All the contacts between the sister and this church seeking an associate pastor were positive. Her gifts on two visits to the church were clearly recognized and affirmed. She experienced a deep sense of validation of her training and call by God's spirit to ministry. Excitement began to mount within her at the prospect of sharing in the spiritual leadership of this congregation.

The same excitement was evident on the part of the congregation's leaders and members. But when the votes were counted, the result was only 71 percent approval, a few points short of the 75 percent majority deemed necessary to make the call legitimate. It seemed clear that gender was the key factor for those dissenting. For many in the congregation the result was shocking and disappointing. For this sister and other students, the pain of rejection for being female was real.

Now all this may strike you as rather ludicrous. Indeed, I am told there was a note of humor at the funeral service. Perhaps you see this rejection as divine verification for excluding women from the pastoral ministry. I shall not address that line of argument here. It has been debated ad nauseam.

While I am not unwilling to listen to those who hold a contrary point of view, I find such debates to miss one essential ingredient in the whole concern about the inclusion of women in the pastoral ministry. That is the personal call to leadership by the Holy Spirit in the lives of some of our sisters. With utter sincerity and absolute seriousness, we may study the Scriptures and develop a line of reasoning to support our point of view. But none of this deals with the sisters in Christ who possess gifts for leadership and experience a humble desire to be obedient to the Lord in exercising these gifts.

You may discount them (and me) as simply being angry people. To be sure, there is some anger present in women who have felt limited in the expression of their gifts—and in men who care deeply about their rejection. It is an anger not unlike that of Jesus when he observed the hardness of people's hearts in the face of new truth which had the potential to set them free (Mark 3:5).

But the emotions are more than anger. I feel a deep sadness, and many of my sisters feel even more intensely. Why should one's gender cause her to be excluded from serving in the capacity for which she had prepared and felt called? How can one better deal with heartfelt grief and loss than in a symbolic funeral?

One congregation will be the poorer for not calling this sister to serve in a pastoral role. I commend them for considering seriously a woman for pastoral leadership and for continuing to discern next steps which do not exclude women. My heart aches for their loss and hers. I assume that she is mature enough to cope with the loss and move on to other things.

But what about the dozens of other women with gifted minds, spiritually perceptive hearts, and practiced capabilities and leadership who will suffer frustration and rejection because their gender hinders them from opportunities to serve in the area of their calling? Of course, there are other ways to serve the Lord and the church besides being a pastor. The same is true for men.

It is not status or power our sisters seek any more than do their male counterparts. It is simply the privilege of being viewed as a servant of God and accorded the respect of being welcomed to ministry in the area of one's gifts and calling. These sisters wish no more than is offered to those of us who happen to be born male. My heart weeps that being female disqualifies them from what I, as a male with no more abilities, receive as a birthright.

Please don't taunt me with rejoinders about the foibles of women's voices and personalities for spiritual leadership in the local church. We have, for years, tolerated average and at times inferior leadership by pastors in male bodies. Must women now be superior to all other persons to be acceptable for leadership? Am I unique that my life has been as deeply blessed by women preachers as with male proclaimers of the Word?

At the funeral one brother expressed the hope that out of the ashes of death "there might arise new dreams, new hopes, and new realities" for our sister. I trust and pray his word will come to pass. Surely our Lord is the Creator of new dreams and opportunities. The one who is the resurrection and the life will not abandon our sister to the death of rejection and loss. God is the Creator of new things, of new lives, of new avenues of service. Will we receive God's new creative work from our sisters in the church, or will we, like those Jesus encountered, reassure ourselves that the "old wine is better?"

I anticipate the time when we will say of our sisters, as Peter said of the Gentiles: "If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God?"

—**James M. Lapp,** *Goshen, Ind.*

A response to twisted meaning

As part of my sermon at Mennonite Fellowship of Waukesha, Wisconsin, from Mark 11:12-19 (the story of Jesus cleaning out the temple), I asked the question: How would our Christianity compare to the Jewish temple that day Jesus "cleaned house" in Jerusalem? Does our theology push certain groups away, even as the money changers and the sellers of doves pushed the Gentiles out of their rightful place of worship?

I suggested a place that I saw this happening on the national level. I saw President Reagan's interpretation of Luke 14:32 at a recent White House meeting as not all that different from the Jewish religious practices which Jesus highly disapproved of.

President Reagan used the words of the "Prince of Peace" to justify an arms buildup which in reality is taking the bare necessities of life away from the oppressed people of the world. Reagan's fellow Republican, Dwight Eisenhower, said in 1953, "Every gun that is made, every warship launched, every rocket fired signifies in a final sense a theft from those who hunger and are not fed—those who are cold and not clothed." I wonder what he would say about the cost of the MX missiles!

Anyway, I was very impressed with the immediate response to this by our congregation in our sermon response time. They asked what can we do about this kind of "religious" statement which so abuses the meaning of Jesus' words?

After some discussion it was decided that we would write a letter to President Reagan expressing our opinion on this matter. Two of us worked on a rough draft and by that Wednesday night we submitted it to the rest of the group for their counsel. By the next Sunday, we had the letter ready for all who wished to sign.

We are a group of "spiritual" Anabaptists, but our church roots come from many different traditions—Catholic, Lutheran, Methodist, Presbyterian, Baptist, and also Mennonite.

We are seeking to discover what the

implications of being "peacemakers" are in our church, our community, and our global village.

Here are excerpts from the letter: "Dear President Reagan,

"The Mennonite Church, as one of the historical peace churches, has always had a deep respect for government. We have been taught to obey the government and pray for its leaders. We believe that we should 'give to Caesar what is Caesar's' and 'give to God what is God's.'

"Therefore, as members of the Mennonite Fellowship of Waukesha, we feel we must respond to your using Luke 14:32 to justify the arms buildup.

"The Washington Post Service quoted you addressing a group of business and trade representatives in the White House: 'You might be interested to know that the Scriptures are on our side in this (the side of continued U.S. arms spending).' You go on to tell a story about a king who needs to make a decision whether he will go to war or not based on the size of the enemy army. You continue by saying the king in Jesus' story may decide to send a delegation of peace negotiators if his enemy outnumbers him.

"As much as we respect your leadership, we cannot accept this application of Jesus' words. We have been taught to always consider the context of any given verse of Scriptures. The context is described in Luke 14:16-17—'If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple.

"We would like to go on record to say we believe your interpretation absolutely denies the power and intent of that text. We feel your interpretation twists Jesus' meaning 180 degrees.

"We believe the point that Jesus is making is that we must give up all other sources of power or influence if we are to be his disciples and to be sure to count the cost that decision will bring. The point is clearly not that people should build nuclear stockpiles, but that if we cannot rid ourselves of those kinds of demonic powers in our lives, we cannot be a follower of Jesus. If we think we can, we are kidding ourselves and we may become a laughing stock because of our shortsighted or halfhearted commitment.

"We invite you to read the total segment within which the story of the king who needed to make a decision is found. We ask you to reconsider your interpretation of above Scripture so as not to make a mockery of Jesus' call to radical discipleship."

—**Lawrence Kratz,** *Waukesha, Wis.*

Alcohol: the abuse of "nonuse"

There is a widespread practice in our denomination which is partially responsible for the abuse of alcohol, especially among our youth. I call this practice the "abuse of 'nonuse'." The abuse of "nonuse" of alcohol is (a) the call by some church leaders and parents for abstinence and (b) the silence by other church leaders and parents about their own consumption. Both sides are guilty of promoting abuse of alcohol, though for different reasons.

The abuse of "nonuse": abstinence.

The call for abstinence appeals only to those already convinced of its case. Abstinence arguments will not be heeded by responsible social drinkers because such people perceive abstinence arguments as irrelevent (for themselves). They may agree that alcoholics need to abstain, but since responsible social drinkers are generally not alcoholics, the call for abstinence does not effect their own abstaining. Furthermore, abstinence arguments will not be heeded by abusers of alcohol, either, since alcohol abusers have a disease which needs treatment offered by professional healers.

Though I cannot prove it, I do not believe alcoholics ask for healing because a preacher or writer has made a case for abstinence. Alcoholics seek healing only when they are able to admit they are sick. Therefore, the call for abstinence from church leaders and parents, though perhaps justifiable on grounds of Christian ethics, is an example of avoiding responsibility for solving the problem of alcohol abuse because it does nothing more than reinforce its own believers and damn the very ones it purports to help. If all in our denomination were abstainers, then the continued call for abstinence would be defensible. Since many are not (conservatively, 30 percent), then arguments for abstinence are muffled by the sand from which they come.

The abuse of "nonuse": silence.

The other abuse of "nonuse" of alcohol is silence regarding its use. This silence is observed by those who drink, whether responsibly or irresponsibly. This silence is observed largely because of (a) the strong recent fundamentalist temperance history of the Mennonite church and (b) the continued strong contemporary call for abstinence previously cited. For a church leader or parent to publicly admit to drinking would lead to demands for repentance and/or resignation. (I am a "church leader"—pastor and conference official—and since I drink socially, have asked the editor to withhold my name.)

This silence promotes the abuse of alcohol because those very people who responsibly consume alcohol are unable to teach the same responsible behavior to young people. So Mennonite youth, yes even our pre-high schoolers, are left with only one official teaching: abstinence. But as Mennonites become increasingly urban and are no longer protected from secular society, abstinence will also become less and less a chosen option.

What then will our youth do if the only teaching they have is abstinence, but are constantly faced with the opportunity to consume alcohol? I think it no accident that increasingly, many Mennonite youths abuse alcohol before they learn to consume it wisely or choose to abstain. Tragically, some abuse it so regularly in early years that their chances of becoming alcoholics are much greater.

Had church leaders and parents the freedom to teach their children wise use of alcohol, some—if not much—of the abuse of it, would cease. But silence is required, and this too is a response buried in the sand.

A third way: open dialogue.

I propose we admit the obvious: Many of us are drinking and so are our children. Rather than damning those of us who choose to use alcohol responsibly, abstaining church leaders (including the editor of *Gospel Herald)* might better and more healingly direct their energies to encouraging open dialogue between abstainers and users.

This would permit the social drinkers to teach our children and others what they have learned about the wise use of alcohol. Rather than promoting abuse of alcohol (which is what the abstainers' shaming tactics do) open dialogue would promote respect and caution about the moderate use of alcohol.

We are faced with several choices: (1) completely ignore the obvious; (2) shame those who drink, thereby forcing those who do to be silent, which promotes the abuse of alcohol; or (3) be adults and speak the truth in love to each other, working out our own salvation from this quandary. Since Jesus was a social drinker, he won't help us until we begin to help ourselves. Jesus can't help us because he's afraid to talk.—**Name withheld**

Congregations in Mission: "To Know Christ Is to Serve" (8)

Calvary: from Newport News to Hampton

by John Bender

In 1958 Leslie Francisco began attending Calvary Mennonite Church in Newport News, Virginia. He had worked for the contractor who put up the church building the year before. Brother Francisco became a deacon in 1960 and was ordained to the ministry as associate pastor in 1966.

In 1974 founding pastor Nelson Burkholder resigned; Leslie Francisco became the second pastor of the church that had grown out of the vacation Bible school and street meeting efforts of young people from Warwick River Mennonite Church.

During the next four years Calvary experienced some difficulties in transition to a supported pastor and definition of its mission. Pastor Francisco preached and taught tithing for three years. He led the congregation in thinking about ways to "get out of the attitude of being taken care of."

Giving increased. People began to get off welfare. In 1975 the congregation built additional classrooms, fellowship hall, nursery, study, and kitchen. Some gifts came from outside, but congregational members gave generously of their own time, money, and labor. They had to borrow only $13,000 for the addition. "Ninety percent of our people tithe," Leslie says. Calvary has been self-supporting for about eight years.

Vision to venture out. Through the 1975 building expansion, Leslie says, "The Lord was preparing us for a new church and we didn't know it. That's when the vision came that we venture out." In 1978 the congregation began annual month-long evangelistic services in the neighboring community of Hampton.

In 1981 Leslie and his wife, Naomi, attended a "Holy Ghost Revival" in nearby Norfolk. Speaker Jim Bakker stopped in the middle of his message and, according to Leslie, said the Lord was talking to him about a pastoral couple in the audience. When no one responded, Bakker came to the edge of the platform and pointed to their area and repeated the message. This time Leslie raised his hand. "My wife and I went forward," he said. "Brother Bakker gave us a prophecy and both of us were filled with the Spirit."

It took a year for the Spirit-filling experience to penetrate throughout the congregation. The results show today. Growth has taken place in numbers, in better relationships, in interest and participation in church, and in outreach. Members received "more boldness to testify," the pastor says. Music groups are important means of ministry and outreach for the congregation. The membership of more than 100 people includes persons involved in the shipyards, teaching, city government, business, and self-employment.



Leslie Francisco at the dedication of the new church in Hampton

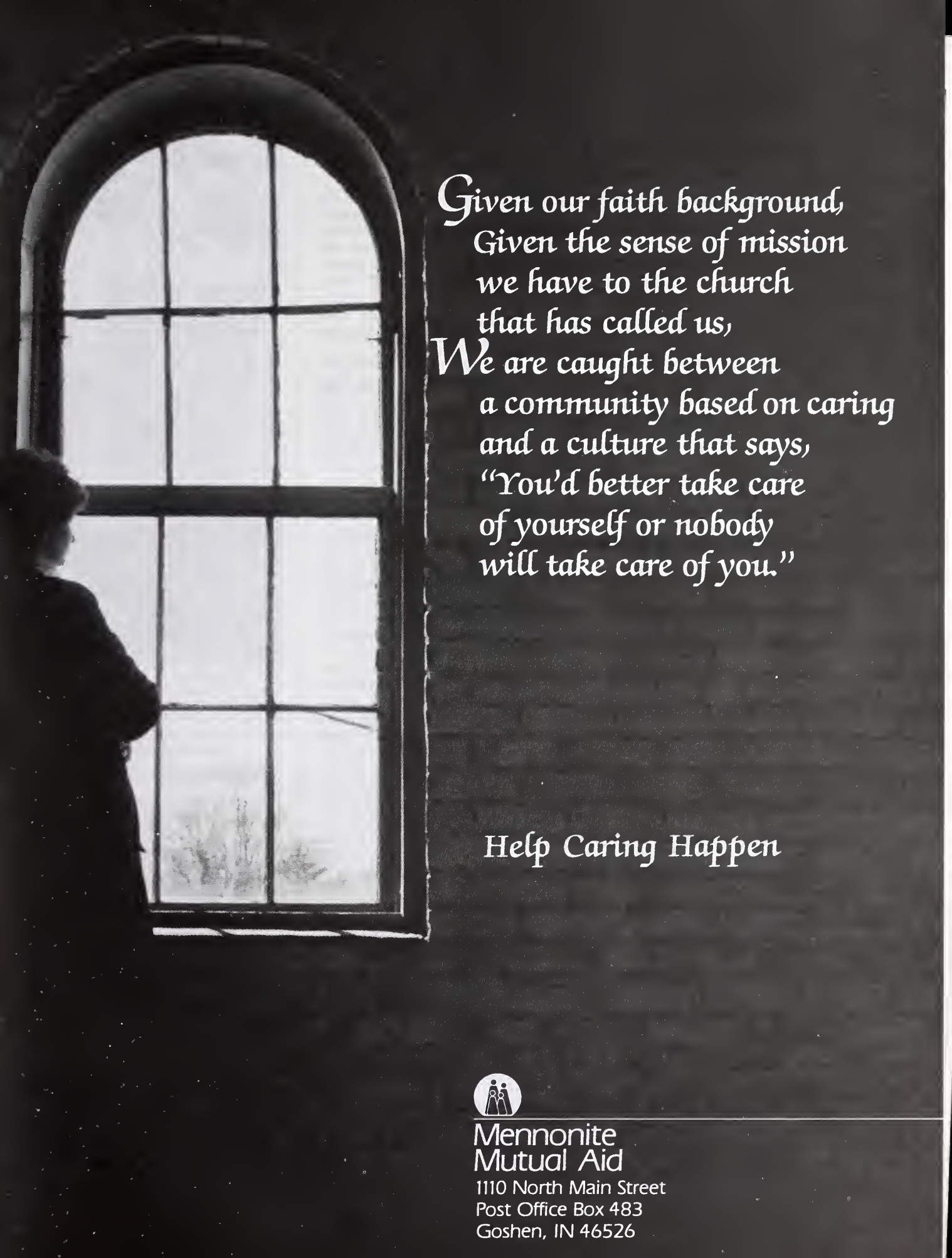
New church. This year, 13 families (40 people) from Hampton who had been driving the 10 miles to Newport News formed the nucleus of the new Calvary Community Church in Hampton. Leslie became pastor of the new congregation and Leslie Francisco III assumed the pastoral leadership of the parent congregation, Calvary Mennonite Church.

For three days prior to dedication of the church in Hampton on April 28, both of the Calvary congregations and leaders from other local churches participated in an Abundant Life Seminar. The seminar gave people a taste of the topics which were dealt with in a week of revival meetings following the dedication.

Pastor Francisco wants to see the seminar developed into an annual event for Mennonite leaders. One of the five resource speakers, Stan Maclin, conducted the revival services. Maclin is directing a Mennonite urban witness and planting a congregation in Peoria, Illinois.

Will the Calvary congregations now rest on the laurels of having planted the 70th congregation in Virginia Conference? Hardly. Leslie Francisco wants to establish a retirement community and medical center in Hampton, a retreat house, and another church when the time comes. "We want to be led of the Lord," he says. "A lot of revival is going on right now."

John Bender, Elkhart, Ind., is a free-lance writer and the director of information services at Associated Mennonite Biblical Seminaries.



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CHURCH NEWS

'All life is sacred,' say 2,000 protesters at Peace Pentecost events in D.C.

Over 2,000 Christians —including many Mennonites—from across North America gathered in Washington, D.C., May 25-28, to bear witness to the message, "All of life is sacred, and we will defend it wherever it is threatened," in the words of Jim Wallis, editor of *Sojourners* magazine and leader of Sojourners Christian Community.

The events of the weekend included a two-day "Rise of Christian Conscience" conference, a mass worship service on Sunday evening, a nonviolence training day, and one day of public witness at six sites in Washington.

Sojourners Community planned Peace Pentecost 85 to commemorate the coming of the Spirit with prayerful peace witness. Affirmation for all life was the common theme of the weekend which united six specific areas of concern—nuclear weapons, Soviet violence in Afghanistan, U.S. policy in Central America, the death penalty, apartheid in South Africa, and the rights of women and the unborn. Said Wallis, "We are here to act our way into a new way of thinking," and nearly 250 people did just that.

After prayer and commissioning, six processions with colorful banners left Lafayette Park to witness at the White House, the State Department, the Department of Health and Human Services, and three other public places. At each of six sites the orderly procession knelt to pray and sing. And at each site, after ignoring warnings to leave, they were arrested for unlawful assembly and trespass. Police arrested 248 people, ages 18-80, while hundreds more vigiled in legal support.

Dawn Longenecker, a Sojourners Community member who is a graduate of Eastern Mennonite College, chose to be arrested at the South African Embassy to make a clear statement against the apartheid system that oppresses black people. "It feels important to make strong statements in ways that are loving and confrontive," she said.

Mildred Bender of Sojourners felt a deep freedom and presence of the Spirit as she participated in civil disobedience at the Supreme Court. "I feel we're at a time when we have to go beyond words and put ourselves on the line," she said, describing her own participation as "very consistent with my Mennonite heritage, but going a step beyond where my heritage might have taken me."

For some doing civil disobedience, affirmation came from unexpected sources. The arresting officer of one Mennonite at the Soviet Embassy told him, "I agree with what you're doing." After being arraigned, Frances Loberg, recently of Zion Mennonite Church in Oregon, was surprised by the court deputy who told her group, "If it wasn't for my job, I'd be here with you."

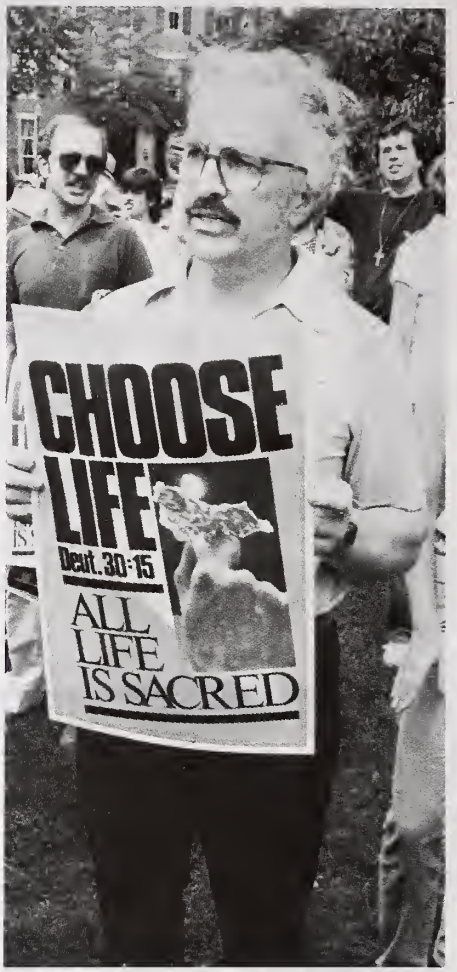
Those participating in civil disobedience had spent the previous day training to "wage peace." Prayer for the police, tourists, hecklers, and reporters was counseled. Those arrested were to go peacefully and lovingly. And violence—whether of fist, tongue, or heart—was expressly forbidden.

Early in the weekend, Henri Nouwen, a Catholic teacher and devotional writer, spoke about the spiritual undergirding needed to engage in peacemaking. "I'm convinced," he stressed, "that the personal quality of loving God is what will keep us going in this world. Only when we are in touch with that first love can we start dealing squarely with the complex issues of our time."

Participants could choose from over 30 workshops during the "Rise of Christian Conscience" conference. Topics ranged from the sanctuary movement and war tax resistance to the civil rights movement and the meaning of nonviolence. Mennonite workshop leaders Edgar Metzler and Paul Peachey were surprised by the number of respondents that packed their seminar on justice and peacemaking in the church. Excitement was high as participants discussed how to motivate their congregations to become more involved.

A group of some 50 Mennonites gathered informally over supper one night. A point of discussion for many was the relationship between nonresistance and active peacemaking. Tom Yoder-Neufeld, who had traveled with a busload of Mennonites from Ontario, noted that Mennonites' inherited language of nonresistance tends to lead to passivity in the way they think about peace. "Our presence here is important if we want to retain the language of nonresistance as part of the biblical language of peacemaking," he said.

One woman from New Jersey described herself as a former Catholic attracted to the Mennonites because of their peace stance. "The rest of the Mennonite Church needs to see," she emphasized, "that it's Christ who's leading us this way."—*Beth Graybill*



Dan Longenecker from Souderton, Pa., was one of the Mennonites protesting U.S. policy in Central America at the State Department.

Nonviolent discipline

Participants in Peace Pentecost Sunday adhered to the following:

We covenant together to abide by the following disciplines of nonviolence in thought, word, and deed.

- Meditate on the life and teachings of Jesus, the Prince of Peace.
- Pray to be used by the Holy Spirit as channels of peace, justice, and goodwill.
- Do not engage in violence of fist, tongue, or heart. Carry no weapons. Do not kill or injure. Do not destroy or harm property.
- Walk and talk in the manner of love, for "God is love."
- Carry symbols that convey love and respect, not hostility.
- Be open, friendly, and respectful toward all, including police officers.
- Pray for any opponents and protect them from insult or attack. "Love your enemies."
- If arrested, go peacefully and act with dignity and love.
- Do not bring or use any drugs or alcohol other than for medical purposes.
- Follow the directions of designated spokespersons. In the event of a serious disagreement, one should remove onself from the action.

Large crowd on hand to see 205 students graduate from Hesston

"One of the finest classes in Hesston College's history" crossed the stage in commencement exercises at Hesston College on May 26, according to President Kirk Alliman.

He made the comment during the opening remarks of the commencement service, which saw the college confer the associate of arts degree on a graduating class of 205 students.

A larger-than-expected crowd was on hand for the event in the Yost Center, which culminated a weekend of special activities, including the annual alumni banquet, class reunions, concerts, and a year-end candlelight communion service.

The commencement address, entitled "That Your Days May Be Long in the Land," was delivered by Marion Bontrager, a faculty member in Hesston's Center for Bible Study and father of graduate Sonja Bontrager. He challenged the graduates to retain their identity and faith, using the example of Old Testament Israel's failure to remain a separate nation of God in the midst of surrounding worldly civilizations and cultures.

Speaking for the graduating class, Ken Rodgers of Hesston and Kathy Keener of Mount Joy, Pa., recounted both the lighter and more serious moments of the year, together concluding that "the development of knowledge and Christian faith has been the cornerstone of our experience at Hesston."

EMS's largest graduating class ever receives degrees

The largest graduating class in the history of Eastern Mennonite Seminary heard a challenge to be "models of Christ's love" in reaching out to others.

Myron Augsburger, moderator of the Mennonite Church and pastor of Washington (D.C.) Community Fellowship, told the 27 graduates during the May 18 commencement exercises that one of the hardest things they will experience in their ministry is "to move from classroom theories to applications that will meet people's needs."

The former EMC&S president appealed to the class to "be in such a covenant with Jesus Christ and his Spirit that you will not compromise God's call on your life, but rather seek to be faithful to his leading in your life and ministry."

In presenting the graduates, Dean George Brunk III stated that the class "truly exemplifies the spirit of the great commission to 'go to all nations,' " noting that members are from or are going to Costa Rica, Colombia, Indonesia, Angola, and Portugal as well as various locations across North America.

The seminary awarded six master of divinity, one bachelor of divinity, one master of arts in religion, 14 master of arts in church ministries degrees, and five certificates in pastoral studies.

Formerly marrieds develop 'common bond' at Laurelville

"Given my circumstances, what do I do now and where is God in all this?" This was the primary message author Marva Dawn gave the nearly 100 formerly married people who gathered at Laurelville (Pa.) Mennonite Church Center, Apr. 26-28.

Divorced, separated, never married, and widowed Christians gathered from nine states for Bible study and for what is called a "common bond."

For those who return year after year the Laurelville Formerly Married Retreat is a "family reunion" which is not often experienced in either the biological or congregational family. Many come for the informal sharing, fellowship, and getting away from the responsibility of single parenting, financial burdens, and other personal problems.

But this year the event was dominated by the effervescent personality of Marva Dawn. Gifted with a quick wit and compassion, she drew deeply from the Bible and her personal experiences.

A member of Kern Road Mennonite Church in South Bend, Ind., Dawn is currently finishing a doctoral program in Christian ethics at Notre Dame University. She has authored several books, the most recent being *I'm Lonely, Lord, How Long?* (Harper, 1983).

Her life experiences, which she integrated into her Bible study, were called a "living example for us all." She is a diabetic who is also visually handicapped and is divorced.

The Bible studies, drawing from selections in Romans and Ephesians, culminated on Sunday morning with a challenge to give thanks *in* everything. "I do not thank God for evil," she said. "I thank God for what he can do with evil." In all her sessions, Dawn emphasized that persons can triumph in the midst of difficult circumstances.

The retreat was capped by a communion service led by Eunice Little of Elkhart, Ind., who was moderator of the weekend. She had worked with a group known as Michiana Singles in planning the retreat.—*Sherril Bentz.*

U.S. State Department refuses to let MCC expand aid to Vietnam

Mennonite Central Committee received notice recently from the U.S. State Department that it has turned down three MCC applications for licenses to provide development assistance to Vietnam.

The licenses would have enabled MCC to send supplies for several community-based irrigation systems that would help increase rice production. "Vietnam's rice production capabilities are still badly crippled after decades of warfare," said Earl Martin, a former MCC worker in Vietnam who is now co-secretary for East Asia.

A U.S. government regulation restricts all exports to Vietnam except for noncommercial shipments to meet emergency needs. A continuing U.S. trade embargo isolates Vietnam from Western aid and technology, making it difficult for the country to rebuild.

The U.S. State Department has, in the past, granted MCC licenses to ship emergency aid to Vietnam. Since 1981 MCC has been able to ship wheat flour, canned beef, soap, milk powder, blankets, and clothing to flood and typhoon victims.

MCC has asked the U.S. government to reconsider MCC's request to ship irrigation supplies to Vietnam. "MCC, as a humanitarian organization, finds such strictures contrary to our convictions as religious people that we are called to respond to our fellow human beings when they are in need," said East Asia co-secretary Pat Hostetter Martin in a letter. "The U.S. government is in a position to give a gesture of goodwill to the people of Vietnam who are so desperately looking for an end to their isolation and extreme hardship."

It's still coming!

Remember last week when we told you that something is coming to your congregation? We told you that it's smaller than a bread box and larger than a dollar bill.

Here are some more clues. It comes out every two years, and it keeps you informed, and hopefully makes you happy. Have you guessed yet? Don't worry, we'll tell you in next week's *Gospel Herald.*

Mennonite agencies face dilemmas of modern missions

Food sits in the harbor and rots. Sullen, befuddled officials "forget" to haul it to their starving countrymen. You are a relief administrator. Should you run over people to make the program work? Or play by their rules at the cost of thousands of lives?

A minority race oppresses the majority until revolts break out like chicken pox. Should you rejoice that justice is coming? Or remind the rich and poor alike that casting out one evil does not put a lesser one in its place?

A retired military officer becomes the director of a missionary recruitment effort you support. It takes a turn to the political and religious right. Do you pull out, stay, or bargain?

Thirty-two of the best-traveled Mennonites in the world gathered in Salunga, Pa., May 21-22 to ask these and similar questions. The globe-trotting executives of overseas programs were attending the twice-a-year meeting of the Council of International Ministries.

Working 12-hour days and allowing themselves no vanities except long coffee breaks and frequent references to their most recent administrative jaunts, they huddled for a morning in "area committees" and then met as one group to discuss decisions they face daily.

Should they urge the Colony Mennonites (German-speaking immigrants to South America) to change their radical policy of isolation in hopes that other Mennonites on the continent will not suffer guilt by association? How much insurance is enough to protect mission agencies from lawsuits which can run into seven-figure sums?

While some of the executives measured the issues against Anabaptist theology, others considered the preferences of their constituencies. Still others worked with a let's-get-the-job-done-in-a-spirit-of-cooperation pragmatism.

The sessions were called to order with a teacher's bell and proceeded with the barest of parliamentary decorum. Debate and commentary were mostly gentlemanly (the word is chosen advisedly since only three women were present) and rational. The business was predictably punctuated with prayers, devotions, and hymns.

Twenty-one Mennonite-related agencies make up the Council of International Ministries. A dozen of them are the official mission agencies of specific church bodies. Together, the agencies represent a constituency of roughly a quarter-million people. Their combined budgets run to some $20 million, and they place nearly 1,400 workers in four dozen countries.

CIM, formerly the Council of Mission Board Secretaries, began to meet 27 years ago to rein in Mennonite Central Committee which, in its postwar exuberance, was expanding without consulting the mission boards. The mission agencies wanted to keep word and deed—evangelism and relief, mission and service—closely related. Since the unity of word and deed was seemingly taken for granted by all present at the Salunga meeting, CIM has surely succeeded.

CIM is a volunteer think tank for mission board administrators. It runs no programs of its own, although it has birthed several programs—such as China Educational Exchange—which are jointly administered by CIM agencies which choose to participate.

In the fall, CIM meets in or close to Chicago and in the spring at the member agencies in rotation. This session was held at the headquarters of Eastern Mennonite Board of Missions.

Three men associated with CIM from its founding attended this meeting: Paul Kraybill of Mennonite World Conference, Wilbert Shenk of Mennonite Board of Missions, and William Snyder of Mennonite Central Committee.

—Glenn Lehman, Meetinghouse

MMA promotes Pax World Fund as good investment

Mennonite Mutual Aid is offering church members the opportunity to invest in Pax World Fund, a mutual fund "consistent with our faith and beliefs," according to Richard Miller, MMA's distribution and services manager.

First made available to the public in 1971, this Portsmouth, N.H.-based fund was the first social responsibility fund of its kind. It avoids investments in companies dealing in defense, alcohol, tobacco, and gambling.

Instead, it provides shareholders with holdings in various life-supporting industries such as housing, food, education, health care, pollution control, and publishing. These investments have earned an average annual total of 14 percent during the past six years.

In addition, the fund features no sales charge on initial investments (a minimum of $250), a balanced portfolio of investments, and automatic reinvestment of earnings in additional shares.

More information on Pax World Fund is available from Miller at MMA, Box 483, Goshen, IN 46526; phone (toll-free) 800-348-7468 (outside Indiana).



Board of Trustees chairman Joseph Lapp gives David Lehman the painting used on the cover of the Update for Mission promotional booklet in appreciation for his work in heading the campaign with his wife, Louise.

EMC marks successful completion of Update for Mission

It was a time of celebration as some 60 persons gathered at Eastern Mennonite College and Seminary on May 10 to mark the successful end of the Update for Mission capital fund campaign.

The campaign, which began in 1980, surpassed its $4 million goal by raising a total of $5.2 million between July 1, 1980, and Dec. 31, 1984. The Update for Mission drive was the largest campaign in the school's history.

Lee Yoder, director of advancement at EMC&S and campus director for the campaign, reported that Update for Mission drew 4,215 commitments in gifts and pledges, and included the two largest single gifts in the history of EMC&S—$600,000 and $400,000.

Although the funds raised in Update for Mission have addressed needs in endowments, financial aid, faculty development, and other programs and facilities on campus, the focus of the drive has been the new campus center. That project, which began as a renovation of the old administration building, was halted when a fire gutted the building on Jan. 17, 1984.

A new building is now under construction and its $4 million project budget is largely covered in the Update for Mission drive. Some $370,000 remains to be raised.

The May 10 celebration was a time of recognition of the dozens of volunteers who headed the drive under the advice of Ketchum, a Pittsburgh-based consulting firm.

David and Louise Lehman of Greencastle, Pa., who cochaired the drive, said "people working together" was the key to the success. EMC&S president Richard Detweiler, whose first term of office began at the start of Update for Mission, recalled that "it can't be done" was "lurking a bit at the beginning of this campaign."

READERS SAY

Merle Good, Lancaster, Pa.

The *Witness* controversy is getting to be a soap opera!

I believe it is time for other persons to pick up the discussion. After ten months of silence under considerable pressure from the public and the press (several television stations and newspaper reporters per day sometimes), I finally decided to share my reflections on the issue. I thought it would have more integrity if I wrote my response for the church press rather than for the national press. Perhaps that was a mistake; in any case, I've paid a considerable penalty for that decision.

But that Mar. 5 article in *Gospel Herald* is all I plan to write. It continues to express my concerns very well. There is much more one feels constrained to say but now is not the time.

These are public issues. Never in my memory has there been such a highly-charged public controversy in which Mennonites were the prime movers. But the controversy seems to be turning from the *public* issues and getting *personal.* Perhaps others can better now discern the issues from here on.

I restate two lines from my Mar. 5 article: "Because Brother John has made such a significant contribution in interpreting Amish society, anyone who shares another viewpoint could potentially be judged to be unfair to him. I wish no such unfairness."

I would be remiss not to thank the hundreds of readers who by letter, by phone, or in person gave support to my concerns; too bad more of them didn't find their way into print! I thank my critics, too, for your participation in this difficult public controversy. Perhaps as the dust settles, we'll all learn more about ourselves, our spiritual cousins, the Amish, and the tensions between the interpretation of a people and stories which include them.

John E. Lapp, Souderton, Pa.

Thank you for the editorial on special days (May 21). You have called attention to some of the things we are missing in our Christian calendar in the latter part of the 20th century. You mentioned Ascension Day in your memory as it was observed by the Conestoga Church at Morgantown, Pa., and raised a question as to how it was observed in the Franconia Conference.

Ascension Day was a day of worship and family visiting in the Franconia congregations in the early part of this century. In the small towns, business and factories were closed on this day. Services were always held in the forenoon and then family visiting was a part of the celebration. The congregations with large rural population continued this practice much longer than did those in the towns or near the towns. When it became more difficult for the members to leave their work to attend the forenoon services, the congregations did continue to observe the memory of the day by having evening services. By mid-century it became difficult to have enough people to participate and even these were discontinued.

Another holiday was Whit-Monday. While services were not held in the meetinghouses, it was a day off for old and young which was always seriously maintained as long as farming was the way of life. Some of us still think these days are important enough to be included in the church calendar.

J. Otis Yoder, Breezewood, Pa.

(Editor's note: The following letter is provided as a more adequate report on events at Hesston College than what was reported in the "Mennoscope" section of the May 14 issue.)

I realize that in making up the "Mennoscope" news you probably have to make some critical decisions as to what you will include and what you will eliminate. I would like to give you some information, however, which perhaps you do not have regarding my services on the college campus of Hesston.

I was invited by the college administration to be the lecturer for Apr. 16-18. And, praise God, I was then accepted by the Staley Foundation to be the Staley Lecturer for that period. My schedule included certainly much more than what you stated. In fact, the address "This Gospel to the Whole World" was given to the Inter-Mennonite Church on Wednesday evening. I did not even speak on that subject to the college community. My subjects and presentations were as follows:

Tuesday chapel—"The Wonder of Revelation." 12:00-1:00—Pastors' luncheon, "Preaching from the Bible."

Wednesday, 8:00-9:00—Introduction to the New Testament class, where I, at the teacher's request, outlined my approach to the book of Revelation.

12:00-1:00—Peace Making class, where I presented what I believe the Bible has to say about controlled capitalism.

1:00-2:00—"The Foundation Study on Authority," where I addressed myself to the topic, "Man Left to Himself."

On Wednesday evening at 5:15—President Kirk Alliman arranged for a supper with some friends of the college at which time he asked me to express myself regarding my concerns for the Mennonite Church, which I did.

On Wednesday evening 7:00-8:00—I ministered in the Inter-Mennonite Church, where I spoke on the subject, "This Gospel to the Whole World." This was off campus.

On Thursday morning at 7:00—A faculty-staff breakfast, where I gave a 15-minute devotional meditation and prayer for the faculty and staff. At 9:20 that same morning, I spoke again in chapel on "The Marvel of Redemption." And then they asked me for the 12:00-1:00 brown-bag lunch for an informal discussion on George R. Brunk's pamphlet, *The Crisis Among Mennonites,* which I did. Later on that day, again, I had an opportunity to interact with the faculty and staff.

So your little blurb in "Mennoscope" hardly does justice to what I actually did on the campus. I was honored as the Staley Foundation Lecturer and the Staley people had accepted me.

Now it would seem to me there could be some correction made. You will be glad to do that, I'm sure, to give the people the proper impression of what actually happened at Hesston. We felt accepted and were quite appreciated. We were glad for the opportunity of being on campus.

Dale Swartzendruber, Wayland, Iowa

Evan Oswald's observations in "Are We Moving Toward a Box?" (May 7) struck a responsive chord with me. I too have been questioning what is happening in the Mennonite Church when we see persons wanting more rules and laws. Instead of experiencing the freedom Christ offers, are we moving toward becoming slaves to rules and laws? This trend seems to make us forget Jesus' two greatest commandments and their implications for our lives.

I, too, have been asking the question: How can 65-75 percent of pacifist Mennonites vote for a man like Ronald Reagan? A man who has pushed for such a massive military complex that many social programs for the poor and needy have been cut, the federal deficit has skyrocketed with a resulting strong U.S. dollar—so strong that other nations cannot afford our products—and financial aid is not available for struggling farmers. In the past four years federal income taxes for many poverty-level persons have been increased by 200 to 300 percent while many big corporations pay no income tax!

Are we concerned about the needs of our poor neighbors in the U.S., Africa, and Central America? Or are we only concerned about our personal needs and making "our box" secure?

Thanks, Evan, for this timely article!

MENNOSCOPE

Registration fees for Ames 85 will go up on June 28. Persons planning to attend the biennial Mennonite Church convention at Iowa State University, Aug. 9-14, should register by June 27 if they want to avoid late fees. Current registration costs are $50 per person for the entire convention or $11 a day for part-time. Late registrations (postmarked after June 27) are $60 and $12, respectively. Grants are available for people with financial hardships. Registration forms are available in congregations and from Ames 85, 528 E. Madison St., Lombard, IL 60148; phone 312-620-7802.

George Brunk II was appointed executive director of Fellowship of Concerned Mennonites during the group's quarterly meeting, May 25-26, at Rosedale (Ohio) Bible Institute. Brunk is a longtime evangelist, former dean of Eastern Mennonite Seminary, and author of *A Crisis Among Mennonites*. He lives in Harrisonburg, Va. In his new position, he is responsible for program planning and promotion, literature production and distribution, and managing the business affairs of the organization. Fellowship of Concerned Mennonites is a group opposed to what it sees as the "liberal drift" of the Mennonite Church.

The death of former Northwest Conference leader Willis Yoder earlier this year was the occasion for reflection on conference directions by Timothy Burkholder, executive secretary of the conference and editor of its newsletter. Yoder was a pioneer church planter and mission worker in northern Alberta in the 1940s and helped establish Northwest Conference. After a period of "resting on the laurels" of Yoder's work (and of others), wrote Burkholder in a recent issue of the newsletter, the conference is once again turning its attention to outreach and evangelism. He also said the conference is interested in working more closely with other Mennonite groups in Alberta.

When Christians are surrounded by different faiths, how do they witness? Sixteen North American Mennonite workers in the Middle East met recently for a day-long session at Tantur Ecumenical Institute in Jerusalem to discuss this question. Many of them have lived and worked in Israel and the Israeli-occupied West Bank for 20 or 30 years or more. Participants disagreed about whether Christians should attempt to convert the devout Muslim or Jew who clearly is a person of God. Some said "yes," while others said their destinies should be left in God's hands. All agreed, however, that it is essential to treat the non-Christian with dignity and respect.

Hyattsville (Md.) Mennonite Church is "a refuge for anyone who needs shelter," says member Betty Hoover. The church, which declared sanctuary in December 1983, is among 160 U.S. churches which have pledged shelter and support for Central American refugees, many of whom are considered "illegal aliens." Besides providing shelter, the movement's purpose is to publicly confront U.S. government policy on Central America and to help refugees settle into local communities. Since declaring sanctuary, Hyattsville has hosted one family.

Wanting to discover what lack of religious freedom might be like, Community Mennonite Church of Harrisonburg, Va., recently held a simulation game with this focus. Seven households hosted groups instead of meeting at church while eight "secret police officers"—students at Eastern Mennonite College—worked to find the "illegal gatherings." An afternoon debriefing session allowed participants to share experiences and feelings about what had happened that morning. Of the seven groups, three managed to elude the "secret police."

Nearly a decade of Mennonite Central Committee involvement with Louisiana Indians came to a close in April when David Cronkhite completed his work at the Institute for Indian Development in Baton Rouge. He is the last of 13 MCC Voluntary Service workers among the state's Indians since involvement began there in 1976. Many among the 13,000-plus Indian population remain at the bottom of the ladder in quality-of-life categories. MCC is open to working with them again as meaningful ways are found.

Swiss Mennonite Organization recently contributed $53,400 to Mennonite Central Committee work in Sudan. The money will go to such projects as refugee assistance for resettled Ugandans and Ethiopians, agricultural programs in an area where MCC has purchased tools and seeds for farmers, and assistance to schools in the town of Juba. This donation represents the largest amount ever raised by the Swiss organization through its annual Christmas fund drive.

Some 20 practitioners working with legal and illegal residents in the United States had the opportunity to better understand immigration procedures at a recent immigration workshop at Mennonite Central Committee U.S. headquarters in Akron, Pa. Nearly all of the participants are working with Central Americans, of whom over 750,000 reside in the U.S. without authorization. Many of them are afraid to return to their countries because of persecution and civil war. The workshop was sponsored by MCC's Hispanic Immigration Service in consultation with the Outreach Program of the U.S. Immigration and Naturalization Service.

The church press is called to be prophetic without being either judge or messiah, Mennonites were told at a May 3-4 event in Waterloo, Ont., called "Relating to the Church Press." The speaker was Jim Taylor, a religious book editor and journalist from Toronto. "This is an awesome responsibility," he said, and called on the church press to neither protect nor attack their denominational institutions. The event, held at Conrad Grebel College, attracted an inter-Mennonite group of nearly 100. It was sponsored by seven Mennonite periodicals, including *Gospel Herald*.

Menno Travel Service of Goshen, Ind., received the "golden spike award" from Amtrak—the National Rail Passenger Corporation—recently. MTS sold the most tickets for Amtrak in Indiana in 1984.

Over 1,800 people have already registered for Ames 85 as of May 30. This includes 626 adults, 1,100 youth, and 108 children. About 2,000 adults, 2,000 youth, and 400 children are expected for the biennial Mennonite Church convention, Aug. 9-14, at Iowa State University in Ames. Registration forms are still available in congregations and from Ames 85, 528 E. Madison St., Lombard, IL 60148; phone 312-620-7802.



Reed

Gwen Reed became personnel placement counselor at Eastern Mennonite Board of Missions on May 13. As part of the Discipleship Ministries Department, she also administers voluntary service households in Syracuse, N.Y.; Mobile, Ala.; and Homestead, Fla. A 1985 graduate of Eastern Mennonite College, Reed was born in Somalia, where her parents were Eastern Board missionaries. She succeeds John Stahl-Wert, who begins an Eastern Board assignment in Europe in June.



Early

Allen Early has been elected president of the board of Virginia Mennonite Retirement Community in Harrisonburg. He succeeds Ward Trissel, who had been president since the organization was formed in 1978 as an outgrowth of Virginia Mennonite Home. Early is a member of Weaver's Mennonite Church and



Philadelphia choir records first album. *The Diamond Street Mennonite Church choir of Philadelphia records its first album in Mennonite Board of Missions' studio in Harrisonburg, Va. Studio manager Abe Rittenhouse (foreground), sets recording levels as the singers warm up. The album, entitled* All God's Children, *contains eight numbers, including "I've Got Confidence" and "He Watcheth Over Me." The choir first came to the attention of many Mennonites when it sang at last year's Mennonite World Conference in Strasbourg, France, and received a standing ovation. More information on the choir and its album is available from Director Tom Fitch at Diamond Street Mennonite Church, 1632 W. Diamond St., Philadelphia, PA 19121.*

assistant vice-president of Dominion Farm Loan Corporation—both in Harrisonburg. He has been a retirement community board member since 1968. The 42-acre community includes Virginia Mennonite Home, Heritage Haven, Park Village, and Virginia Mennonite Foundation.



Dunn

Longtime Mennonite hospital administrator William Dunn has been named executive director of Hospital Albert Schweitzer in Haiti. He will begin on Sept. 1. Dunn was administrator of Mennonite Hospital in Bloomington, Ill., from 1959 until 1984, when it consolidated with another hospital under the corporate name of Bro/Menn Healthcare. Dunn served the past year as executive vice-president of Bro/Menn Healthcare's corporate division.



Lowery

Lee Lowery was installed as pastor of Bethel Mennonite Community Church in Chicago on May 19. Officiating were Conference Minister Edwin Stalter of Illinois Conference and several Chicago area Mennonite pastors. Lowery served Mennonite congregations previously in Chicago and in Saginaw, Mich.

New Children's Caring Project kits are available from Mennonite Board of Missions. They help children learn about missions while giving money to current MBM ministries. One is for Bible school. Called "Voice of a Friend," it focuses on the Russian-language radio broadcast by that name. The other is for Sunday school, and is called "(Eye) Hear Love." It deals with the problems of hearing-impaired persons. The kits may be ordered from the Church Relations Department at MBM, Box 370, Elkhart, IN 46515.

Freeport (Ill.) Mennonite Church will observe its 140th anniversary, July 13-14. It is one of the oldest congregations in Illinois Conference. More information on the observance is available from the church at 2682 R. 75 North, Freeport, IL 61032.

A reunion of the descendants of Peter Reist will be held on July 20 at Woolwich Recreation Centre in St. Jacobs, Ont. More information is available from Chairman George Reist at 1610 Westmount Rd., Kitchener, Ont. N2G 3W5. Persons in the Lancaster, Pa., area who are interested in traveling to the event by chartered bus may call Mary Rohrer at 717-665-4861.

Correction: The accident study as reported in the "Items and Comments" section of the May 28 *Gospel Herald* was done by Gerald and Marlene Kaufman of *Kaufman Counseling Services* in Akron, Pa. (and not Oaklawn Psychiatric Center in Elkhart, Ind.)

Missionary comings/goings:

•*Dorothy Grove* returned to North America on May 26 from Somalia, where she served a five-month term in an orphanage in Mogadishu. She was a worker with Eastern Mennonite Board of Missions. Her address is Box 905, Elora, Ont. N0B 1S0.

•*Melvin and Marie Thomas* returned to North America on May 16 from the Philippines, where they served the local Mennonite Church for five years. They were Eastern Board missionaries. Their address is 6235 Main St., East Petersburg, PA 17520.

•*Eldon and Rachel Stoltzfus* arrived in North America from Haiti on May 15 for a three-month furlough. Appointed jointly by Eastern Board and Mennonite Central Committee, they promote leadership training among various Mennonite groups. Their address is Box 63, Rehobeth, MD 21856.

•*Grace Hockman* arrived in North America from Honduras on May 13 for a three-month furlough. An Eastern Board missionary, she works with women and youth. Her address is c/o Vernon Schmidt, 1501 Virginia Ave., Harrisonburg, VA 22801.

•*Victor and Viola Dorsch* arrived in North America from Tanzania on May 20 for a three-month furlough. They work in leadership training with Tanzania Mennonite Church under appointment by Eastern Board. Their address is c/o Shirley Sherk, R. 6, Woodstock, Ont. N4S 7W1.

Church-related job openings:

•*Program director* for Chicago Area Young Adult Mennonites. A part-time salaried position with the possibility of expanding to full time by providing leadership to a small Mennonite fellowship. Contact Janelle Landis Khesghi at 736 Dobson 1E, Evanston, IL 60202; phone 312-475-3344.

•*Teachers* of girls' physical education, Spanish, German, and shop at Faith Mennonite High School. Each area is part time, but a full-time position can be obtained by teaching in more than one area. Contact Principal Raymond Harnish at FMHS, R. 1, Kinzers, PA 17535; phone 717-442-8818.

•*Faculty member* at Goshen College to direct the James Lark Leadership Education Program and codirect the Cross-Cultural Center. The person will also teach in the areas of urban and black ministries; recruit, advise, and administer; and sponsor the Black Student Union. The qualifications include familiarity with Afro-American Mennonite churches and a master of divinity degree or equivalent. Contact Dean Willard Martin at Goshen College, Goshen, IN 46526; phone 219-533-3161.

•*Maintenance director* at Camp Hebron. Must have mechanical skills, the ability to organize and direct others, and commitment to service in a year-round Mennonite camp. Salary, insurance, and housing provided. Contact Administrator Eugene McMichael at Camp Hebron, R. 3, Box 646, Halifax, PA 17032; phone 717-896-3441.

•*Teachers* at Greenwood Mennonite School. Three full-time persons are needed to teach music, high school English, physical education, Spanish, and other subjects. Contact Principal John Ivan Byler at GMS, R. 1, Box 62C, Greenwood, DE 19950; phone 301-349-4931.



Eastern Board restructures Information Services. *Information Services at Lancaster Conference's Eastern Mennonite Board of Missions has restructured to better help the program departments communicate their message. The department is divided into four "clusters"—editorial services, graphic design, church relations, and production.*

Two persons recently joined the staff. Cecilia Good, formerly of Harrisonburg, Va., began work as graphic design artist in January. She grew up in Mexico, where her parents are missionaries. Art McFarlane, who operated his own advertising agency in Lancaster, Pa., joined the staff in April as a photographer and editorial assistant replacing David Fretz, who resigned last August. He is also responsible for audiovisuals and for editing the prayer calendar, Angelus.

Susie Shenk has been appointed associate director of the department and serves as art director and production coordinator. Janet Kreider, editor of Eastern Board's Missionary Messenger *magazine, serves as head of the editorial cluster and coordinates news and article writing. Department director Nathan Hege is responsible for church relations and also serves as news writer. He is assisted by Lois Glick, who arranges with congregations for missionary supports and missionary speakers. Marvin Lapp, responsible for production, is press operator. Ruth Hossler manages the local Salunga post office, which is located at Eastern Board headquarters, and serves as mail room clerk. Velma Landis is typist and secretary for the entire department.*

The restructuring of the department came after a three-month study made by Board secretary Leon Stauffer.

New members by baptism and confession of faith: *Beth-El, Colorado Springs, Colo.:* Natasha Hill. *West Clinton, Pettisville, Ohio:* Julie Kinsey, Eric Miller, Mikey Rolon, Gary Waidelich, Rita Wyse, and Ramon Yoder. *Central, Archbold, Ohio:* Adam Cobb, Jill Dilbone, Kent Nafziger, and Monica Short. *Sunnyslope, Phoenix, Ariz.:* Michelle Hofstetter, Amy Mast, Kerri Stutzman, and Stacie Swartz. *Covenant Community,* Hesston, Kans.: Gary Yoder.

Change of address: *Dan Nuesch* from The Netherlands to Casilla de Correo 5055, 1000 Buenos Aires, Argentina. *Eugene Blosser* from Grand Island, Nebr., to 1015 8th Avenue, Wellman, IA 52356. *Lester T. and Alta Hershey* from Washington, D.C., to Box 288, Fort Ashby, WV 26719. *Ray Keim* from 3846 W. Vista Avenue to 3146 W. Paradise Dr., Phoenix, AZ 85029. *Rocky Mount Mennonite Church,* from 1920 Lynn Ave., to 1916 Lynn Ave., Rocky Mount, NC 27801. *Herbert and Beverly Steffy,* from Rocky Mount, NC, to 200 Monte Dr., Kissimmee, FL 32743.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Gangwer, Dewayne and Irene (Schrock), Goshen, Ind., third son, Bronson Edward, Jan. 21.

Gehman, Barry and Sharon (Mease), Coopersburg, Pa., sec-

ond child, first daughter, Jennifer Viola, Apr. 3.

Graber, Millard and Sheila (Koch), Goshen, Ind., first child, Joyce Elizabeth, May 26.

Hershberger, Larry and Marsha (Haney), Eldred, Ill., first child, Colby Tyler, Apr. 25.

Landis, Mervin L., and June L. (Burkholder), Talmage, Pa., first child, Katharine Elizabeth, May 24.

Lantz, Ronald and Dianne (Short), Archbold, Ohio, third son, Lucas Daniel, May 24.

Longacre, Paul and Mary (Frederick), Quakertown, Pa., second daughter, Kimberly Ruth, May 12.

Meck, Don and Jane (Grieser), Archbold, Ohio, second daughter, Rashel Alyn, May 16.

Rhodes, Gene and Edith (Layman), Elizabethtown, Ind., second child, first son, Kevin Michael, May 17.

Rice Smucker, Eber and Beckie (Rice), Phoenix, Ariz., third child, first daughter, Naomi May, May 13.

Roth, Lynn and Karen (Wiens), Palmer Lake, Colo., second daughter, Alexandra Wiens, May 20.

Schwartz, Douglas A. and Nancy (Lahman), Centreville, Mich., first child, Joshua Christopher, May 22.

Short, Randy and Deb (Grieser), Archbold, Ohio, second son, Christian Charles, May 25.

Swartz, Ted and Sue (Althouse), Elroy, Pa., second son, Ian Wesley, May 27.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Barrett-Blosser. Patrick Barrett, Alliance, Ohio, and Nyla Blosser, Louisville, Ohio, both from Stoner Heights cong., by Melvin D. Leidig, Apr. 20.

Burkhart-Rohrer. Glenn M. Burkhart, Lancaster, Pa., Chestnut Hill cong., and Janice L. Rohrer, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, May 25.

King-Carmichael. Timothy King, Pekin, Ill., First Mennonite cong., and Kimberly Carmichael, Pekin, Ill., First Baptist Church, by James Detweiler and Jerry Trecek, May 25.

Lamb-Cowley. Grady Lamb, Manito, Ill., and Debra Cowley, Morton, Ill., First Mennonite cong., by James Detweiler, May 25.

Martin-Hertzler. Jerry Martin and Jeanette Hertzler, both of Colorado Springs, Colo., Beth-El cong., by Raymond Martin, father of the groom, May 26.

Martin-Musser. Daniel Martin, Lebanon, Pa., and Cynthia Musser, Manheim, Pa., both of Meckville cong., by James R. Hess, May 18.

Miller-Ventura. Harold Miller and Paula Ventura, both of Salem, Oreg., Salem cong., by John Willems, May 25.

Reichart-Nyce. Stephen Richard Reichart, Bally, Pa., Bally cong., and Karen Sue Nyce, Telford, Pa., Spring Mount cong., by Roy K. Yoder, May 18.

Short-Krauss. Gary Short, Wauseon, Ohio, and Joyce Krauss, Swanton, Ohio, both of Central cong., by Charles H. Gautsche and Jim Bartholomew, June 1.

Young-Kratz. Kerry Young and Janet Kratz, both of Souderton, Pa., Souderton cong., by Gerald Clemmer, May 25.

OBITUARIES

Beachy, Fannie, daughter of Joseph B. and Susanna (Weirich) Christner, was born in Yamhill Co., Oreg., July 8, 1894; died at Tel Hai Nursing Home, May 11, 1985; aged 90 y. On Oct. 27, 1912, she was married to Menno C. Beachy, who died on Nov. 23, 1925. Surviving are one son (Rufus M.), 3 daughters (Edna—Mrs. C. J. Hochstetler, Alta Mae Detweiler, Marie Alice—Mrs. Milton B. Howe), 26 grandchildren, 59 great-grandchildren, 9 great-great-grandchildren, and 3 sisters (Mrs. Ollie Miller, Mrs. Ada Kreider, and Mrs. Elva Kauffman). She was a member of Conestoga Mennonite Church, where funeral services were held on May 15, in charge of Harvey Z. Stoltzfus, Nathan Stoltzfus, and Christian Kurtz; interment in adjoining cemetery.

Eicher, Joseph P., son of Peter J. and Lovina (Schwartz) Eicher, was born at Berne, Ind., Mar. 31, 1901; died at his home in Sturgis, Mich., May 26, 1985; aged 84 y. On July 16, 1931, he was married to Katherine Kauffman, who survives. Also surviving are 3 daughters (Jean—Mrs. Floyd Eash, Joan Eash, and Esther—Mrs. James Wolf), 2 sons (Earl J. and Ernest R.), 21 grandchildren, 18 great-grandchildren, and one sister (Rachel—Mrs. Lawrence Harbeson). He was a member of Locust Grove Mennonite Church, where funeral services were held on May 29, in charge of Dean Brubaker and James Carpenter; interment in Locust Grove Cemetery.

Hofstetter, Leland, son of William and Sarah Ann (Gerber) Hofstetter, was born near Dalton, Ohio, Sept. 30, 1919; died of cancer at Wooster (Ohio) Community Hospital on May 23, 1985; aged 65 y. On Oct. 12, 1947, he was married to Mardell Wyss, who survives. Also surviving are one son (Ronald), one daughter (Holly), one sister (Irene), and 5 brothers (Millard, Clarence, Roy, Edwin, and Lloyd). He was preceded in death by one sister (Martha—Mrs. Nathan Begly) and 3 brothers (Joel, Oscar, and Raymond). He was a member of Kidron Mennonite Church, where memorial services were held on May 25, in charge of Gerald Smelser, Richard Wolf, and Bill Detweiler; interment in the church cemetery.

Kuhns, William, Sr., son of Peter and Susie (Yoder) Kuhns, was born in White Cloud, Mich., June 3, 1903; died at Wilmot, Ohio, May 12, 1985; aged 81 y. On Nov. 23, 1923, he was married to Amanda Miller, who survives. Also surviving are 4 daughters (Fannie—Mrs. Melvin Shoup, Susana—Mrs. Delmer Scheufler, Lydia Mae—Mrs. Daniel Dews, and Mabel—Mrs. Glen Snyder), 3 sons (Henry, Sam, and William, Jr.), 31 grandchildren, 39 great-grandchildren, and one brother (Samuel). He was a member of Longenecker Mennonite Church, where funeral services were held on May 14, in charge of Albert C. Slabach; interment in the church cemetery.

Lehman, J. Irvin, son of David B. and Sarah (Hege) Lehman, was born at Chambersburg, Pa., Oct. 31, 1895; died at the Menno Haven Nursing Home, Chambersburg, Pa., Mar. 27, 1985; aged 89 y. On Aug. 22, 1917, he was married to Ruth Martin, who survived him by two months. Surviving are 2 sons (John M. and Martin W.), 4 grandchildren, 3 great-grandchildren, 4 brothers (Reuben H., David H., Menno H., and T. Weagley), and one sister (Susan Martin). He was a member of the Marion Mennonite Church, where memorial services were held on Mar. 30, in charge of Mahlon Eshleman and Merle Cordell; interment in the adjoining cemetery.

Lehman, Ruth M., daughter of Jacob A. and Fannie (Eby) Martin, was born near Chambersburg, Pa., Jan. 4, 1895; died at Menno Haven Nursing Home, Chambersburg, May 21, 1985; aged 90 y. On Aug. 22, 1917, she was married to J. Irvin Lehman, who died on Mar. 27, 1985. Surviving are 2 sons (John M. and Martin W.), 4 grandchildren, and 3 great-grandchildren. She was a member of Marion Mennonite Church, where memorial services were held on May 24, in charge of Merle Cordell and Mahlon Eshleman; interment in the adjoining cemetery.

Miller, Billie D., was born on Apr. 28, 1901; died at Bethel Deaconess Hospital, Newton, Kans., Apr. 4, 1985; aged 84 y. On June 4, 1925, he was married to Ada Yoder, who survives. Also surviving are 3 sons (Chester, B. J., and Galen), 2 daughters (Alma Kuhns and LeVera Ressler), 12 grandchildren, 6 great-grandchildren, 2 brothers (Harold and Levi), and one sister (Christina Garber). He was a member of Hesston Mennonite Church, where funeral services were held on Apr. 6, in charge of Dan Johnston; interment in East Lawn Cemetery.

Osborne, Charlene, daughter of Wiley and Janie (Sommers) Mast, was born near Kokomo, Ind., June 10, 1913; died of respiratory failure at her home in Fort Wayne, Ind., May 3, 1985; aged 71 y. On June 1, 1935, she was married to Herbert L. Osborne, who survives. Also surviving are one son (Dale), 3 daughters (Irene—Mrs. Ed Weaver, Jane, and Sharon—Mrs. Mike Pigott), 9 grandchildren, 4 great-grandchildren, and 2 brothers (Orville and Gerald Mast). She was a member of First Mennonite Church, where funeral services were held on May 7, in charge of Howard Dunlap; interment in Covington Memorial Gardens.

Weaver, Dorothy G., daughter of Henry and Grace (Kolb) Good, was born at Spring City, Pa., Sept. 19, 1929; died at Milton Hershey Medical Center, May 20, 1985; aged 53 y. On Dec. 15, 1951, she was married to Elmer H. Weaver, who survives. Also surviving are 3 sons (Stephen K., Jerome D., and Herbert G.), one daughter (Emmy Beth), 4 grandchildren, and 5 sisters (Edith Good, Arvilla Souder, Eunice Miller, Ethel Souder, and Rhoda Dean). She was a member of Diller Mennonite Church. Funeral services were held in charge of Adam Martin, Marvin Ruth, and Marlin Ebersole; interment in Diller Cemetery.

Young, Joel Thomas, son of Loren and Norma Jean (King) Young, was born and died on May 7, 1985. Surviving are his parents, paternal grandparents (Mr. and Mrs. Harold M. Young), and maternal grandparents (Mr. and Mrs. H. Wesley King). A graveside service was held at Zion Memorial Gardens, Telford, Pa., May 15, in charge of Samuel Janzen.

CALENDAR

Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., June 21-22
Ontario Missions Festival, Waterloo County, Ont., June 21-23
Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Virginia Conference Assembly, Bergton, Va., July 10-14
Allegheny Conference annual meeting, Claysburg, Pa., July 11-14
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24

CREDITS

Cover design by David Hiebert; cover photo by Richard Kauffman; p. 432 by Paul Brubaker; p. 436 (bottom) by J. Allen Brubaker.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Catholic bishops urge help for farmers

The Catholic bishops in the United States have issued a draft of a statement calling for major changes in national farm and agriculture policies as steps toward preserving the family farm. "As pastors, we cannot stand by while thousands of farm families caught in the present crisis lose their homes, their land, and their way of life," said the draft, which pits the Catholic hierarchy against Reagan administration attempts to cut aid to farmers. The 4,000-word appeal on small and "moderate-sized" farms was sent to each of the nation's 181 Catholic dioceses, many of which—often side by side with Protestant churches—have fought recently for the interests of the farmers. The statement is part of the bishops' controversial pastoral letter on Catholic social teaching and the American economy.

Canada's high court strikes down law banning Sunday sales

The Lord's Day Act, the federal law governing retailing in Canada on Sundays, has been struck down as unconstitutional by the Supreme Court of Canada. The high court said the act infringes on the freedom of religion as guaranteed by the Canadian Charter of Rights. The ruling in effect means that retail stores and other commercial enterprises in most parts of Canada may now open on Sundays. But the decision will not affect provincial and municipal Sunday-closing laws. The Supreme Court has yet to rule on the constitutionality of these laws.

Conservative Jews ordain first woman rabbi

Amy Eilberg became the first woman to be ordained a rabbi in Judaism's Conservative branch recently. The 30-year-old woman was ordained with 18 men at the 91st commencement exercises of Jewish Theological Seminary of America in New York. Years of debate within the 100-year-old Conservative movement led up to the ordination. The Reform branch of Judaism has ordained women for more than a decade, while the Orthodox movement is adamantly opposed to such a step, saying it would be a violation of Jewish law. Eilberg's husband—Rabbi Howard Schwartz, an assistant professor of religious studies at Indiana University—was present for the event. Also in attendance were her father, Joshua Eilberg, a former U.S. representative from Philadelphia, and her mother, Gladys Eilberg, a social worker. "The years of struggle, of pain, and exclusion are at an end," said Eilberg. "Our movement faces a new beginning, a new era of equality and vitality, and a beginning of a healing process that will bring us all to a new kind of unity, in which all may be included and to which all must contribute." Her first rabbinical position will be as a chaplain at Methodist Hospital in Indianapolis.

Chain fast links together death-penalty opponents

A chain fast protesting capital punishment has been linking together death-penalty opponents throughout the U.S. Sparked by the recent month-long fast of Chuck Culhane, a former death-row inmate serving a life sentence in New York, participants in and outside of prison have pledged to decline solid food for periods of time ranging from a week to a month, with Culhane coordinating time slots which were filled through the end of May. Among the hunger strikers was a death-row inmate in Pennsylvania, a criminal justice professor in South Dakota, and a former state assemblywoman in New York. The chain fast is supported by the National Coalition Against the Death Penalty. A Mennonite chairs its Executive Committee—Howard Zehr, director of Mennonite Central Committee's Office of Criminal Justice. Coalition director Tim Cain said the purpose of the fast is "to focus national attention on the growing number of executions in the U.S." There have been 41 since a 10-year moratorium ended with the execution of Gary Gilmore in 1977.

Journalists gather to discuss how to tell the religion story

While he's not a churchgoer himself, Julius Duscha, a veteran newspaper reporter, says he nonetheless thinks the news media ought to pay much more attention to religion. So Duscha, executive director of Washington Journalism Center, brought together reporters and editors from about a dozen cities around the country for a three-day conference recently in Washington to help them understand more about "The Changing Face of Religion in America." The journalists heard 15 religious leaders and observers describe what they see as the important trends in religion, both in the United States and internationally. While telling the media people about their churches and organizations, some of the invited experts also offered opinions of the way newspapers are covering religion. Robert Dugan, president of National Association of Evangelicals, criticized news media for "continually turning to nonevangelicals—namely Jerry Falwell—to interpret or speak for evangelicals." Falwell is a fundamentalist, and representative of a movement which is further to the right, both theologically and politically, than mainstream evangelicalism. Sara Engram of *The Baltimore Sun* said "religious news is the way the women's page was 15 years ago." Many newspapers still segregate religious news into the Saturday religion page, she noted. James Kaull of *The Providence Journal-Bulletin* said, "By and large, the staff is not made up of churchgoing people, and they are woefully ignorant" of religion. Citing the influence of the Catholic bishops' pastoral letters, he said reporters "can't understand these letters unless they have some notion of what a bishop is" in the Catholic Church.

U.S. contributes to collapse of successful food program in Africa

By refusing recently to accept a multilateral agreement to finance the International Fund for Agricultural Development, the United States has become the major roadblock to new projects designed to help impoverished farmers in Africa and other areas of the developing world, according to Bread for the World—a Christian citizens' movement to fight hunger. Representatives from 32 countries had gathered in Rome in what was to have been the final session of two years of negotiations to determine how much each nation would contribute to IFAD. All 32 countries, except the U.S., agreed to a funding formula whereby the 20 Western nations would give 60 percent of IFAD's budget. "By rejecting the new burden-sharing ratio, the U.S. is fostering the collapse of IFAD," said John Tucker, a Bread for the World foreign aid policy analyst. IFAD ran out of funds to commit to new projects in April and negotiations to settle the funding ratio are not scheduled to resume until the possibility of consensus emerges. And in recent days, U.S. negotiators have expressed an increasing willingness to withdraw U.S. funding altogether. According to IFAD's own estimates, $400 is needed to send one ton of food for emergency famine relief to Africa, while, for half that amount, IFAD says it can help small landholders and landless farmers grow an additional ton of food each year for the rest of their lives.

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Picking two-by-fours out of the potato patch

The tornadoes come, as tornadoes do, suddenly, near the end of the day. Reports are in bits and pieces and it is not until I read *The New York Times* that I get an idea of the extent of the disaster: some 85 killed in Ohio, Pennsylvania, and Ontario—with Pennsylvania the hardest hit. Pennsylvania is not accustomed to tornadoes: the flood is our more common form of weather disaster. It is said that this storm is the worst to hit our state in recorded history.

We wonder how soon we will hear from Mennonite Disaster Service and on Monday, Maynard, our congregational MDS man, puts out a word. Mary says she will go and if the wife goes to help the devastated, should the husband be far behind? The mail can wait another day. So we leave early on Tuesday for Beaver Dam near the New York border.

They send us to a potato farm which has been visited by the tornado. The visitation included, among other things, taking most of the roof off a fine old house, damaging the potato storage shed, beheading a tree and impaling roofing sheets on the stubs of its branches. Also scattering pieces of two-by-fours in the 40-acre potato field. Plus wire fencing, undergarments, sticks, and many other items too numerous to remember.

Some of us draw the assignment of picking up trash in the potato field. The uninitiated might wonder if this is the most urgent cleanup task after a tornado. But would you want two-by-fours in your potato field? Many with nails in them? It is time to spray the potatoes, we hear, but they are waiting for the removal of the two-by-fours. So we go at it with a will. Five of us plus Frank, the tractor driver.

Then comes a call to make up another group (four, they think, is enough for one wagon) so I volunteer and they take me over to Jim Gregor's dairy farm. Jim's buildings were not molested, but two houses and a barn nearby were destroyed and the debris dropped in his hayfield. More two-by-fours and sticks, but also sections of plywood sheathing, a piece of chimney, and bits of roofing complete with roofing nails. It is well known that roofing nails are not on the approved diet for dairy cows! Nor are bicycles and assorted iron bars considered good for haymaking machinery. The condition of the hay is also not improved by our tramping over it. Says Jim Gregor: "It's going to be a lo-o-o-ng summer."

Christian-Missionary Alliance and Baptist groups have already been at work, gathering the trash into piles. We load it on the wagon and haul the stuff away to a pile at the edge of the hayfield. What a wondrous wiener fire this could make. Others come to help: a neighboring farmer and his sons, the dairy tester, additional MDS persons. As we work we talk—mostly about other farmers hit by the storm and what happened to them.

Not familiar in the area, I cannot keep all the connections clear. But I hear them talk of Bisbys, where the barn collapsed on the cows. Even though only a few died, others could have internal injuries and the opinion is expressed that it would be best to dispose of them all and collect insurance.

We talk also about the insurance adjuster at the farm across the road. In contrast to the house on this side, where a different adjuster wrote a check for $90,000, it is reported that this adjuster is being difficult. More is at stake, of course, with a house, a barn, animals, and assorted machinery. But we are indignant. The last thing a family needs after a disaster, we all agree, is a difficult insurance adjuster.

Some farm wagon wheels are in the lot next to us, but the steel box, they say, is somewhere else. In midafternoon we find it, on the other side of the hayfield in a ravine among the trees. If the adjuster needs more evidence we will show him the wagon box. And let him find his own way out of the ravine!

At lunchtime Terry Hershberger has come by to bring us reinforcements and I ask him whether any Mennonites were hit by the storm. He mentions two or three, including Arland Miller, retired pastor of the Valley View Mennonite Church at Spartansburg. The tornado tore one end off his retirement home built with native lumber. He has insurance and he can rebuild, but the trees around the house have been destroyed. Only God can make a tree, and it takes quite awhile.

At the end of the afternoon the work is not done, but the farmers have cows to milk and I am far from home. So we take our leave from Jim Gregor as he prepares to cut a tulip tree which fell across the lane to his next hayfield. Lyle Miller takes me past the Bisbys where the house and barn were both destroyed and another building under construction was knocked flat. I find that Mary and others of our group along with Frank the tractor driver have spent the afternoon at Bisbys. They picked up debris in the pasture, sometimes being forced to pull the pieces out of the ground.

The weather action which develops tornadoes is well known. They are caused by a mixing of warm and cool air, a process that normally is benign, but under certain circumstances becomes violent. In spite of the rational explanation, one is still in awe when beholding the results of a tornado. Trees scattered like kindling, decapitated houses and barns that simply exploded.

At the end of the day I do not have the feeling of having done very much for tornado victims. On the other hand, we remarked to ourselves occasionally as we worked that one or two persons alone in that field would have found it a really lo-o-o-ng summer.

—Daniel Hertzler

June 25, 1985

GOSPEL HERALD



Veteran church planter Henry Swartley at Alpha Mennonite Church in Phillipsburg, New Jersey.

A friendly look at church planting

by Kenneth L. Gibble

It's true. Mennonites are, once again, taking evangelism seriously. This time around the catch word is "church planting." On assignment from *Gospel Herald*, I set out to learn about this new evangelistic thrust, to discover why and how it was happening, and to ask some pointed questions about how the newly planted churches were succeeding (or failing) in living out the Anabaptist vision.

Some of my learnings can be summarized with statistics. For example, Mennonite Board of Missions reports that, in the period from 1977 to 1983, a total of 124 new congregations were started by Mennonites in North

America. At the end of that period, projections called for 120 additional churches to begin in the period from 1983 to 1990. But sometimes church administrators can't keep up with the work of the Holy Spirit.

In 1984 alone, 42 Mennonite church plantings took place across the continent from Florida to British Columbia. And 1985 is an even bigger year, with 69 more congregations projected, many of them among ethnic groups of Hispanics, Creoles, Chinese, and others. Clearly, church planting has blossomed into a movement among Mennonites that few could have predicted.

Church planting has blossomed into a movement among Mennonites that few could have predicted.

Why now? What are some factors that account for this burst of what used to be called "home missions"? Ray E. Horst, who serves as home ministries consultant for Mennonite Board of Missions, believes there are several answers to this question. He points first to the cyclical patterns in church life. Whereas the 1940s and 1950s saw Mennonites active in church evangelism, the '60s and '70s became a period of retrenchment, with much energy going into social concerns such as civil rights, lifestyle issues, and opposition to the war in Vietnam. In the '80s, the pendulum has swung back to concern for evangelism. The church growth movement, with significant work done by the Fuller Institute of Church Growth and Evangelism, has had an impact on Mennonite thinking.

A second factor encouraging church planting has been a new awareness of mission opportunities in urban communities. As Mennonites have moved from rural areas to urban centers, they have carried with them their faith and have identified a need for the Anabaptist witness in such areas. In addition, as Mennonite people worked at refugee resettlement, they realized that immigrants, many of whom moved to ethnic communities in cities, had need of the gospel of Jesus Christ. Here was an opportunity for evangelism.

In his answer to my question of "why now?" David W. Shenk, an administrator at Lancaster Conference's Eastern Mennonite Board of Missions, identified several factors. When the threat of secularism caused Mennonites to ask: what is our identity? several themes of Anabaptism were emphasized, themes appropriate to the '60s and '70s. Overlooked in the process were evangelism and spirituality, two important tenets of the early Anabaptist movement. Thanks in part to charismatic renewal among North American Christians, these two themes have once again become important for many Mennonites.

"Also, we are becoming freer to move out into society," said Shenk. "Back in the 1950s, our assumption was that we could do colony church planting from our base in Pennsylvania. We assumed that the indigenous people of a given community would be very happy to absorb our Pennsylvania Dutch culture and the traditional expressions of our Christian faith. That didn't work very well." The resultant discouragement meant that evangelism went onto the back burner for a while.

The situation has changed in recent years. Drawing on recent developments in evangelism strategy, Mennonites have adapted their home mission work in several significant ways. For one thing, there is an intentional effort to reach out to various ethnic groups. Last year, 38 percent of the churches planted were to groups other than Anglo. This year that percentage will fall just short of 50 percent.

What accounts for this dramatic rise in new congregations among ethnic peoples? One answer to that question is simply: that's where the people are. The latest studies of North American population reveal that 47 percent are Anglo. This means that the majority—53 percent—are related to often tightly knit ethnic groups and do not feel a part of the mainline Anglo culture. Mennonite church planters see this situation as an opportunity for mission.

Intentional efforts to reach a given ethnic community for Christ begin with finding appropriate leadership, preferably persons from the same ethnic group to which they are ministering. Worship patterns, community life, even the architecture of buildings will reflect the culture of the worshipers. Such an approach to church planting has begun to bear fruit. In Mennonite worship throughout North America, hymns and prayers are now raised to God in 30 different languages.

Although many of the newest congregations consist primarily of a single ethnic group, there are exceptions. Gary Martin pastors a congregation on Chicago's north side. Located in a 1½ square mile area in which fully 70 different languages are spoken, this church includes among its membership people of 10 different nationalities. There is great diversity as well in theological views and family situations. The pastor's family is the only so-called nuclear family (mother, father, and children) in the church. Begun as a Bible study group

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two years ago, this congregation now meets for worship in a Baptist church rented for three hours each Sunday evening.

What holds such a diverse group of people together as a faith community? According to the pastor, it is a common appreciation for the Anabaptist view of the church and a commitment to each other as persons. Many households in the congregation have faced times of crisis, and the church has been a solid support through these difficult situations. Study of the Bible has continued to provide unity and spiritual power for the people. As a result, there is a strong commitment to attend worship and home group meetings and to practice tithing.

In Mennonite worship throughout North America, hymns and prayers are now raised to God in 30 different languages.

Even though most of the households have low incomes, proportionate giving is very high. And the young church is itself committed to church planting. A new congregation is in process of being born from it, one that will be largely Hispanic. The parent church (imagine being a parent at the age of two!) plans to provide partial financial support.

This method of church planting—where one congregation sees a need and helps get a new church started—is one of three basic methods Mennonites are using today. A second method is that of answering a "Macedonian call." Perhaps a few Mennonite families in an unchurched area sound an appeal for help in starting a congregation. They may make such a request to an established church nearby, to a particular conference, or to Mennonite Board of Missions.

According to Ray Horst, MBM provides resources such as consultation, training of leaders, and some funding. It assists in the exploration of new sites and helps negotiate among conferences for support of a given project. As new churches are begun, they will receive financial assistance in the early stages but are encouraged to work towards being self-supportive within five years.

The third method is one increasingly being used in recent years. Says David Shenk, "If there is a city of 50,000 or more with no congregational Anabaptist presence, we consider that a call." After careful study of the targeted area, and after appropriate leadership has been found, an attempt will be made to "parachute" church planters into that setting. This method is admittedly the most risky of the three, but it has worked often enough for it to have proven its viability.

What kind of person does it take to be a church planter, a pastor of a new congregation? Gary Martin, himself such a pastor, answered that question with a self-deprecating laugh. "Someone probably not a whole lot like me," he said. "Seriously, pastors of new churches must be very much people-oriented persons. They should be flexible, and, if they are ministering in an urban setting, eager to learn about and be responsive to the local culture."

David Shenk notes that leadership styles vary greatly. "We have some people who are very laid back; others are highly charismatic. Both types can be effective church planters." Shenk looks for four factors when interviewing someone as a potential new church pastor.

1. A clear and deeply rooted sense of call to church planting. If a genuine call is absent, it is very difficult to persevere when the tough times come.
2. An ability to relate well to all kinds of people. A church planter should enjoy being with people and possess a "holy aggressiveness."
3. An ability to communicate effectively.
4. A solid family relationship. It is especially important that the spouse be supportive of and committed to the project.

Obviously, leadership is a major factor in the success of new congregations. Some believe a moratorium on church planting should be declared until more leaders have been trained. More opportunities for starting new congregations exist than there are available leaders. "Right now we are very short of well-trained, solidly grounded people," says Ray Horst. "We have a deep concern about the quality of leadership we send into this kind of mission work."

Most pastors work half-time helping to establish a new congregation. The remaining half of their work week is given to a job in the community. The contacts made on the job are important in helping the new pastor become part of a network of persons in the community. The usual pattern calls for the new congregation to consist of house fellowships for the first year or two. After that time, it is hoped the group can begin providing financial resources to help support the pastor full-time and to provide itself a central meeting place.

Are church planters compromising the Anabaptist witness? When the subject of church planting arises, one of the major issues for Mennonites is the possible compromising of the Anabaptist witness. Myron Augsburger is a pastor of Washington Community Fellowship in Washington, D.C. Begun four years ago, this church has grown into a strong, mission-oriented congregation. Its members come from a variety of denominational backgrounds. But Washington Community Fellowship is *not* nondenominational.

Says Augsburger: "That kind of community church tends to minimize the value of what the Holy Spirit has done in denominations. We say we are *inter*-denominational, meaning, 'you bring the strength of your heritage and spirit and I'll bring mine.' Some people say this is risky—and it is. But it is also very dynamic. We are a Mennonite church, and our membership covenant spells this out. But we have three kinds of members here: (1) Mennonites, (2) people who want to make a commitment to Christ and his church without making a denominational choice, and (3) persons who want to retain affiliation with their own denomination tradition. All three kinds can be full members of this congregation."

What about the charge that this approach dilutes the uniqueness of Anabaptism? Augsburger addresses this

issue by using the church's peace position as an example. "Some have proposed that if you got rid of the peace position, the church could grow more. But if you do that, you have only a partial gospel. On the other hand, you don't slap people in the face with the peace stance. People simply don't change if they are told: 'This is what you *must* believe.' "

More opportunities for starting new congregations exist than there are available leaders.

The membership covenant of Washington Community Fellowship contains two clearly stated points on both peace and social justice. While not all members of this congregation affirm the traditional Mennonite stance of nonresistance, they do commit themselves to the intentional pursuit of justice and peace.

Centrality of congregational life affirmed. An important principle of Anabaptism is the centrality of congregational life. That principle is strongly affirmed in Mennonite church planting strategy. A manual on church planting published by Eastern Mennonite Board of Missions acknowledges that as new fellowships emerge, they will each develop their particular worship style and philosophy of ministry:

> As the new church matures, it . . . may be perceived as "charismatic," "caring," "evangelical," "community church," "socially concerned," "fundamental," or any combination of such descriptions. We anticipate that all congregations shall submit to the authority of the Bible and shall be committed to Jesus Christ as Lord and Savior, in fellowship with and accountability to the wider Mennonite Church.

One way this "accountability" is carried out comes through oversight by a bishop or overseer and a conference. New congregations are expected to be in relationship with other Mennonite churches clustered in a given geographical area. Most new churches ask their members to subscribe to a membership covenant which includes the Mennonite Confession of Faith of 1963. Catechetical studies based on the confession are encouraged as well.

In a sense, the newly planted churches are no different from Mennonite churches in the past; they live in the ongoing tension between the centrality of congregational life and the importance of ties to the wider Mennonite community.

Mennonite church planting. It's exciting, risky, dynamic, and sometimes controversial. But for now, at least, it is one way the Holy Spirit is at work. Says David Shenk, "There are many appropriate ways to evangelize, but we believe the most effective way of evangelism is church planting. This was the approach used so successfully in the book of Acts, and we find that the same is true today around the world. Where churches are being planted, the church is growing."

I'M LISTENING, LORD, KEEP TALKING

Does God know plumbing? In the late fall of 1984 we had the septic tank and dry well pumped. There had been no problem, but it had been some time since it was done and sounded like good preventive medicine. I had uncovered the two sites to save opening costs, and after the pumping, replaced the dirt and sod. We were set for years to come.

All goes well for months, then suddenly the plumbing goes sour. It is in the middle of a winter's cold snap, company is coming for the weekend. I have visions of trenchers and backhoes coming in, tearing up from the house to the septic tank and dry well, money flowing out like the water was not.

Once before we have had trouble with roots in the sewer pipe. I check a basement cleanout opening I have access to and find more roots. Ah, our problems are going to be solved immediately. I cut the roots out, but there is no improvement. I run a metal "snake" out, find no evidence of any further obstruction. I have exhausted the possibilities for an amateur to check.

The wife, anxious because of coming company, asks me what my next move will be. I say, with a mixture of humor and seriousness, "Maybe the Lord will tell me in a dream what to do." After all, God did speak through dreams in the past: Why not now?

No dreams. I theorize wildly as to the trouble, eliminate the ridiculous, make minor adjustments—all halfhearted because I am stumped. The wife sees no improvement and wonders about the weekend. As usual, I am busy with both schoolwork and writing, things I know a bit about. I wished I knew more about plumbing: A little learning is a dangerous thing. My limited moves are those of a desperate man. To my wife's worried inquiry, I reply, "I guess I will have to turn that plumbing problem over to the Lord. I've tried everything I know." No comment from either the wife or the Lord. But I prayed.

The next day the wife reports, "Everything is working fine." I think, "Is God really a plumber, does he stoop to do things like this?" My own faith can hardly substantiate the practical miracle that has happened. Regardless, I am grateful. The weekend comes, and everything functions properly with a whole household of company.

It's all in the past and I try to rethink what happened. Anything I did after the original troubleshooting was pretty wild. A plumber would probably shake his head in sorrow. If I told him that I hoped for a revelation from God, that I finally turned it over to the one above, he would probably either laugh that shaking head right off or call for the men in white coats.

But I recall a charismatic meeting where testimonies were being given on a situation similar to mine. The lady who gave it said she prayed for the Lord to solve the problem of a nonfunctioning sewage system. It began functioning. She calmly said, "To us it didn't seem like such a big deal. God has been cleaning up people for years, removing the filth and evil from the lives, so why should we get shook up about him doing the same to the buried tile field and accessories? To God, our problem was minor."

I recall at the time of that testimony, how I smiled, saying to myself, "Lady, lady—life just isn't that simple!"

But today, at least for today, I smile—not at her, but with her.

—Robert J. Baker

The season of narcissi

by Katie Funk Wiebe

Each morning this past spring I waited for the narcissi to bloom. Finally one morning I found a few, each stem bearing a brilliant yellow flower bending demurely toward the ground.

The name of this flower comes from an ancient Greek myth in which a beautiful young man refused the love of a nymph named Echo. In punishment the gods condemned him to fall in love with his own image. All day he gazed at his reflection in the clear pool until he pined away and died. In pity the gods changed him into a lovely flower, the narcissus, which bends its head over the water looking at its reflection.

Sociologists tell us we North Americans are like that—in love with ourselves. When I hear that I want to exclude myself and my friends from that judgment, but can I? At times the Christian community fits into modern North American society like a white rabbit in the snow.

In recent years the "me generation" has been described more often as hedonistic, or simply pleasure-seeking. This generation is in love with self, but also with fun, lots of fun, exciting fun, at any price of time, energy, or money. Traditionally we have always described the world as pleasure-bent for hell, and the Christian sacrificially doing God's will and work on the way to heaven. But that's hard to write in this age, especially the sacrificial part.

"What's there to do?" is the complaint of the young if they are suddenly deprived of money, music, movies, food, and the privilege of messing around. If life can't be lived at the daring edge of sex, drugs, cars, and sports, it isn't worth living. Life swiftly shifts to the darkest shade of despondency if it isn't punctuated fairly regularly with a music concert, a ski trip, or a trip somewhere. To stay put in one place for more than a few days is like being thrown into a medieval dungeon with monotony and self as the only companions. And some people have never made friends with either one, whether grown-up or young.

In nearby Wichita recently, at the request of business owners of one of the large malls, police asked teenagers to refrain from using it as their evening hangout, for their noisy behavior was hurting business. One young man responded that this action forced him and his friends into drugs and crime, for they had nothing else to do.

Some sociologists suggest that our society's strong desire for excitement is due, in part, to our higher standard of living which makes available more consumer goods and more time to spend on leisure. Advertising creates the appetite for such goods, and then defines people as worthwhile by whether they buy and use them. And this includes adults.

The issue is not that pleasure is bad, but that people don't discriminate between pleasure for its own sake and the need to balance it with other values. Consequently, community and personal values break down before the pressure to satisfy the need to be amused.

A public television program recently explained that this need for "something exciting to do" is eroding collective values and group relations. While some people undoubtedly would benefit from more recreational activities, others are harmed. Long-range goals are lost in the pursuit of a happiness quick-fix. Some couples split if the initial high doesn't remain on a 24-hour basis after the wedding gifts are opened.

People caught on a treadmill of working primarily for money to use for leisure activities have less time to devote to community values and problem solving. The church, then, in particular suffers. Studying a Sunday school lesson or attending a committee meeting is a sure loser when the weather demands an activity that promises more excitement than several hours with the prophet Hosea.

Though our society says "Be happy," because it's a right, less happiness is apparent, however, for when people make pleasure their primary goal, they are bound to be disappointed, these scholars state. Innovation and creativity, in particular, fail to develop.

Theologian Jacques Ellul in *Living Faith* takes the matter of hedonism a step further. He asserts that when a whole society takes to the slopes, the oceans, and the air in what are sometimes life-threatening activities, the motivation is not just the search for a new experience. Some people take on false risks because they are afraid of taking on the real risk of life.

Every item in the daily news feeds their fears. A quick check of today's newspaper reveals reports on subway muggings, child abuse, child abduction, wife abuse, rape, high school bomb threats, arson, robbery, medication errors in a hospital, cancer, salmonella poisoning, work strikes, war, and revolution—enough to frighten the strongest soul. Such people are afraid and don't know how to handle their fears because they have forgotten how people of another generation handled wars, wanderings in the wilderness, famine, errors, and obstacles.

Though the season of narcissi is always very short, in real life it could be long unless Christians lift their heads in faith and become the memory of society, writes Ellul, and remind it how an Abraham, a David, a Deborah, and a Daniel dealt with fear by honoring God.

Katie Funk Wiebe, Hillsboro, Kans., is a writer and speaker in addition to her teaching responsibilities at Tabor College.

Congregations in Mission: "To Know Christ Is to Serve" (9)

Joy Christian Fellowship: more than jazz

by Mike Garde

Joy Christian Fellowship in New Orleans—Jazz City, USA—was one year old in March. I was invited to share in the celebration, after having the opportunity to visit last year. This I was happy to do, as it reminds me of our small fellowship in Dublin, Ireland.

The couple pioneering this Mennonite church is Mike and Miriam Morrow, with their three sons Caleb, Philip, and Jesse. Mike, a native of New Orleans, met Miriam at Elim Bible Institute in New York. She is a Mennonite from Pennsylvania. They later attended Eastern Mennonite College. Their work in New Orleans is partially supported by Gulf States Fellowship and Mennonite Board of Missions.

Meet in an office building. The church meets in several rooms of an office building in suburban Metairie. Though the target of the ministry is suburbanites, up to now most of those who have been reached have been international students. During the last year over 45 people have been ministered to by the church.

The fellowship could use people interested in mission to form a permanent core group. Many of the current 12 members, most of whom are students, will be leaving soon.

New Orleans itself has several challenging mission fields. One is Fat City, located in the center of Metairie. Almost all New Orleanians go to Fat City for entertainment, rather than frequenting the famous French Quarter, which is packed with tourists.

Mike and I tried reaching people on Bourbon Street in the French Quarter through open-air preaching. The thought struck me—we Mennonites spend too much time trying to study every angle and aspect of evangelism; what we need to do now is to take risks and start practicing it.

The family is a very powerful, close-knit unit in New Orleans, making it hard to penetrate. Even the Southern Baptists, known for their evangelistic zeal, find it hard to build churches there. Evangelization may be better accomplished by reaching the family units rather than working with individuals.

Yet another barrier is the fact that the ethos of New Orleans generally is Catholic, with a heavy overlay of superstition.

The mission task is lonely. I was struck by the loneliness of the task in New Orleans. The wider Mennonite Church seems far away.

I was also struck by the fact that just like the larger society thinks it needs the security of nuclear weapons, so Mennonites generally like to stay in the historic homeland—Jerusalem. We need to be empowered by the Holy Spirit to go to Judea, Samaria, and the whole world.

Morrows have a concern that congregations minister beyond their own locality. So it was encouraging for us to discover during a visit to a local Baptist seminary that about a mile from Mike's home is a house church of 150 persons, whose pastor is open to peace concerns.

The hope is for a Mennonite witness in the New Orleans area which will have a flavor of French Cajun cooking and which will add another design to our patchwork quilt.

Morrows have had some contact with Mennonites interested in starting a Hispanic church in Kenner, a suburb immediately west of Metairie. Working together are Amor Viviente (a Mennonite group in Honduras which is sending missionaries), Eastern Mennonite Board of Missions, Gulf States Fellowship, and Mennonite Board of Missions.

Morrows also have a vision for stronger links with their local conference—Gulf States Fellowship. Mike recently began taking part in Sunday evening worship services held every two weeks in Baton Rouge 60 miles away. The services began after Mike uncovered, through a newspaper ad, some Mennonites working at a leprosy hospital.

One evening I was invited to speak on the topic of mission at Des Allemands Mennonite Church 40 miles southwest of New Orleans, a church formed through pioneering work in the 1930s. We also shared an evening service with the Gulfhaven congregation in Gulfport, Mississippi, about 50 miles to the east.

While in New Orleans, I stayed at the Mennonite Central Committee voluntary service unit, which relates to a center-city United Methodist church. One member works at a soup kitchen and day-care center operated by the church. The other two persons are MCC program coordinators for Louisiana.

I found it refreshing during my week-long visit to see the gospel breaking out of the shell of German ethnicity. The hope is for a Mennonite witness in the New Orleans area which will have a flavor of French Cajun cooking and which will add another design to our patchwork quilt.

Mike Garde, Dublin, Ireland, is a native Irishman involved in a ministry sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee.



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CHURCH NEWS



This remote site near Tionesta, Pa., was one of the last areas to receive disaster aid after the May 31 tornadoes. Mennonite Disaster Service volunteers arrived in mid-June to cut up fallen trees and clean up debris.

MDS crews begin cleanup in areas hit by tornadoes

Mennonite Disaster Service crews have begun helping families in Ohio, Pennsylvania, and Ontario clean up after tornadoes damaged their houses, barns, and properties. More than two dozen tornadoes struck these areas on May 31, killing at least 110 people, injuring about 580 more, and damaging thousands of buildings.

The most extensive damage was in northeastern Ohio and northwestern Pennsylvania, where Richard Burkholder, chairman of MDS Region II's Eastern Ohio Unit, reports that 23 communities have suffered severe damages. "I've called on Region I and Region II for volunteers," he said. "We'll have lots of work now and all summer long with repairing and rebuilding."

Currently Ohio MDS crews are traveling to different communities in eastern Ohio helping clean up the debris and haul away fallen trees. MDS crews in western Pennsylvania have been cleaning up debris in Wheatland, Atlantic, Albion, Cochranton, and Spartansburg.

MDSer Ken Gerber, who lives near Atlantic, Pa., only a half mile away from where a tornado touched down, says the families they have been working with have "so much cleaning up to do, they don't know what to do next."

MDS Region I director Landis Hershey reports that Region I crews are working in Tionesta and Kane, Pa. In central Pennsylvania MDS crews are helping farmers near Elimsport, Allenwood, and Dewart clean debris from their fields so that crops can grow.

Ontario MDS director Delmar Zehr reported that about 1,000 people worked June 3-4 to clean up debris in Grand Valley, Ont., and farm fields surrounding it. "Not all of the people helping were Mennonites," he said. "I'm really pleased. I thought the work we got done in two days would take two weeks."

After the initial cleanup is completed, MDS crews will work on rebuilding projects that are not covered by insurance or the government.

Council on Church and Media formally launched

The Council on Church and Media, a successor to the former Inter-Mennonite Media Group, was formally launched in Chicago May 10-11.

The new council is to be a communications media forum for Mennonite, Brethren, and Brethren in Christ churches. The founding meeting brought together both audiovisual and print communicators from media and information service departments of church agencies, communication departments of church schools, and church-related newspapers and magazines.

CCM will serve as a "media think-tank" and a "clearinghouse" of ideas and plans. Unlike the earlier Inter-Mennonite Media Group, which tried unsuccessfully to develop a TV special based on *Living More with Less*, the new council will not sponsor or fund major media projects. Rather, project groups will be formed around any joint ventures that emerge.

The proposed organizational statement called the new council a forum on "telecommunications." And, at the request of participants, the founding meeting dealt with the use of video in the church. However, in the revised statement, the term "telecommunications" was dropped in order to signal an ongoing agenda which includes both print and audiovisual media.

Ken Weaver, director of Media Ministries at Mennonite Board of Missions in Harrisonburg, Va., will chair CCM. The vice-chair is Stuart Showalter of Goshen College, and the executive secretary is Howard Royer of the Church of the Brethren General Board in Elgin, Ill. All positions are voluntary. Nine organizations signed up as charter members; another seven expressed interest in membership.

Both the benefits and the limits of video came under scrutiny in the opening session led by Terry Vaughn, director of electronic media services for the American Baptist Churches. He predicted that by 1988 one in three homes will have a video cassette recorder. He also said a growing number of churches are buying this equipment.

Video was lauded as a "small-group medium" (versus the mass communications capabilities of film and TV), with the ability to reach a visual-oriented generation. "It's the best thing we have," suggested Mennonite Brethren media expert Neil Klassen of Winnipeg, Man.

Henry Renn, a Church of the Brethren pastor from Lancaster, Pa., called video "the wave of the future." He shared samples of his own work in using video for service-orientation sessions, for visits to shut-ins, and even for reports to his congregation. After he declared an interest in using video, a

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businessman in his church bought the equipment.

Others suggested that video is not good for conveying complex ideas. Further, Mennonite Publishing House administrator Ben Cutrell of Scottdale, Pa., expressed his concern that video may in fact be contributing to growing illiteracy.

Richard Kauffman of Associated Mennonite Biblical Seminaries said that a new medium like video will not replace existing media. Other media, however, will have to readapt.

Vaughn showed numerous examples of his own work and gave helpful tips on production. "It's easy to do video," he said, "but it's hard to do it right . . . and to make it look like good video."

—Ron Rempel, Meetinghouse

Canadian Mennonites discuss possibility of own seminary

Some form of Mennonite seminary education is needed in Canada, agreed participants at a consultation on Mennonite graduate theological education, May 24-25, in Waterloo, Ont. A Canadian perspective needs to be recognized more adequately in pastoral and theological training.

About 25 Mennonite leaders and school administrators from across Canada and from three Mennonite seminaries in the United States met at Conrad Grebel College for the consultation, which was convened by Ontario's Inter-Mennonite Pastoral Leadership Training Board.

"It was a historic meeting," stated several participants. Six Mennonite groups and their schools met for the first time to discuss their pastoral training needs for Canadian churches.

Representatives agreed on several issues: The undergraduate theological education now in place in Canada continues to be essential but needs reinforcement—perhaps new models need to be explored, such as bi-vocational training options for pastors. While seminary training in a Canadian context is needed, that training should remain linked to existing programs (U.S. seminaries). It should also be pursued in an interchurch context in Canada, not by establishing new institutions. Conference-based seminary education in Ontario and the Junior Seminary vision in Winnipeg, Man., were cited as possible models.

There was also extensive discussion about regionalism in Canada, which may make Canadians more different from each other than from their American neighbors.

A theological basis for pursuing graduate theological education in Canada was presented in a paper by Rod Sawatsky of Conrad Grebel College. Anabaptist understandings of Christianity emphasize that theology always be related to a particular time and place, said Sawatsky, an understanding often labeled as "contextualizing" the faith. "An Anabaptist-Mennonite theology for Canadian Mennonites, accordingly, needs to be contextualized in terms of the Canadian realities," he said.

Sawatsky also deplored the fact that although Canadian Mennonites are involved on every level of Canadian cultural and political life, there is no comparable theological involvement. Because Canadian Mennonites have no graduate theological institutions in Canada, said Sawatsky, they are excluded from a certain kind of theological dialogue with other denominations.

Brian Stiller, executive secretary of the Evangelical Fellowship of Canada, also made a plea for Canadianized pastoral training. In a stimulating speech, he outlined 10 distinctives of Canadian culture and urged more cooperation among schools in Canada because there are fewer people to draw on than in the U.S. and fewer religious differences. He also stressed the need for Mennonites to "go public" with their peace stance by engaging in dialogue with other religious groups, instead of downgrading those who think differently.

The church and school leaders were eager to continue the discussion. Tentative plans are to meet again next June in Winnipeg.

—Marg Loewen Reimer, Meetinghouse

NEWSMAKER INTERVIEW:

MBCM calls church to faithful stewardship

John Martin of Harrisonburg, Va., chairs the Board of Directors of Mennonite Board of Congregational Ministries. His regular work is at Eastern Mennonite Seminary, where he is registrar and professor of church ministry. Gospel Herald *asked him about the state of MBCM as he prepares his board's report to General Assembly at Ames 85. This is the first in a series of interviews with the people who oversee the work of the Mennonite Church boards.*



John Martin chairs MBCM board

What has been the special focus of MBCM since the last Mennonite Church convention?
Implementing the Call to Faithful Stewardship which was adopted by General Assembly at Bethlehem 83. We have developed 10-year goals, including the *doubling* of our people's giving to the church.

What accomplishments are you happy about?
One is the good response to the Call to Faithful Stewardship. There has been strong interest, for example, in the stewardship ministry of Ray and Lillian Bair. The other is the beginning of a Spanish-language Sunday school curriculum. There will eventually be 18 booklets covering a four-year cycle of study.

What counsel do you need from the General Assembly delegates?
Our purchasing power has been on a plateau for the past five years. Is this the level of financial support we should anticipate in the next biennium? Another related question is, What are the areas of congregational life that we should concentrate on? The primary program areas we are leaning toward are leadership and worship, Christian education, peace and social concerns, youth ministry, and stewardship.

And the final question to the delegates is, Do you affirm the proposed study of churchwide structures—especially MBCM and the Home Ministries Division of Mennonite Board of Missions—in search of best ways to serve congregations and conferences?

What are your priorities for the next biennium?
One is to emphasize the first part of the Call to Faithful Stewardship, which is to acknowledge God as *owner* and to repent of our failings. Another is to hold two major consultations next May—on ordination and on worship. There is much interest and ferment in these two areas.

READERS SAY

Mahlon Hartzler, Goshen, Ind.

"The Bishop Washed My Feet" by Marion G. Bontrager (June 4) reminded me of a radio story I heard some years ago. A Baptist preacher, Rev. Hogg, had a regular radio program. One time he visited one of our churches during a communion and foot washing service. He said, "There was an atmosphere of fellowship there that I could never get into my church by preaching."

At their next communion service he read from John 13, made a few comments, and announced that there would be a foot washing service. He said, "I was surprised at how many came and the atmosphere of fellowship was there too." He kept up the practice as long as he was a pastor, and the fellowship was enjoyed by all.

Ritual and liturgy cannot create fellowship unless the heart is prepared to seek God (2 Chron. 30:18-19). But when the heart is prepared, any of the elements of worship, singing, Scripture reading, ritual, liturgy, meditation (directed or alone), and fellowship of believers can draw us closer to God.

Jep Hostetler, Columbus, Ohio

In response to Valeria Irene Norberry of Grand Rapids, Mich. ("Hear, Hear!" May 28), I would like to offer another opinion regarding alcoholism, drunkenness, and Alcoholics Anonymous.

It seems clear to me that choosing to get drunk, i.e., drunkenness, or being a drunkard is clearly pointed out as sin in the Scriptures. Thus, I have some agreement with Ms. Norberry. There our agreement ends. Choosing to get drunk is like choosing to lie, or steal. It is a choice to sin. But the alcoholic, i.e., the person afflicted with the disease of alcoholism, no longer has the freedom to choose not to drink alcoholic beverages. He/she must get help. Willpower alone will not make them better.

For some, turning to salvation has proven to be miraculously effective. Others need the continuing support of an understanding group. This is where Alcoholics Anonymous is very helpful. They make no claims about being a Christian group. All they ask for in step three is that a person turn to God, as he/she understands him. This allows the Christian recovering alcoholic the freedom to choose the God of the Old and New Testament, the Father of Jesus Christ. At the same time it allows the Muslim, the Jew, and other kinds of religions as well to all come together to support one another and to quit drinking.

Why doesn't the church do what AA is doing? Because it is nearly impossible. Many of us haven't been alcoholics and it is very difficult for us to understand their plight. Many of us have stereotypes of alcoholics as male (even Ms. Norberry uses only the male gender in referring to alcoholics), disheveled, ghetto dwellers and have never taken the time to talk with one or get to know one. (By the way, only about 5 percent of all alcoholics are so-called derelicts.) The remainder are like the general population. Many hold jobs, have families, and go to church. They are from all walks of life.

Alcoholism is a diagnosable disease; it has signs and symptoms. To treat alcoholism as a sin only is like calling diabetes a sin. And to shut off one of their only real hopes, i.e., Alcoholics Anonymous, comes close to putting "blood on our hands."

I would urge Ms. Norberry to go visit an Alcoholics Anonymous meeting (an open meeting). It's like going to the recovery room in the hospital. Men and women are recovering, they are getting better. Many have not had a drink in years. They are recovering because others have had the courage to say, "I'll walk beside you," and not shake an angry finger at them and shout, "You awful sinner."

Sandra Shantz, Reading, Pa.

This letter is in response to James Alsdurf's comments on wife abuse and Bill Gothard ("Items and Comments," May 21). I am the wife of a pastor. I have attended the Bill Gothard Seminar six times and the Advanced Seminar once.

I would like to give you a list of the type of abuse I have experienced:

- Freedom to develop my own spiritual gifts.
- Encouragement to step into ministry.
- Freedom to express my feelings.
- My opinion in family decisions is respected and valued.
- I've been honored according to 2 Peter.
- I've been loved according to Ephesians 5.
- I've been forgiven according to the Gospel of Matthew.

There's only one truth and that truth is found in Scripture. Whether I choose to follow your teaching or Bill Gothard's, I'm responsible to glean from it, and thus make certain it lines up with the Word. If I conduct my life according to the teaching of man, there will be error.

I will pray for Bill Gothard and James Alsdurf that they would be accountable for their words according to the Word.

Palma Sottolano Moyer, Quakertown, Pa.

I would like to acknowledge publicly the gracious Christian concern for my feelings that Victor Stoltzfus expressed to me after my response to his article "Pharisees, Yuppies, and Italians" (Apr. 16) appeared in *Gospel Herald* ("Readers Say," May 14). It is this kind of spirit that encourages me to continue my Christian growth in the Mennonite Church.

Regarding the content of his article, I now understand that Mr. Stoltzfus' reference to Italians was intended to relate not to modern-day Italians, but to the ancient Roman Empire-builders and their attempts at self-justification by works rather than faith in Christ.

Thank you, Brother Stoltzfus, for your kind response.

Don Yoder, Tempe, Ariz.

I am writing to express my concern in regard to the editorial liberties which you took to change the news release of the Mennonite Church Nominating Committee which was sent to you on Apr. 29. We had worked carefully and prayerfully to prepare a news release that would reflect the total work of the Nominating Committee and not just the work of the committee in presenting the name of a nominee for the moderator-elect position. The Nominating Committee believes that all positions on the ballot are of importance and we attempted to work carefully in selecting names to present to the Assembly at Ames for all positions. This was not reflected in your rewriting of our news release.

Second, we had prepared the news release to show the total process of selecting a moderator-elect nominee. Our news release stated, "After carefully weighing all the data received by the Nominating Committee, seven persons were invited to participate in the discernment process for the moderator-elect position. These persons included male and female candidates as well as minorities and were from a wide geographical area. Only two of the seven agreed to have their names submitted to the delegates for consideration in the discernment process for moderator-elect."

Your news release did not indicate in any way our wide search for candidates for the moderator-elect position and could very easily leave the impression that the Nominating Committee planned the "controversial selection involving a male and female candidate,"

which are the opening words of your rewriting of our news release. This was not our plan as we worked through the nomination process. It was not our deliberate attempt to run a male and a female against each other.

In the third place, we had written the news release indicating that the "Nominating Committee noted that delegate comment on nominating a woman for the moderator-elect position indicates very diverse and strongly held points of view. Some are based on differences of biblical interpretation and others on concerns for unity and relationships. The Nominating Committee, which functions under the guidance of the delegates, calls the Assembly to further discernment of this question in order to reduce the potential for future discord or hurt." We did recognize there was a controversy and attempted to write the news release in a way that would enable the church to see the controversy, to recognize it as such, and to work at it constructively to resolve it. I believe that your rewriting of the news article feeds the flames of the controversy on both sides of the issue rather than helping to work at it constructively.

I also feel the article uses quotes from the Nominating Committee news release in such a way that they misrepresent the reasons for which the Committee submitted the name of Ralph Lebold as the moderator-elect nominee. You quoted four sentences from the Nominating Committee news release in your news item; however, these sentences were taken from four different places in our news release and placed in such a way and in such an order that they misrepresent the process that we worked with. In our news release we stated that, "The responses received from the delegates affirmed the strengths and gifts of both candidates. The committee also considered the concerns expressed about each person. Some delegates indicated concern about having a woman serve in this particular leadership position. The delegates offered many helpful comments which assisted the committee in their evaluation. After prayerful consideration of the many responses, the Nominating Committee decided to present the name of Ralph Lebold as moderator-elect." Both candidates were affirmed by the delegates with gifts of leadership.

The last concern that I share with you is that you disregarded the last sentence of our news release in which we stated, "The Nominating Committee solicits your prayers for the 26 persons who will be selected for churchwide positions at General Assembly in Ames, Iowa, August 9-15." That request should be expanded to include not only the 26 persons but also all persons in attendance, program participants, moderators, youth assembly, and the Mennonite Church, that we might be faithful to our Lord.

Margaret Leatherman, Pipersville, Pa.

This afternoon I again read Mari A. Glick's article on "Salvation by the Blood" (Mar. 19). I am glad she is old-fashioned enough to believe that we need the blood of Christ to wash our sins away Hebrews 9:22: "And without shedding of blood is no remission." Also 1 John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And if we have all sinned, then we all need the blood of Jesus Christ to wash our sins away.

I like that song: "Would you be free from your burden of sin? There's power in the blood." Also the song "Nothing but the Blood" means a lot to me. "What can wash away my sin? Nothing but the blood of Jesus/What can make me whole again, Nothing but the blood of Jesus/Oh! precious is the flow that makes me white as snow/No other fount I know. Nothing but the blood of Jesus."

It is when we repent and trust Christ for our sin bearer that we become born again and we need the blood of Christ to wash our sins away in order to become a born-again believer. The new birth is so important that we cannot trifle with it. Without it we have no hope of escaping the terrors of hell or enjoying the glories of heaven. The Lord Jesus said, in John 3:7, "Ye must be born again."

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MENNOSCOPE

The 50th anniversary of Lancaster Conference's overseas missions program will be celebrated at the annual Worldwide Missions Conference of Eastern Mennonite Board of Missions, July 13-14. It will be held at Lancaster (Pa.) Mennonite High School. Featured speakers are Tanzania Mennonite Church bishops Zedekia Kisare and Hezekiah Sarya and Fuller Theological Seminary professor Paul Hiebert. Lancaster Conference's first overseas missionaries—John and Ruth Mosemann and Elam and Elizabeth Stauffer—went to what is now Tanzania in 1934. Today the Mennonite Church in that country has some 16,000 members—nearly the size of the sending conference.

The issues of divorce/remarriage and women as pastors were the topic of Virginia Conference's Dialogue Day II on May 4 at Lynside Mennonite Church in Lyndhurst, Va. Over 100 pastors and lay persons discussed the two issues which delegates at last summer's conference assembly said should be studied during the year. Glendon Blosser, chairman of the conference's Council on Faith and Life, led the all-day meeting. Jonathan Kanagy and George Brunk III led Bible studies on the two issues. "The council will take up these issues at its next meeting in hopes of finding a sense of direction to be recommended for the guidance of congregations," said Linden Wenger, the council's secretary. The first Dialogue Day, held in December, was for pastors and spouses only.

A popularized series of books on peace and justice for overseas churches is being developed by Mennonite Board of Missions. "The Mennonite churches in Latin America have specially asked for help in this area," said Wilbert Shenk, MBM's vice-president for overseas ministries. "The need is for basic literature that lacks the specific North American focus and lends itself to easy translation." Plans are to release two books a year for the next five years. Elizabeth Showalter and Allen Brubaker of Harrisonburg, Va., are the editors, and Herald Press of Mennonite Publishing House is the publisher.

A Spanish-language manual for Hispanic Mennonites interested in learning the principles and techniques of television production has been prepared by Elias Acosta, media director for Menno-Latin Association for Communication. Acosta, who is currently pursuing graduate studies in media production, will be available in the fall to lead workshops on video and broadcast production in Hispanic Mennonite congregations. Copies of the manual ($7.95 each) and more information about the workshops are available from Mennonite Board of Missions at 1251 Virginia Ave., Harrisonburg, VA 22801.



Stalters

Edwin (Jack) and Marcella Stalter were recognized for 36 years of service to Illinois Conference during a special ceremony at the conference's annual meeting recently in Lombard, Ill. Jack is stepping down after serving as conference minister for 12 years. Illinois Conference has adopted a new constitution and plans to share a conference coordinator with Central District of the General Conference Mennonite Church. Jack will continue to serve his conference on an interim basis until a coordinator is appointed by the two groups. Ordained in 1948, Jack was pastor of two Illinois congregations—Waldo in Flanagan and Science Ridge in Sterling—before he became conference minister in 1972. "Whatever I have done, Marcella has been an equal partner," he said.

Mennonites involved in Victim-Offender Reconciliation Program gathered recently in Valparaiso, Ind., to discuss the relationship between their Christian faith and the VORP efforts in which they are involved. Howard Zehr, director of the Mennonite Central Committee U.S. Office of Criminal Justice, reviewed the historical and legal revolution that took criminal justice away from the community and gave it to the state. He wondered if VORP is the quiet revolution needed to bring criminal justice back into the hands of local communities and individuals. The participants discussed at length the particular role Mennonites should play in this "quiet revolution." The gathering of two dozen Mennonites, sponsored by MCC U.S. and Canada, preceded the national annual meeting of VORP in Valparaiso.

Northwest Conference sponsored a seminar for Hispanic congregational treasurers on May 4 at Holyrood Mennonite Church in Edmonton, Alta. Conducted in English and Spanish, the seminar covered such matters as budgeting, receipting procedures, double-entry accounting, financial reporting, and stewardship education. Eight persons,from Hispanic congregations in three cities attended. Conference executive secretary Timothy Burkholder was the resource person.

An illustrated slide lecture by storyteller-writer-dramatist John Ruth was the focus of Lancaster (Pa.) Mennonite Historical Society's quarterly meeting on June 6. "Getting the Picture: Three Centuries of Visual Evidence of Mennonite Life Between the Delaware and the Susquehanna" was the title. Ruth, an ordained Mennonite pastor with a doctorate in literature from Harvard University, is supported in his historical and artistic efforts by a committee in his native Franconia Conference.

Nearly 100 participants from 12 congregations made up a mass choir at the Worship and Song Festival held on Apr. 28 at Mennonite Church of Normal, Ill. They were directed by Goshen College music professor Doyle Preheim. The event was for Illinois Conference of the Mennonite Church and Central District of the General Conference Mennonite Church.

A Mennonite-written play on child sexual abuse has been seen by more than 47,000 children. *Little Bear,* an original play by Don Yost of Bridgework Theatre in Goshen, Ind., illustrates the prevention of abuse. In September the theater group will present the play in 14 elementary schools in the Goshen area. Yost, one of the founders of the group, is a member of College Mennonite Church in Goshen.

The MennoVan promoting the 1986 bicentennial of Mennonites in Canada was welcomed to Manitoba by Premier Howard Pawley recently. MennoVan, driven throughout Canada by Reg and Kathy Good, tells the story of the Mennonites. Goods presented the premier and members of his cabinet with bicentennial pins and copies of Frank Epp's history of the Canadian Mennonites. Pawley praised MennoVan as a step in preserving part of Canada's multicultural heritage.

The fifth annual Bike-A-Thon to raise money for the Discipleship Ministries Department of Eastern Mennonite Board of Missions brought in over $22,000 on May 19. Starting from the campus of Lancaster (Pa.) Mennonite High School, over 300 bikers, joggers, and walkers covered a total of 6,475 miles. The courses ranged from five to 40 miles.

Twenty people gathered at Menno Haven Camp and Retreat Center near Tiskilwa, Ill., May 10-11 for an Engaged Couples' Retreat—the first in Menno Haven's history. A result of a recommendation from the Nurture Commission of Illinois Conference, the retreat attempted to provide a structure for dialogue in which couples could deepen their understanding

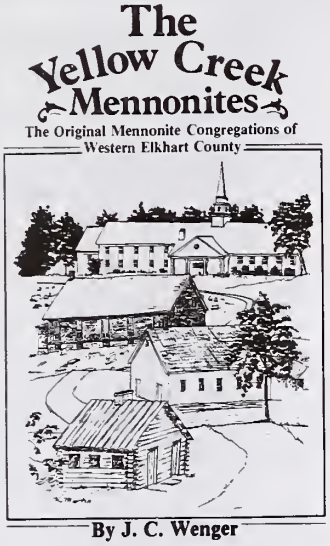


Mission Fellowship Visit takes Mennonites to Southwest. *Pastor Hubert Brown (left) of Calvary Church in Inglewood, Calif., introduces members of the Southwest Mission Fellowship Visit to a classroom of first-graders taught by Mary Rosier (fifth from left). The elementary school and day care center are operated by the congregation. Also pictured are (left to right) Stanley Weaver of Phoenix, Ariz.; Floyd Lichti of Downey, Calif.; Arlie Weaver of Phoenix, Ariz.; Carol and Paul Roth of Killbuck, Ohio; and Bessie Weaver of Goshen, Ind.*

Ten persons participated in the March visit sponsored by Mennonite Board of Missions. Stops included Los Angeles, Phoenix, and the Navajo and Hopi Indian reservations of northern Arizona.

Several members of the group returned in May to help construct an addition to the Blue Gap Mennonite Church, a Navajo congregation near Chinle, Ariz.

of each other, work at communication skills, and discover resources for creating a strong and growing marriage. Jim and Vicki Egli, Dennis Zehr, and Galen Penner were in charge of planning the event.



By J. C. Wenger

A book by historian-theologian J. C. Wenger on *The Yellow Creek Mennonites* will be released during the 140th anniversary celebrations of Yellow Creek Mennonite Church, Goshen, Ind., July 5-7. The congregation traces its beginning to the establishment of the first permanent Mennonite settlement in northern Indiana in 1845. More information on the anniversary events is available from Pastor Bob Detweiler at Yellow Creek Mennonite Church, 64901 CR 11, Goshen, IN 46526.

Iglesia Menonita del Cordero in Brownsville, Tex., dedicated a first-floor addition recently. It was completed earlier by 30 Winter Voluntary Service workers and members of the Hispanic congregation. Church members and some Salvadoran refugees helped to make flower beds around the front and side of the church. The Winter VSers also helped with a therapeutic swimming program for handicapped children and started a visitation program in a local nursing home. Sponsored by Mennonite Board of Missions, the VSers pay their own travel and living expenses.

Goshen College may have its first budget deficit since 1940 unless it receives considerably more contributions from its alumni and friends soon. "After 45 consecutive years of operating in the black, we face the very serious likelihood of ending this fiscal year on June 30 with a deficit," says Board of Overseers chair Arlene Martin Mark.

Two Herald Press books have received the highest rating from *Library Materials Guide*, a publication of Christian Schools International. The spring 1985 issue gives a three-star rating to *God's Chosen King* by Eve B. MacMaster and *In Search of Liberty* by Ruth Nulton Moore. The MacMaster volume is book 4 of her popular Story Bible Series. Moore's book is a fiction story for junior high readers. Herald Press is a division of Mennonite Publishing House.



Buxman

Ruth Buxman was ordained as pastor of First Mennonite Church of San Francisco on May 26. She had served the congregation as pastor since 1983. David Mann of Southwest Conference's Ministerial Committee officiated, and Orlando Schmidt of Associated Mennonite Biblical Seminaries preached the ordination sermon. Buxman is the first ordained pastor to serve the nine-year-old congregation, which is affiliated with both the Mennonite and General Conference Mennonite churches. A graduate of Mennonite Brethren Biblical Seminary, she is the first ordained woman in Southwest Conference.

Jacob Tijerina was installed as pastor of First Mennonite Church of Defiance, Ohio, on Apr. 28. Edward Diener, Ohio Conference's local overseer, officiated. Keith Leinbach, chairman of the conference's Leadership Commission, preached the installation sermon. Tijerina served Mennonite congregations previously in Corpus Christi, Tex., and in Goshen, Ind.

Elam Peachey, principal of Christopher Dock Mennonite High School in Lansdale, Pa., has received a doctorate in educational administration from Temple University in Philadelphia. He wrote his dissertation on "Attitudes of Board Members and Administrators Regarding Teacher and Student Participation in Decision-Making in Selected Mennonite High Schools." Peachey has been on the Christopher Dock faculty since 1967 and principal since 1979.

Lee Snyder, interim academic dean of Eastern Mennonite College, has received a Ph.D. degree in American literature from the University of Oregon. She wrote her doctoral dissertation on contemporary California author Joan Didion. A member of the EMC faculty since 1974, Snyder became assistant dean in 1977 and interim dean in 1984.

Wesley Rediger of Eastern Mennonite College has received an Ed.D. degree in educational administration from Ball State University in Muncie, Ind. He wrote his doctoral dissertation on "The Achievement of Functional Aims at EMC as Perceived by Selected Reference Groups." A member of the EMC faculty since 1976, Rediger is returning this summer to his former position as director of student life.

The entry deadline for the eighth annual Indiana Mennonite Slow-Pitch Softball Tournament is Aug. 10. The tournament will be held on Labor Day weekend (Aug. 31-Sept. 2). It is open to any congregation listed in the *1985 Mennonite Yearbook*. The entry fee per congregation is $75, with all profits going to Mennonite Central Committee. Last year 44 teams participated. More information is available from Roger Miller at Box 165, Huntertown, IN 46748.

The 40th reunion of Civilian Public Service (Eastern District) will be held Aug. 3-4 at Eastern Mennonite College. Activities will begin on Saturday afternoon, with a business meeting scheduled for that evening and a worship service on Sunday morning. Meals and lodging are available on campus. More information can be obtained from Contact Person Harold Lehman at 1068 College Ave., Harrisonburg, VA 22801.

Missionary comings/goings:
•*Stephen and Jean Gerber Shank* returned from Belgium on June 14 for a summer North American assignment. They are Mennonite Board of Mission workers assigned to Brussels Mennonite Center. Their address is 714 S. 6th St., Goshen, IN 46526.
•*Neal and Janie Blough* returned from France on June 11 for a six-month North American assignment. They are MBM workers with the Foyer Grebel international student center near Paris and its Mennonite-related congregation. Their address is 143 Keyser, Deshler, OH 43516.
•*Garry and Ruth Denlinger* returned from Israel on June 17 for a two-month North American assignment. They serve as MBM workers with a messianic Hebrew congregation in Haifa. Their address is 1707 Hans Herr Dr., Willow Street, PA 17584.

Church-related job openings:
•*Teacher intern in learning disabilities* at Faith Mennonite High School, beginning this fall. The actual teaching will begin in fall 1986. A college degree is required. Contact Principal Raymond Harnish at R. 1, Kinzers, PA 17535; phone 717-442-8818.
•*Associate coordinator* of Eastern Mennonite College's Washington Study-Service Year, beginning on Aug. 1. The person will relate to a dozen students who live in an EMC house while studying and working in Washington. The position is half-time, with the opportunity for advancement to coordinator. An undergraduate degree is required; graduate training preferred. Contact WSSY Board Chair Phil Baker-Shenk at 2421 Perry St. NE, Washington, DC 20018; phone 202-529-6475.
•*Special education teacher* at Christopher Dock Mennonite High School. Contact Principal Elam Peachey at CDMHS, 1000 Forty-Foot Rd., Lansdale, PA 19446; phone 215-362-2675.
•*Administrative assistant* at Mennonite Board of Missions, beginning in August. The person should have strong secretarial skills, an interest in detail, verbal/editing skills, and relational gifts. Contact Dan Schrock at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

New members by baptism and confession of faith: *Portland, Oreg.:* Yolanda Kauffman, Greg Miller, Jean O'Hara, Grant Shenk, and Victor Wiens. *Groveland, Pipersville, Pa.:* Derek Beyer, Luke Gilmore, Wes Myers, and Jeff Yothers. *Glennon Heights, Lakewood, Colo.:* Denneal Sensenig by baptism and Steve and Barbara Devonshire by confession of faith.

Pontius

Joel Kauffmann



BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Brubacher, Allan and Anna (Frey), Wallenstein, Ont., second child, first daughter, Laura Jane, May 1.

Budd, Michael and Margaret (Snyder), Winterbourne, Ont., first child, Stephen John, Apr. 26.

Chupp, Melvin and Elizabeth (Bumbaugh), Hagerstown, Md., a daughter, Ashley Elizabeth, May 31.

Davidhizar, Enos and Connie (Gongwer), Wakarusa, Ind., first child, Joshua Dale, Apr. 14.

Drumm, Bernard and Deborah (Streicher), Scarborough, Ont., first child, Garret Leonhardt, May 19.

Esh, Melvin and Linda (Meyer), Philadelphia, Pa., first child, Amanda Jane, Apr. 26.

Gingrich, Roger and Patty (Else), Iowa City, Iowa, third child, second daughter, Rebecca Kay, June 1.

Gongwer, Steve and Brenda (Martin), Goshen, Ind., second son, Eric Lynn, May 30.

Graber, Stan and Cathy (Miller), Bristol, Ind., third child, second son, Joshua Stan, May 15.

Handrich, Gerald and Diane, Fairview, Mich., second son, Craig Gerald, May 20.

Hartman, Kevin and Sherry (Hartman), Elkhart, Ind., first child, Cameron Lee, Apr. 14.

Landis, Edward and Cheryl (Emmert), Salem, Oreg., first child, Matthew Scott, May 30.

Mast, Daryl and Miriam (Erb), Weatherford, Okla., second daughter, Robyn Dawn, May 9.

Miller, Barry and Anne (Rial), Morton, Ill., first child, Samuel Rial, May 9.

Miller, Michael and Kathy (Jantzi), Slave Lake, Alta., third son, Lyle Sylvanus, Mar. 27.

Riegsecker, Ron and Kathy (Nisly), Elkhart, Ind., a son, Matthew Lynn, May 15.

Schwartzentruber, David and Becky (Maust), Goshen, Ind., first child, Mandy Ann, May 25.

Shore, Glenn, Jr., and Robin (Smith), Mt. Union, Pa., a son, Glenn W. III, Apr. 14.

Stauffer, Rick and Wanda (Siebert), Lincoln, Nebr., second child, first daughter, Jenna Marie, May 17.

Thompson, Gary and Vicki (Yoder), West Jefferson, Ohio, second child, first daughter, Kristi Dawn, June 1.

Weaver, Victor and Tammy (Menuez), Millersburg, Ohio, first child, Arryn Jennifer, May 10.

Weirich, Dean and Wanda (Garber), Middlebury, Ind., third child, second son, Lance Taylor, May 14.

Yoder, LaMar and LuAnn (Quillen), Hartville, Ohio, second daughter, Amy Lynn, June 3.

Yoder, Peter and MaryEtte (Kramer), London, Ohio, first child, Samuel Kramer, May 24.

Young, Lorne and Norma (King), Telford, Pa., first child, Jacklyn Marie, May 25.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Bentz-Blosser. Vaughn Bentz, Pettisville, Ohio, Mennonite Church of Scottdale, and Peggy Blosser, Archbold, Ohio, Zion cong., by Dale Wyse, June 1.

Dagen-Hess. Dennis E. Dagen, Willow Street, Pa., and Kathy M. Hess, Lancaster, Pa., both of Byerland cong., by Ernest M. Hess, June 1.

Friesen-LeFevre. Jon Friesen, North Newton, Kans., Hesston cong., and Marcia LeFevre, Sterling, Ill., Science Ridge cong., by Paul Friesen and Russell Coats, May 30.

Gast-Carmon. Jeffrey Gast, North Newton, Iowa, Lutheran Church, and Heidi Carmon, Kalona, Iowa, East Union cong., by Norman Derstine, May 25.

Groff-Burkhart. Geoffrey C. Groff, Gordonville, Pa., Ridgeview cong., and Janet E. Burkhart, Lancaster, Pa., Chestnut Hill cong., by Donald R. Jacobs, Mar. 9.

Huber-Blucker. Jay Huber, Myerstown, Pa., Hess cong., and Terri Blucker, Nappanee, Ind., North Main Street cong., by Etril Leinbach, June 1.

Hutchison-Sutter. Fred Hutchison, Seattle, Wash., Bethany Community Church, and Debbie Sutter, Portland, Oreg., Portland cong., by John McCullough and Marlin Kym, May 11.

Kinsinger-Hoover. Mitchell Kinsinger, La Grange, Ill., West Union cong., and Sandie Hoover, Glen Dale, Md., Brethren Church, by Jerry Root, May 25.

Knepp-Schwartz. Randy Knepp and Cathy Schwartz, both of Iowa City, Iowa, East Union cong., by Norman Derstine, June 1.

Koester-Meiners. Timothy Koester, Elizabeth, Ill., Lutheran Church, and Karen Meiners, Sterling, Ill., Science Ridge cong., by Edwin Stalter, June 1.

Rhodes-Unruh. James Rhodes, Lombard cong., Lombard, Ill., and Virginia Unruh, Westmont, Ill., Lombard cong., by E. Joe and Emma Richards, May 11.

Slabaugh-Mast. Mark Slabaugh and Kathy Mast, both of Goshen, Ind., Yellow Creek cong., by Bob Detweiler, June 1.

Smucker-Goering. Joe Smucker, Emmanuel cong., La Junta, Colo., and Barbara Goering, Eden Mennonite Church, Moundridge, Kans., by Stanley J. Smucker, father of the groom, and Joy Schlisselman, May 27.

Weaver-Steinman. Herbert Glen Weaver, Diller cong., Shippensburg, Pa., and Deborah Jean Steinman, Chambersburg, Pa., Church of the Brethren, by Donald Fogelsanger and Marvin Ruth, May 4.

Yoder-Madden. Joni Yoder, Weatherford, Okla., and Dana Marie Madden, Thomas, Okla., both of Pleasant View cong., by Leland Oswald, May 25.

OBITUARIES

Baer, Norman H., son of Henry M. and Fannie Ellen (Keener) Baer, was born in Paramount, Md., May 22, 1910; died of a heart attack at Hagerstown, Md., May 30, 1985; aged 75 y. On Sept. 3, 1930, he was married to Sara Kraft, who survives. Also surviving are 2 sons (Stuart K. and Jason), 4 daughters (Edalene Hess, Evangeline Osborne, Mary Ellen Clark, and Phylis Brady), 12 grandchildren, 8 great-grandchildren, and 2 brothers (Lehman M. and Russell J.). He was a member of Cedar Grove Mennonite Church, where funeral services were held on June 3, in charge of Nelson L. Martin, Russel Baer, and Robert Crider; interment in Cedar Grove Cemetery.

Dagen, Florence, daughter of Martin and Amanda (Mylin) Lefever, was born at Willow Street, Pa., Aug. 7, 1896; died at Mennonite Home, Lancaster, Pa., May 27, 1985; aged 88 y. She was married to Jacob L. Dagen, who died in December 1978. Surviving are 3 sons (Paul L., Jacob L., and Lester L.) one daughter (Reba W.—Mrs. Carl D. Martin), 15 grandchildren, 8 great-grandchildren, and 2 sisters (Edna Weimer and Verna Shimp). She was a member of Byerland Mennonite Church, where funeral services were held on May 31, in charge of Ernest Hess, Ralph Ginder, and James Hess; interment in the adjoining cemetery.

Koppenhaver, Terry Lowell, son of John and Ruth Koppenhaver, died at Ashland, Oreg., May 31, 1985; aged 39 y. Surviving are his wife (Susan), 3 sons (Shane, Kelsey, and Benjamin), his parents, and 3 brothers (John, Denton, and Ronald). A memorial service was held at the Hesston Mennonite Church, Hesston, Kans., June 4, in charge of Dan Johnston and Wesley Jantz.

Short, Henry E., son of Frank and Catherine (Eicher) Short, was born in Fulton Co., Ohio, Dec. 1, 1911; died at Toledo (Ohio) Hospital on May 28, 1985; aged 73 y. On Oct. 24, 1946, he was married to Berniece Maust, who survives. Also surviving are 2 daughters (Anna Marie—Mrs. Wayne Dinius and Jane—Mrs. Dale Yoder-Short), 7 grandchildren, and one sister (Sarah Short). He was a member of Zion Mennonite Church. Funeral services were held at Lockport Mennonite Church on June 1, in charge of Walter Stuckey; interment in Pettisville Cemetery.

Sutter, Omar D., son of Lawrence and Sarah (Birky) Sutter, was born at Hopedale, Ill., Mar. 25, 1929; died of a heart attack on Mar. 31, 1985; aged 56 y. On Aug. 17, 1952, he was married to Donna Beck, who survives. Also surviving are 3 sons (Terry, Douglas, and Steven), one daughter (Rhonda Sutter), his mother, 2 sisters (Odella—Mrs. Ray Shank and Hilda—Mrs. Alvin Kurtz), and 3 brothers (Ivis, Mervin, and Eldo). He was a member of Yellow Creek Mennonite Church, where funeral services were held on Apr. 3, in charge of Bob Detweiler; interment in Yellow Creek North Cemetery.

Walter, N. Leanne, daughter of Paul and Delta (King) Swartz, was born in Urbana, Ohio, June 17, 1942; died at her home at Edwardsville, Ill., May 6, 1985; aged 42 y. On July 17, 1965, she was married to Jack T. Walter, who survives. Also surviving are her mother (Mrs. Boyd Yoder), one daughter (E. Dianne), one son (M. Andrew), 3 brothers (Don, Gaylen, and Steve Swartz), and one sister (Karen—Mrs. Steven Ringenberg). She was preceded in death by her father. Memorial services were held on May 8, in charge of Dennis Amsden.

Zielman, Dirk Jan Evert, son of Aaron and Geraldina Zielman, was born in Hessen, Holland, May 10, 1927; died at University Hospital, London, Ont., May 25, 1985; aged 58 y. On May 15, 1954, he was married to Anne Janzen, who survives. Also surviving are 4 daughters (Ruth—Mrs. Jerry Zehr, Susan—Mrs. Wayne Robson, Deborah Jane, and Angela Ellen), 2 grandchildren, 2 sisters (Mrs. Geesye Postma and Alberdina Westerhof), and 2 brothers (Fritz and Gerrit). He was a member of Zurich Mennonite Church, where funeral services were held on May 28, in charge of Clayton Kuepfer; interment in Zurich Mennonite Cemetery.

CALENDAR

Mennonite Publication Board meeting, Scottdale, Pa., June 27-29
Northwest Conference annual meeting, Kalispell, Mont., June 28-July 1
Virginia Conference Assembly, Bergton, Va., July 10-14
Allegheny Conference annual meeting, Claysburg, Pa., July 11-14
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24

CREDITS

Cover design by Gwen Stamm; cover photo by Jim King; p. 448 by David Hiebert; p. 452 (top) by Thomas Yoder; p. 452 (bottom) by Trennis Yoder.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Noted evangelical author and teacher converts to Catholicism

Thomas Howard, a noted evangelical author and educator, has converted to Roman Catholicism. Two days after formally joining the church at St. Aidan's Parish in Wenham, Mass., recently, Howard resigned from the faculty of Gordon College, an evangelical school where he had been professor of English. Raised in the fundamentalist Plymouth Brethren tradition, Howard is a member of a well-known evangelical family. His brother, David, is general director of World Evangelical Fellowship, and his sister, Elisabeth Elliot, is a noted evangelical writer and lecturer. Howard said he believes the terms "evangelical and Catholic are, or ought to be, synonymous." He affirmed that he "will never be anything but an evangelical." Asked why he "needed" to become a Roman Catholic, Howard replied that "evangelicals themselves would say that they have never come to grips with what the whole mystery of the church is. I don't know whether I've ever met an evangelical who does not lament the desperate, barren, parched nature of evangelical worship." Howard said his conversion was the result of a 20-year pilgrimage of faith.

New world Lutheran leader seeks East-West dialogue

Bishop Zoltan Kaldy of Hungary, the first Eastern European to preside over Lutheran World Federation, says he'd like to build bridges between Eastern and Western churches by getting their theologians talking to one another. Proposing a gathering of "famous Lutheran theologians from West and East," Kaldy, head of Hungary's 430,000-member Lutheran Church, said that at such a meeting, "we could speak openly and brotherly about sharp questions." The intense, white-haired bishop said he believed his 40 years of experience "living in a Marxist-Leninist revolution and my wonderful experience of God and Jesus and the gospel" would enhance his role as bridge-builder. A member of the Hungarian Parliament, he defended his participation in the country's socialist government as that of independent critic. It is "impossible" for him to be a member of Hungary's Communist Party, he said, because "a believer cannot accept its materialistic philosophy." But dialogue has helped Marxists and Christians understand one another in Hungary, abolishing the Christians' idea that all communists are "evil," and the Marxist notion that Christians are "naive people living in clouds" and "not clever," Kaldy said. Western Christians need to visit Hungary and the rest of Eastern Europe "to see with your eyes the reality," he suggested recently during a visit to the U.S. and Canada. Last August, when Lutheran World Federation met in his country, 900 foreign participants visited 120 Lutheran congregations in Hungary. "Everybody could see that our congregations are very alive and that many young people are at worship," Kaldy said.

Community rallies to aid children of Amish accident victims

Children of five Amish people who were killed in a traffic accident in January are being helped by an outpouring of money and concern from civic groups, churches, and individuals from 20 states and Canada. Eight Amish people were riding in a van that collided with a semitrailer truck on U.S. 50 in Martin County, Ind. The van driver, a non-Amish man, was killed and the truck driver was injured in the accident. Five of the Amish people were killed and three were hospitalized with injuries. Twenty-three Amish children were either orphaned or left with only one parent as a result of the accident. One couple killed in the collision, Leroy and Mary Jane Kemp, left 11 children, aged 8 months to 16 years. The Amish carry no life insurance, and a settlement with the company that represents the truck driver is still being negotiated. A Milroy Tragedy Fund was established by Joseph Traylor and Abraham Knepp, who live near the crash site. Using a network of banks in Indiana as collection sites, the men have raised nearly $50,000 from organizations and individuals. Milroy business people raised several thousand dollars on their own, and neighbors have offered to plow Amish farm fields and do other chores.

Group says fundamentalism may be hazardous to mental health

Just a few weeks after its leader appeared on a national TV talk show, a new organization for ex-fundamentalist Christians has generated more than 3,000 calls and letters from people who say they have suffered emotionally from their religious experiences. The group, Fundamentalists Anonymous, also says it has set up 150 local support groups around the country. Richard Yao, founder of Fundamentalists Anonymous, said the response shows that fundamentalist church involvement is a major threat to the "mental health" of millions of people. He called on the medical profession to investigate the alleged psychological damage and pay more attention to the needs of ex-fundamentalists. According to Yao, many coming out of fundamentalism suffer from "withdrawal" symptoms which are "incredibly similar" to the feelings of those who have left religious cults. Among these symptoms are "fear that evil will happen to them," loneliness, depression, distrust of people, and "occasional lapses into the fundamentalist consciousness," he said. Fundamentalism may be worse than cults, Yao added, because it "is one of the most powerful and influential movements in America." The threat to mental health comes not only from the extreme fundamentalist sects but also from the more moderate streams represented by widely known television preachers such as Jerry Falwell, Yao asserted. "We have obviously hit a raw nerve out there," he said. "Obviously, this is just the tip of the iceberg."

Ramadan fast shows Muslims' commitment to their faith

There are nearly 900 million Muslims in the world today, about a fifth of all humanity. Recently the vast majority of them completed the annual Ramadan fast. For an entire month, from dawn to sundown, they ate no food, drank no liquid, and enjoyed no cigarettes, sex, or other corporeal pleasures. The Koran exempts some categories of Muslims from the requirement to fast, including pregnant women, children, and travelers—although travelers are supposed to make up by fasting later. The children, for the most part, look forward to growing up to the point where they too can fast. The heartland of the Muslim world consists of 37 Muslim-majority countries that lie in a broad belt extending from Morocco through Indonesia. But large Muslim populations exist in many other countries and regions, including India, China, and the Soviet Union. The Muslim population in the United States is estimated at between 1.5 million and 3 million. Islam is more than a religion in the Western sense. It is a way of life, an ideology, in that it prescribes rules of right conduct throughout what non-Muslims consider secular areas of life. It has demonstrated a tenacity in holding the allegiance of its followers that either Christianity or Judaism could envy. The Ramadan fast is not only a symbol and affirmation of that allegiance, but an annual event that continually renews and strengthens it.

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Living our history

On the way to attend a conference on the Mennonite experience between the two world wars, I stopped to visit Younger Brother and his family on the home farm. The farm is positioned on the watershed between the Susquehanna and the Schuylkill rivers in eastern Pennsylvania. Evidently considering this unique placement, someone in the past named the farm "Summit Level." It actually is more summit than level, although there is a reasonably level area where the buildings stand.

One of the important things we note by going home is change. Since change comes gradually, we do not always see it happening. Unless you have a point of reference, you really cannot see where you are. To go where you once lived helps to measure change.

Every time I visit Y.B.'s farm I am confronted with change in farming practice. My farm experience was with the two-plow tractor and the 30-cow dairy herd. North American dairy farmers do not seem to operate that way anymore. The point is made on approaching the farm by the number and size of the silos. It is underlined by the tags in the cow's ears. Why the tags? To keep the records straight. There are too many cows to remember names as we used to do.

Y.B. and I took a turn out over the fields and through the woods. It was a mixture of the old familiar and the new and novel. The sloping fields are covered with young corn plants growing. When I was a farmer, we learned that you planted corn along the sides of the slopes in alternate strips with closer-growing crops to retard the progress of the water and keep the soil from washing away. But now there is a better way, Y.B. told me. It is called diversion ditches and it seemed to be working: some erosion in some of the ditches but the slopes appeared intact. The old contoured strips are gone but life and growth go on.

A day later I listened to Mennonite historians tell of changes in the Mennonite Church between and following the two wars. In 1983, Beulah Hostetler said, Mennonites were not much different from Mennonites in 1683—culturally mixed in with the neighbors. Virtually all the recently well-known symbols of Mennonite particularity had been abandoned, she said, but the community remained stable. How was this possible?

In answer, she referred to several models of social change and seemed most comfortable with one which emphasized pendulum swing. In the period following World War I, she held, Mennonite charter values of separation were renamed and codified as "nonconformity" and "nonresistance" and supported by the authority of centralized leadership. She might have added: with very specific interpretations of nonconformity.

But it couldn't last. One group that opposed this she dubbed the "neotraditionalists." Among these were H. S. Bender who wrote "The Anabaptist Vision" and Guy F. Hershberger who issued *War, Peace, and Nonresistance* during World War II. That war itself, which brought on Civilian Public Service and Mennonite relief programs, was an agent of change for the church. Young people who had been involved with such programs came home and called for change.

John Ruth, who followed her, asserted that Lancaster and Franconia conferences are only remnants of themselves. They have lost much of their good material in every generation: they have become a gene pool for other denominations. (No doubt it's a churchwide problem, but he has studied these two conferences in some detail.) He too spoke of change factors including the Mennonite mission in Tanganyika which Lancaster Conference began in 1934. More was learned through this experience than anyone expected. To seek to preach the gospel in another culture when one is still trying to understand it causes personal turmoil and change of understanding. The mission program changed the conference.

Like the changes in farming, changes in practice in the Mennonite Church are open for all to see. Is it the same farm? Is it the same church? Yes and no. Those of us who lived these experiences are still too close to be sure about them. One historian told of the pain of his parents who tried to follow the authoritarian pattern but were not able to pass it on to their children. The church and its style of faithfulness must be reconstituted in every generation.

One change in church strategy discussed in this issue of the *Herald* is the new push in congregational evangelism given the code name "church planting." While some youths raised in Mennonite homes depart for other fellowships, other persons are being invited to become heirs with us of the Anabaptist vision.

On the way to visit Y.B., I stopped at an evening meeting of the Hopewell Mennonite Church, half a mile away. This is a vigorous, growing congregation which recently enlarged the capacity of its meetinghouse to 1,000 persons. On this evening they were celebrating the licensing of two ministers from within the congregation. One as a youth had grown up in the congregation; the other had found the Lord only seven years ago.

After the meeting a woman approached me whose face was at best vaguely familiar. I found that she was a high school classmate whom I had not seen for 43 years. Recently she had an experience of spiritual renewal and later on found her way to the Hopewell Mennonite Church. "I never thought I'd be a Mennonite," she said. But there she was.

She too is a part of our developing Mennonite history. Is it the same farm? Is it the same church? Yes and no. Some things must change. Others must remain. God grant us the wisdom to tell the one from the other.

—Daniel Hertzler

July 2, 1985

GOSPEL HERALD



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God, guns, and guts?

by Samuel L. Horst

"God, Guns, and Guts Made America Great. Let's Keep All Three."

I first noticed this bumper sticker slogan in Brown County, Indiana. I was startled, jolted, and even frightened by its gross connotations. In fact, I stared at it for sometime as in a bad dream, hoping I had misread it or that it would disappear. Yet, as I pondered its crass implications, I had to admit that I was hearing much of this kind of sentiment lately. I confess that it embodies

more of the popular spirit of the 1980s than I was willing to admit.

I do not suggest that this is a new spirit, however. Indeed it is a quite venerable one in the longer span of our history. But it does contrast sharply with the moralistic spirit that prompted the slow but definitive steps toward civil rights and other social reforms and even a considerable degree of the moralistic fervor in

The bumper sticker embodies more of the popular spirit of the 1980s than I was willing to admit.

World War II. Even the decade of the 1950s, with its McCarthy anticommunism and the Cold War had some grounding on certain American principles. More principled were many of the high-spirited movements of the 1960s. Even the disillusioning post-Vietnam and post-Watergate years of the 1970s grew out of a recognition of certain commonly accepted values which seemed to survive those crises.

Mean selfishness. The 1980s are different, enough so, at least, to surely sense an atmosphere of mean selfishness which the bumper slogan coarsely suggests. It came through last year in the campaign question, "Were you better off in 1980?" with its clear materialistic overtones. It is evident in the acceptance of multimillion dollar bonuses by auto executives while they quibble over cutting fringe benefits for workers. It is evident in off-the-air statements by President Reagan (nuking Russia) and Vice-President Bush (expletives deleted).

Let's not dwell on the bad conditions, we are told. The dismal prophets of gloom are simply not permitting us to appreciate how good things are, they say. We are assured America is once again standing tall and that our great military strength fosters a healthy sense of fear among those who resent our power and influence.

Beneath the surface of such tough rhetoric, however, lurks an irrational fear, a fear that has prompted a massive military action in tiny Grenada and a fear that is fueling up a frenzy over the small country of Nicaragua. There is a false sense of surprise on the part of government officials concerning the Central Intelligence Agency manual which advocated selective assassinations of Nicaraguan government officials. Why the sense of outrage when the covert war has been supported a long time already, with the illegal mining of Nicaraguan ports, and the terrorizing of innocent civilians?

Columnist Richard Cohen rightly points out that those "freedom fighters" who were formerly supporters of the dictator Somoza "need a manual on killing the way a goldfish needs swimming lessons." The "true outrage," concludes Cohen, should be aimed at the war itself. The United States has trained the police forces of many authoritarian governments in Latin America and elsewhere to counter popular reactions to these regimes.

Triad of America's "greatness." The triad of alleged causes of America's greatness is suggestive. Let's consider them in reverse order. Americans had *guts* (courage or fortitude) as was demonstrated in fighting wars, pushing out the frontier, and pressing on against great odds in other situations. But many people *hated* our "guts" and many people still do.

Old-stock white Americans hardly proved to have more of the desperate courage, if as much, as the American Indian, or the Afro-American, or for that matter the courage of the most despised of the immigrant groups (Irish, Jews, Eastern and Southern Europeans, Orientals). Instead of facing problems honestly, old-stock white Americans tended to find these peoples to be convenient scapegoats. These abused peoples proved to be resourceful and resilient in very distressing situations brought on by "gutsy" old-stock white Americans.

The *gun* truly played a crucial role in the development of America. Guns, along with alcohol and disease, were indeed a prime factor in the genocidal war against the true native American, the Indian. It enabled America to fight Mexicans and expand into the Southwest and to later stamp out native rebellion in the Philippines, as well as to intervene many times in Central America, Mexico, and other areas of Latin America.

Not until the Vietnam War were the gun-toting, gutsy Americans prevented from realizing victory. That new experience of defeat was an event of major psychological proportions. The highly sophisticated military technology ("guns") of the American invader was unable to overwhelm a highly motivated native resistance.

What *God* was the bumper slogan referring to? Truly that "God," whoever it was, is mentioned in the literature that lauded America's greatness. Originally it was the "God" of the Western European Protestant American cause. A few decades later the prominent clergyman Lyman Beecher announced that this "God" would enable the most favored peoples of all time (Americans) to cooperate to bring about the final consummation, the millennium, of Christ's reign on earth in America. This "God" had his chosen people—Americans—to spread their institutions of "freedom," their highest expression of Anglo-Saxon culture. It was

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their "manifest destiny." By the time of the Civil War this concept of "God" was firmly embedded in America's civil religion. That war was viewed as a purging of the American soul.

By the turn into the 20th century the "manifest destiny" theme took on a global dimension. While Americans decried political colonialism, they developed their peculiar brand of economic colonization. It was the great American crusade of World War I that disillusioned many Americans about their "God," a disillusionment compounded by the bitter depression and the terrible war of 1939-1945. Now, in the 1980s, the religious right is calling Americans back to this American "God." "Court prophets" like Falwell are calling for support for "God's" man, Ronald Reagan, to lead America "back to 'God,' " the "God" of the bumper sticker slogan, the "God" who, along with "guns" and American "guts," made America great.

An idol. The "God" of American civil religion is not the God which the Hebrew prophets depicted, nor the God which Jesus Christ personified. The popular American "God" is an idol, a mythical creation used to provide a false sense of security. Those who understand God most clearly realize that this being identifies with the poor and oppressed of the earth. That is why many sensitive God followers refuse to support national war efforts. Some of them engage in nonviolent protest against national outrages such as the Vietnam War and the shoring up of military regimes in Latin America and elsewhere. Others, like Menno Simons of old, condemn leaders who defy the true God and appeal the cause of the poor and oppressed.

South African Nobel Prize recipient Bishop Desmond Tutu is right in his challenge to the South African government as well as in his straightforward criticism of American support of that government, which also maintains its harsh subordination of the black majority through its racist "God," its highly technologized forces of law and order ("guns"), and its "guts." The important parallels in the United States and the South African experience are as important to contemplate as the many differences. What both situations call for is less gutsy bravado and more courage in being a God follower.

BOOK REVIEWS

Two new Bible study resources

From Bethlehem to Calvary: The Combined Gospels, *edited by Ivan W. Brunk, 1984, 172 pp., $8.25 (by mail). Available from the editor at Apt. 34, 3330 Templeton Gap Rd., Colorado Springs, CO 80907.*

This book is a diatessaron—a single account of the life of Jesus based on all four Gospels. To thus combine the Gospels is not a new idea. Tatian edited the first harmonization about A.D. 170, and many attempts have since been made. This particular work is interesting because it is edited by a Mennonite. The translation used was the New International Version.

From Bethlehem to Calvary was my first exposure to a diatessaron. I was quite eager to read it because, I suppose, I felt there might be some new insights made available through this conflation of the Gospels. For the most part this hope was not realized. Save for the passion account, which I did find enhanced by the harmonization, I was dissatisfied by this attempt to combine the four Gospels. It reminded me of the mapmaker's conundrum of trying to represent a spherical world on a flat plane—either you're going to have some distortions or you're going to have some very obvious seams.

Like it or not, we must acknowledge that the Gospels have some major differences. The Luke and Matthew genealogies, for example, are very different from each other. The Synoptics and John present entirely different structures for the ministry of Jesus. The handling of these seems to me to be unsatisfactory (not that I can imagine a satisfactory method). Both genealogies are included in this volume with no comment as to their difference or any attempt to reconcile them. Johannine material about Jesus' attendance at feasts in Jerusalem is inserted into Synoptic material which has Jesus on one trip to Jerusalem for Passover and crucifixon. Both accounts seem violated. I concluded very shortly after starting to read that I prefer my Gospels one at a time with the uniqueness and literary purpose of each clearly in mind.

The basic value of this book is that it is a novelty. As such, one will likely read it once and then place it on the shelf never to be consulted again. It does little to expand one's knowledge of the life of Jesus, and I think one is better off with a careful reading of the Gospels as they were originally written.

The Word: New Century Version, *Sweet Publishing, 1984, 578 pp., $13.95.*

I begin to get weary with the plethora of translations the average Christian has to choose from. It would seem preferable to me if we could agree on one modern translation and allow it to become a standard as the King James Version was for hundreds of years. Thus, I tend to look at new versions with a rather jaundiced eye. But, I find the New Century Version to be a good translation.

The chief aim of this version is to attain the readability and comprehensibility of a paraphrase while still maintaining a scholarly dedication to the original Greek text. There is no question that this translation has a very high degree of readibility and comprehensibility, but that very simplicity makes it seem quite distant from the complexities of the Greek. One thing the translators have done to try to increase the readability is to use many short simple sentences. At points I felt talked down to and as if I had returned to a "look-Jane-see-Spot-run" level of reading. At other points I appreciated the degree of clarity this produced.

A second technique the translators used was the breaking down of traditional words for easier comprehension. *Repentence* became "change of heart and life." *Disciple* became "follower." *Gentile* became "non-Jew." *Crucify him* became "kill him on a cross." *Vineyard* became "field of grape vines." Once again I vacillated between insult and appreciation.

I guess the major problem I have in regard to this version is whether it is necessary. It seemed to me that the whole spectrum from wooden literalness to fanciful paraphrase is already pretty well covered, and we just weren't in need of another version. But since it is here I would have to agree that it is readable and does make the Scriptures clearer, although to a mature Christian it seems overly simplistic and condescending. I think its appropriate place would be for new Christians and young people. I would hope that an adult interested in Bible study would choose something a little more substantial.—**Larry Augsburger,** *Metamora (Ill.) Mennonite Church*

Some good news from Central America

by James Sauder

If warfare were the biggest business in your area would it be possible to tell about good news? If that area is Central America, yes.

The small countries of Central America, squeezed between the larger northern and southern American continents, have become the area for indirect confrontation between today's superpowers. International financial resources that supply the people and machinery for the increasing rivalry have made warfare the biggest business in the area. But while powers in the northern hemisphere help to intensify that battle, at another level North Americans and Central Americans are working together in an educational effort that spells hope for the present and future.

Even before the superpowers got so deeply involved in Central America, border conflicts were common. Guatemala, which for centuries has claimed the territory of Belize, has threatened repeatedly to invade that small country. Agrarian and trade problems led to a brief, but intense battle between El Salvador and Honduras 10 years ago. During the internal Nicaraguan struggles, both prior to and after the rise of the new government, struggling groups at times took sanctuary in neighboring countries. Unresolved differences like these have tended to make neighboring countries see each other as threatening enemies.

Even though the international conflicts get the news coverage, the deeper problems are internal. In some countries violent overthrow of established governments has been almost a normal way of life. Even elections were often controlled so that the desired outcome would be assured. Political and other animosities led to frequent murders in remote towns. In some places large family feuds that smoldered for generations would, at times, break out in bloodshed. To some extent the low income of the masses provides fuel for continued violence. Yet hope can come alive in the midst of these circumstances.

Hope comes alive. Some 30 years ago, before North American soldiers were located in Honduras as they now are, a different kind of worker went to a remote area of that country. This worker shared hope through health clinics and agricultural work. A message of hope accompanied these *actions* of hope. Personal relations were developed and families were reconciled. Turning away from drunkenness and marital infidelity opened a hopeful outlook to the people. Small groups began to meet for mutual strengthening. As lives were transformed, people with greater resources, at times, began to help the poor within the group. It would seem that everyone should have been happy about these changes, but the economic and religious leaders whose control over the people was lessening often sought to bring social pressure against those reaching out to a new way of life.

North Americans and Central Americans are working together in an educational effort that spells hope for the present and future.

In spite of the opposition, the small struggling groups developed into growing churches. Gradually these North American workers prepared and trained local persons for leadership by offering short instructional classes. Later they brought the students together to a central location for intensive and continuous Bible teaching. In time other educational alternatives were attempted. Vocational education was planned to accompany Bible studies so that workers could have more adequate self-support. Also the centralized instruction was taken to the various communities where students gathered periodically while they continued their own employment and community involvement.

Short courses. When other churches emerged in other Central American countries, they requested help from Honduras to offer occasional short courses in those countries. In 1972 the Honduran Mennonite Church invited leaders from the other countries to a meeting in Tegucigalpa that resulted in an annual Consultation of Mennonites/Anabaptists in Central America. The highlight of these meetings has been fellowship, accompanied by instruction and reporting from the various churches. On a request basis, short seminars continued occasionally in Belize and Nicaragua and at times in Costa Rica and Guatemala.

However, in the early part of this decade, interest was expressed in a more definite and unified educational effort. During the 1980 Consultation of Mennonites/Anabaptists in Costa Rica, the idea of locating a seminary in Central America was mentioned. The

James Sauder, Elkhart, Ind., attended Associated Mennonite Biblical Seminaries this past year while on furlough from missionary work in Central America. James and his wife, Rhoda, expect to return in September.

assembled leaders, however, expressed their preference for short seminars that would be offered in various locations. Then, during the 1982 consultation in Nicaragua, the discussion centered on finding a workable way to offer continuing education to those busily occupied with church and community work.

The timing was right. Although the countries were in conflict, the churches came together. By this time the churches were large enough to express their identity in united action. Also there was a group of persons who had finished their studies in existing programs and they were looking for something more advanced. The social unrest around them motivated them to seek for adequate alternatives. Traditional religion that had reinforced the old way of life wasn't adequate. Nor was the answer individualistic religion often limited to Sunday church attendance. A careful study of the New Testament and church history should give some clues.

Even though the initial vision was backed with unanimous enthusiasm, the translation of vision into action was not easy. At times it seemed that even "peace-loving" Mennonites were going to have their own little wars before they could start teaching peace. Maybe it was providential that a new effort would suffer in its formation in order to minister to the suffering. At times it seemed that nothing was going to happen as people waited on each other to act.

Child named SEMILLA. Then in December 1982, representatives from six Central American countries met in Tegucigalpa to work for three days in forming an educational program. Don Jacobs of Mennonite Christian Leadership Foundation was present as a resource person and helped to bring the new child to birth. This child was named SEMILLA, meaning "seed" in Spanish, standing for Seminary of Ministerial Training for Leaders with an Anabaptist Orientation.

SEMILLA was the main subject of discussion at the 1983 Anabaptist-Mennonite consultation. At the end of the meeting, I was asked to serve as the program's first director—on an interim basis, for one year.

A program like this needed broad and solid support. Even though the Central American churches were ready to do their part, it was obvious their resources were limited. The budget would also require outside subsidy. And the mission boards would want a detailed proposal for SEMILLA.

Even before I was named director, I had received requests to conduct seminars in Belize, Honduras, Nicaragua, and Costa Rica. So, with the help of Eastern Mennonite Board of Missions, I was able to make three trips combining teaching with consulting with church leaders about the design of SEMILLA. With my briefcase full of student surveys, course requests, input on philosophy, in November 1983 I started to write what became a 14-page proposal.

Two significant meetings brought SEMILLA closer to realization: The Council of International Ministries meeting in November 1983 brought together the participating mission agencies. Don Jacobs was able to guide the group through the 14-page proposal that sought to summarize the best ideas coming from Central American leaders. Then in January 1984, the SEMILLA board convened for three full days to review the entire program. After much discussion, agreement was reached to start with regional seminars instead of a more expensive central seminar, resulting in a revised schedule and budget. Harold Miller from Rosedale Mennonite Missions was present and helped to arrange the first seminar.

A few weeks later the first regional seminar in Costa Rica brought together leaders from three countries. Hugo Zorrilla, a Mennonite professor from Colombia, taught "Biblical Interpretation" and "Exegesis." His teaching brought together both a faithfulness to the Scriptures and a deep concern for the problems in Latin America. (James Prieto from Costa Rica also prepared the students to write up the history of their churches.) A few months later a second regional seminar was held in Guatemala, with leaders from three other countries, making use of Ron Collins from Indiana and Concepción Villeda from Guatemala. In Guatemala night classes were made available to the local people who could not attend in the daytime.

By mid-1984, a central seminar finally took place that included the students from the two former regional seminars plus leaders from Belize. Amzie Yoder, who has lived and worked in Central America for the greater part of the last two decades, taught "Introduction to Anabaptist History."

While North-South political leaders planned military maneuvers, the Mennonites met together to study Christian models that minister to human need.

A good beginning. By God's grace, this first round of seminars demonstrated that where violence is common, leaders from all Central America could come together in a cooperative effort that also involved the churches in the North. While North-South political leaders planned military maneuvers, the Mennonites met together to study Christian models that minister to human need—both spiritual and social. Gathering in Jesus' name became primary; the national boundaries became secondary.

As the first round of seminars was coming to a close, the SEMILLA board met again and decided that interest was sufficient to offer national seminars in the countries having the greater numbers of students. Also, since my furlough was more than due, I had requested the church leaders to name a new director. Amzie Yoder was named, in the hope that a Central American will become director after two years.

The experience of SEMILLA demonstrates that national, regional, and central seminars are feasible. The national seminars reduce travel costs and make the learning available to more students, while the regional and central seminars provide for more advanced study as well as international fellowship and cooperation. The church in Central America is awake with good news.

Congregations in Mission: "To Know Christ Is to Serve" (10)

Hyde Park: a ministry of presence

by Keith A. Miller

Less than four years ago, Steve and Elaine Koenig entered Hyde Park Mennonite Fellowship as strangers, first-time visitors in the downtown Boise, Idaho, mission congregation. Steve's early years had been spent in a Congregational Church in California, and Elaine's background included no church involvement until her high school days, so they attended the worship service solely on the invitation of friend Audrey Riffenburgh.

Within a few weeks, Koenigs felt at home and started to get involved in all facets of the fellowship. Their increasing involvement led them to Strasbourg, France, last summer for Mennonite World Conference, an experience which sparked even greater commitment to the Mennonite Church's vision.

Today, Elaine—a speech therapist in Boise Public Schools—is a member of Hyde Park's leadership team, carrying primary responsibility for the congregation's administrative ministry.



Hyde park member Steve Koenig on 12,662-foot Mt. Borah—Idaho's highest peak. The photo was taken by fellow church member Leonard Nolt. Hyde Park enjoys outside activities and worship experiences, and attempts to incorporate nature into people's lives.

Everyone a minister. The pilgrimage of Steve and Elaine is somewhat typical of Hyde Park's 51 members, nearly all of whom are young professionals and about a third of whom were not previously Mennonite. Attendance means participation, and membership means ministry. "The church can have as many ministers as there are people attending," said Pastor Larry Hauder, noting that about 65 persons participate in worship services.

In addition to Elaine and Larry, others rounding out the fellowship's formal leadership team include Richard and Ruthanne Garber, who are responsible for congregational life; and Larry's wife, Becky, who works with him in the areas of worship, pastoral ministry, and education.

Many of Hyde Park's members are involved in other forms of ministry as well. Some work with the Mennonite Central Committee shop in nearby Nampa; others provide chaplaincy services to Boise nursing homes; a number work closely with peace and justice related groups; the congregation supports a crisis "hot line" for people in the community; and one member has immersed herself in work with sexually abused children.

"Some people come with a call to mission and already heavy involvement in their mission but lacking the community support or spiritual motivation to continue," said Larry. "The church, in this case, equips them with a theology and purpose to continue."

"Others come with no clear call to serve but a strong need to be in fellowship with other believers," Hauder continued. "To these folks, nurture and involvement in the church is quick and usually satisfying. But to ensure a long-term relationship, mission beyond themselves and their community is necessary or they suffer from something called church disillusionment. Love which circles in upon itself is stifling."

Outreach and service mentality. Hyde Park has been infused with this outreach and service mentality since its inception a decade ago. Initial leaders in the congregation were from Boise's Voluntary Service unit of Mennonite Board of Missions, which was commissioned to assist in the beginning of a fellowship in a former Quaker meetinghouse purchased by Nampa Mennonite Church. Soon Pacific Coast Conference accepted the invitation to become involved in the financial, administrative, and spiritual oversight of the group.

Larry was called as pastor in 1977, and conference subsidies ceased five years later. The VS unit was phased out the following year, but the service orientation remained.

In the Boise area, where Hyde Park provides an alternate form of worship and theology, this service includes the ministry of presence. "The congregation, by being available to those searching, is in ministry. When a person or family comes to Hyde Park Mennonite Fellowship and expresses a desire to know more or to experience a deeper relationship with God and his people, the congregation is in ministry," Larry said. "Allowing people to express their fears, doubts, frustrations, questions, and 'hang-ups' free from critique or condemnation is what we do best."

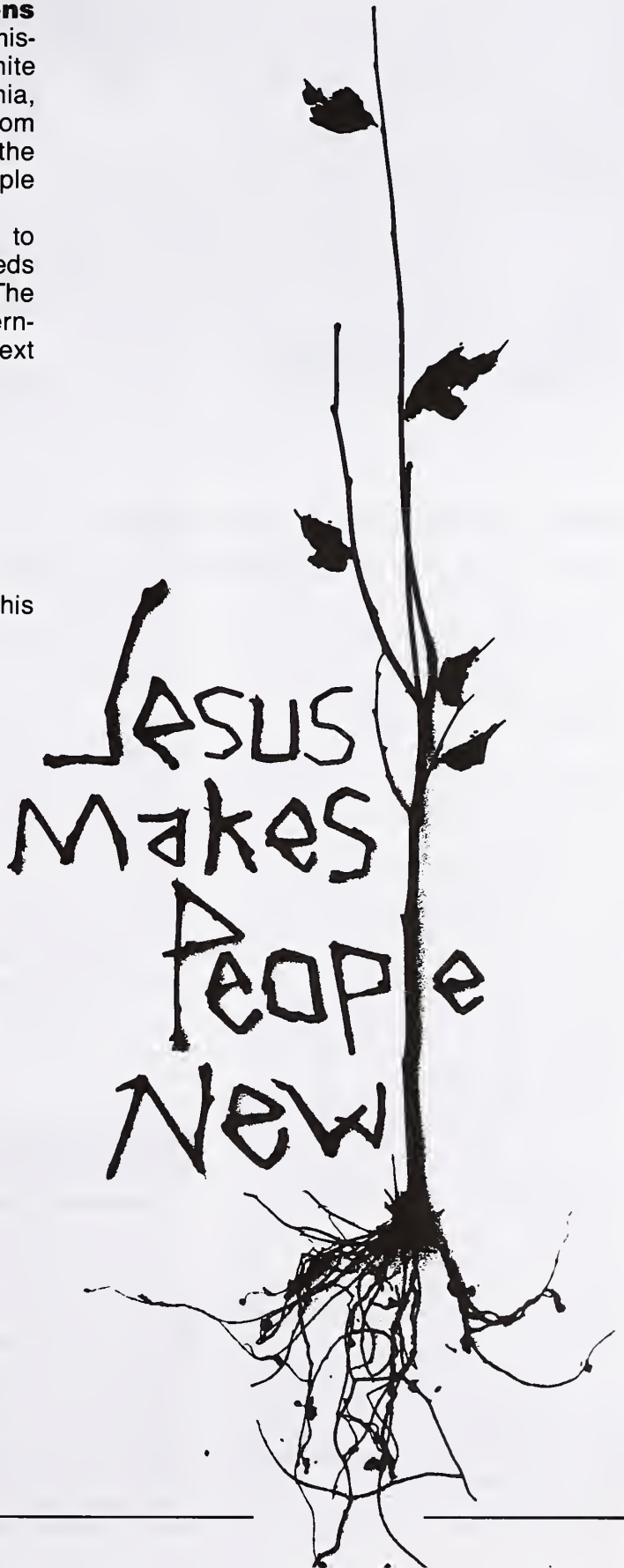
Keith A. Miller, Kokomo, Ind., is associate pastor of Howard-Miami Mennonite Church and a student at Associated Mennonite Biblical Seminaries.

Eastern Mennonite Board of Missions will celebrate 50 years (1934-84) of overseas missions July 13 and 14 at Lancaster Mennonite High School. The focus will be on Tanzania, where the witness began. Church leaders from the Tanzania Mennonite Church will join the celebration. The theme: "Jesus Makes People New."

Overseas administrators on recent visits to Asia, Africa, and Latin America identified needs for 23 workers, many of them new openings. The requests were made by churches, or by governments and confirmed by churches, in the context of a changing and suffering world:

- teachers of Bible and English
- development workers
- leadership trainers
- church planters
- youth workers
- relief workers

Jesus calls all his disciples to participate in his ministry of making people new.



Eastern Mennonite Board of Missions
Salunga, PA 17538 (717) 898-2251



Jessie (left) and Leah Holly sing during the first worship service of the Cleveland Heights congregation. Pastor Ed Taylor (left) and Assistant Pastor Tim Banks look on.

Ohio Conference and MBM plant church in Cleveland suburb

Worship services began on May 5 at Cleveland Heights (Ohio) Community Church, a congregation started in the Cleveland suburb by Ohio Conference and Mennonite Board of Missions.

Ed Taylor, a pastor with over 20 years of experience, has been spearheading the church-planting project. He also continues as MBM's church development director.

Services during May were held in a Masonic Temple. Now the congregation meets on Sunday afternoons at Noble Road Presbyterian Church. A midweek Bible study is also underway.

Over 20 persons attended the first worship service, with 32 showing up the following Sunday. Taylor said a formal dedication service will be planned once a permanent facility is found.

Cleveland Heights is an interracial city of about 60,000 people. It is a middle-income community with a cosmopolitan flavor. The new congregation is the fifth Mennonite congregation in the Cleveland area.

Ed and his wife, Rubie, started a church in the same suburb in the mid-1970s, but it disbanded about eight years ago. Taylors live in Wickliffe, 20 miles to the northeast.

Ed and Rubie began sharing their vision of planting a church with people the Lord sent their way last year. As a result, a core group of 10 emerged—none with Mennonite background, each with gifts that will be used in the church. For instance, Tim Banks, a journeyman electrician, is being groomed as assistant pastor, while his wife, Michelle, will use her talents as an accountant.

The core group has been meeting for three hours on Saturday afternoons since early December for training, fellowship, and planning.

Taylor says before any community programs are initiated, resources and resource people should be determined. Community needs must also be assessed and assigned priority.

Glowing Ministries Seminars for youth, singles, men, women, and couples—originally begun by Ed and Rubie—is already an outreach effort of the new congregation.

Smylie to historians: Mennonites may be model for others

Mennonites have generally been seen as peripheral by historians of American church history, Presbyterian Church historian James Smylie told the fifth Mennonite Experience in America Conference, June 9-11, in Lansdale, Pa. "Generalists have problems with space," he said in summarizing his address on "Mennonites and American Religious Histories."

"How much space can historians give to particular groups of people?" Smylie asked. "Also there are a great many different Mennonite experiences. So they have a tendency to caricature Mennonites by reference to groups such as the Amish."

Smylie drew his information from a survey of three sources: (1) religious encyclopedias and handbooks; (2) general church histories; and (3) selected special studies.

Beginning with materials from the 18th century, he noted varied attitudes toward Mennonites. On the one hand was Cotton Mather, who considered them a nuisance, and Robert Baird, who listed them under "smaller German sects." On the other hand Smylie was interested to see how H. K. Carroll gave Mennonites credit for taking the first stand against slavery in the U.S. and noted the importance Mennonites have given to nonresistance.

Yet again Leonard Woolsey Bacon described Mennonites (and perhaps related groups) colorfully as "Group after group of picturesque devotees driven into seclusion by persecution, who keep coming and bringing their traditions to hide by themselves. That curious Pennsylvania Dutch population has been encysted in the body politic speaking a barbarous jargon of their own."

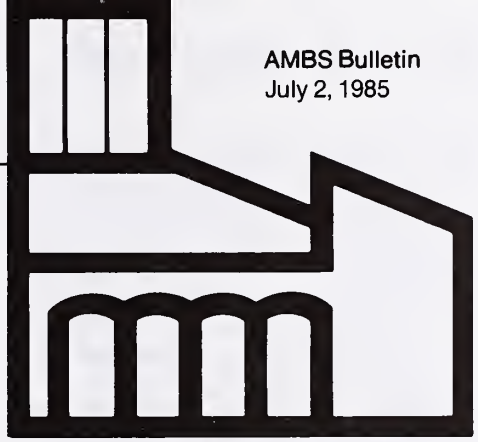
In contrast to this scant notice of Mennonites in American church history, Smylie suggested that historians may be coming into a period when Mennonites and other peace churches will be seen as useful models for other Christians. "What if all churches begin to have trouble with the American context?" he asked. "Will this make us more willing to see Mennonites as models for ourselves?"

He emphasized that this is not a foregone conclusion. Presbyterians, for example, are divided and there is no inclination for the church to go all the way with pacifism. But some, at least, are unhappy with their "just war" and "just revolution" traditions. "Just as we used to blame the Jesuits for everything, now it's the Calvinists." He indicated that the Mennonite and Martin Luther King examples of radical discipleship are attractive to him.

Smylie also stated that his daughter had attended Eastern Mennonite College, where she "found a faithful Christian community. She got a wonderful education plus stimulation for service."

The conference heard seven other reports from Mennonite historical researchers. It is planned to publish these in *Mennonite Quarterly Review.* The opening session included addresses on "The Mennonite Vision" and the formal presentation of *Land, Piety, and Peoplehood* by Richard K. MacMaster, first in a series of four volumes tracing the Mennonite experience in North America.—*Daniel Hertzler*

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AMBS Bulletin
July 2, 1985

An evangelical sermon: the uniqueness of Christ

Willard Swartley

Introduction. I take my text from the first verse of the only New Testament book that calls itself a Gospel, "The beginning of the gospel of Jesus the Christ, the Son of God" (Mark 1:1).

Mark's Gospel is itself an evangelical, evangelistic sermon. The word evangelical is derived from the Greek word for gospel, which only Mark uses in its noun form (seven times). Thus I join to 1:1 two uses of the word gospel in 1:14-15: "And after John was arrested Jesus came into Galilee preaching the gospel of God, and saying, The time is fulfilled, the kingdom of God has come near, repent and believe in the gospel."

Introduced by this title and keynote announcement, both the gift and demand of this gospel flow forth in Mark's story of Jesus. I gladly take the opportunity and privilege to proclaim this gospel anew.

A. Jesus, I announce to you, liberates people from evil and its oppression.

1. On four specific occasions in Mark's Gospel story, Jesus liberated people from demonic oppression (1:21-28; 5:1-20; 7:24-30; 9:14-29). Numerous summary statements also highlight Jesus' exorcistic power; in fact the authority of Jesus is defined in relation to his standing either for or against the power of Satan (3:22-30). The gospel word is clear: Jesus stands against Satan; he has bound the strong man of evil (1:13) and he is now plundering Satan's dominion.

Through Christ's power people are freed in unique, unprecedented ways; this—God wants us to hear—is the power of the gospel which Jesus brings. In our times we have seen the rise of the demonic forces, both in the increasing practices of the occult, witchcraft and Satan worship in our society, as well as in the priority our country gives to more bombs and concern for national security. As Al Krass has said in his recent book, *Evangelizing Neopagan North America*, America is no longer a Christian country—if it ever was; it is neopagan.

The recent book by Scott Peck, *People of the Lie*, further underscores the way in which people, both personally and corporately, have come under the grip of satanic delusion. Both the psychiatric profession and we who serve as religious leaders in our communities are called to take a gospel stand against the demonic forces that oppress people personally and distort corporate values.

2. In Mark's story Jesus also frees people from social killing. He heals the ostracized leper, calls into new vocation the rejected tax collector, eats with sinners and travels into pagan gentile areas to heal and share the liberation of God's gospel.

3. Jesus frees people also from religious killing. He exposes hypocrisies of the religious leaders; he dares to put human welfare over Sabbath laws and over the unclean taboos of menstrual blood and unwashed foods.

4. Sickness also is answered by Jesus' compassion and power. Even death is overcome by Jesus' word of resurrecting power, spoken to Jairus' daughter.

Evil, evil, evil—with all its imprisoning, oppressing octopusian tentacles—is confronted and conquered by Jesus. As we read Mark's story of Jesus, we find gospel here, gospel there, gospel everywhere—for God's kingdom has come and Jesus will settle for nothing less.

The evangelistic question to us is: Will we in the synagogue—our church—settle for less? In our encounter with the oppressive/oppressed tax collector—we in our American economy—will we settle for less? In our confrontation with prejudices based upon sex, age, color, handicaps and marital status, will we settle for less? Or will we bring the healing love and power of the gospel and take courage to say: You can be whole, come with Jesus? And where that wholeness cannot be complete in this life because of the effect of creation's fall upon the body, we will point to the power of the future resurrection to which Jesus' own resurrection witnesses.

B. Jesus, I also say to you, discloses himself secretively, mysteriously, as the unique Christ. He thus guards against misunderstandings. Twice, his uniqueness breaks through in Mark's Gospel and both times it is protected carefully against popular perversions—both Jewish and gentile.

Disclosure No. 1: Jesus is the Messiah (Mark 8:29). Both before and after this confession Mark's Gospel guards against misunderstandings. In the narrative before this confession, Mark makes clear that God's messianic manna comes to both Jews and gentiles. There are two feedings, two boat-rides and two sets of numbers correlated with the Jewish and gentile feedings on opposite sides of the sea. Then comes the two-touch healing of the blind man at Bethsaida, a town situated at the head of the Sea of Galilee on the boundary between the Palestinian Jewish and pagan gentile communities.

After this healing, symbolic of what is happening to the sight of the disciples, Peter's confession bursts forth, again in a significant location, Caesarea Philippi, a Greek city both in name and culture and located on Israel's boundary east and west, north and south. By confessing Jesus as Messiah in this setting where Judaism interfaced with the Gentile world, Christ's messianic identity and mission is protected from narrow, nationalistic interpretation. Jesus clearly chose to align

continued on next page

An evangelical sermon

continued

his messianic self-understanding with the universalist servant stream of messianic hope in the Old Testament Scriptures (Isaiah 40-55).

After Peter's confession, Jesus also protects against misunderstanding. He clearly taught that "the Son of man must suffer many things, be rejected by the elders and the chief priests and the scribes, and be killed and after three days rise again" (8:31). Peter's rebuke is identified as a satanic temptation (8:32-33). Jesus then teaches costly discipleship and thus links his own messianic identity to the way of the cross. The Messiah for the gentiles; Messiah for the cross. Clearly, this is a unique Christ. At once this gospel is a call to both evangelical witness and discipleship. It may be no other except in violation of this archetypal Gospel of Jesus the Christ, the Son of God.

Disclosure No. 2: Jesus is Son of God (Mark 15:39). Although the demons had earlier cried out, "We know who you are, the holy one of God" (1:24; 3:11; 5:7), only here in the Gospel is there an approved human confession of Jesus as the Son of God. It is important to note that the confession comes from under the cross, from a gentile soldier, who beholding this righteous One—weak, bleeding, dying and giving up his breath—exclaimed, "Truly this man was the Son of God." Not only does this Messiah welcome the gentiles, but he succumbs to the stigma of suffering and death. What a tragedy! The *unique* Messiah-Christ, to be sure!

That the power of this Messiah belongs solely to God is now unmistakably clear, for a future is possible now only through God's intervention, God's vindication to fulfill the promise to raise the Crucified One. And this God did, making Jesus the conqueror over death—our Redeemer and our Lord, so that we too may now die for this gospel and live again by its power.

C. Finally now, I tell you also that this crucified and resurrected Christ calls us, you and me, to share and extend this evangelical gift to all people. Like the twelve he chose to be with him,

He gives us authority to do his work of
liberation, to preach the gospel,
to cast out demons,
to accept outcasts.

He asks us also to take up his cross
to deny self
to lose our lives for
his sake and the gospel's sake.

He calls us to become "little people"-oriented,
to receive "a child" in his name and
to cut off or pluck out
whatever causes us to sin.

He asks us to honor the bond of marriage,
to make restitution for economic oppression,
to give up family and property for the gospel's sake.

He invites us to become servants,
with the promise that in this life,
we shall receive 100-fold,
and in the age to come, eternal life.

After the disciples lived through Jesus' passion—seeing for themselves the meaning of Jesus' way of the cross, Jesus summoned them through a resurrection oracle to return to Galilee to take up the mission of proclaiming the gospel to the whole world (14:28; 16:7). This model applies to us. In our saying yes to Jesus, we are called to both the cross and mission. Thus "the gospel will be preached to all nations" (13:10).

What does it mean for us to be faithful to this evangelistic call? For me, this means recapturing the spirit of the home in which I grew up. As a teenager in the 1950s, I, as well as my older brothers and sisters, caught the vision of the primacy of mission. All of us left the home church in which we grew up and seven of us identified with young mission churches, all in the interest of forwarding God's kingdom and its gospel. I must ask also what led me to write a tract which I used in my Fuller Brush business with the cover column reading, "Your Fuller Brush Man Presents the Fuller Life." It was clear that I felt the missionary imperative in my daily work.

What were those motivations in the '50s and what is it now that prevents us from being fervently witness-oriented in our church priorities and daily work? I must ask myself—we must ask ourselves—how this Galilee vision is churning within us. Where should we be and what should we do in order that the gospel we confess can be shared with all people? This is the evangelistic call of the unique Christ.

Remember, two times in this Gospel story something was ripped open. First, heaven was ripped asunder and God spoke to Jesus, "You are My Son." Second, when Jesus died, the curtain of the temple was ripped in two, from top to bottom.

I want you to remember, says John Mark, that through Jesus God has come to us—the heavens are opened. And through Jesus all can come to God—the veil is rent. The cross with its vertical arm and its horizontal arm stretched endlessly both ways—up to God, God to us; across to others and others to us—shows the wholeness of our evangelistic mission. This is the cross of our mission and the uniqueness of the "Gospel of Jesus, the Christ, the Son of God."

Let us thus image this cross of discipleship and mission—of power and barrier-breaking love—as the logo of our ministry.

This is a condensed version of a sermon given at the AMBS Pastors' Workshop, Jan. 28. Swartley is professor of New Testament, chairs the Bible department and is director of the Institute of Mennonite Studies at AMBS.

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COMMENCEMENT AMBS

May 31, 1985 at 7:30 p.m.

Speaker: Katie Funk Wiebe
Location: Elkhart City Church of the Brethren

Psalms of community

The 23 students in guest lecturer Marilyn Kern's interterm Psalms class at AMBS formed six groups to complete a community psalm writing assignment. One student said, "The Bible was the main textbook. As evidence of this, my Bible now falls open automatically to the Psalms. Our study of the Psalms was a heartwarming experience."

The following psalms represent various entities of community experienced by the students.

Canadians

A Psalm of Deliverance

O God, how wonderful is your leading!
You knew of our affliction and you
helped us in our distress.
I think of the turmoil,
the war and the revolution,
the fear and the dread for the
terrorists.
We prayed and we cried to our Lord.
"Save us from the sin of hatred
and violence of self-defense.
Help us and save us, O Lord."
You drew us out of that land of terror
And placed us on soil that was free.
You helped us learn new languages,
and ways to plant winter wheat.
You provided homesteads and schools
for our children.
How faithful you are, O God!

Pastors

Thank you, God!
Let all the pastors and teachers
thank God!
Give thanks to the God who calls us
and empowers us.
We can't believe you've called *us*, God,
from all our varied backgrounds.
Your faithfulness to us has inspired us
to be faithful to others.
The abundance of your blessings is
beyond compare, help us move the
people to respond.
The tasks of our ministry are as abundant as your blessings: the boards,
the women's groups, the youth groups.
For these and more, we thank you,
God.

We, who dwell in the parsonages,
thank you, God.
Amen

Anabaptists

Psalm 151

Praise the Lord.
Praise the name of the Lord.
Give praise, descendants
of Abraham, Paul and Menno.

For he created us in his image
to enjoy his presence.
He made with us a covenant
to be his called-out people.

He renewed covenant
for our salvation
as Christ lived among us
and died for us.

His Spirit preserved the good news
through the centuries
as his Spirit directed
the faithful.

For the Reformers
whose obedience
shaped the future of the church.

For the Anabaptist ancestors
whose courage led to their death
but to our life and hope.

Praise the Lord.
Praise the name of the Lord.
Give praise, all you peoples
who love the Lord.

New faces

Psalm 152

May all our praise be to God.
The creator, the strong and faithful
one.
Lord, you have delivered us into a
new land.
Lord, you have opened doors to new
life.
Lord, you have set a banquet before
us in the midst of your people.
Lord, you have made us your people
also.
Lord, you have set faces before us to
shine with light of greeting and love.
Lord, it is your love that overwhelms
us.
Lord, it is your face that we see anew.
Lord, it is your face that lifts our spirit.
Lord, it is your face that helps us
to receive.
Praise be to God, our faithful one, our
strength, the creator of new faces.

Pastors' wives

To our children who have grown up in
parsonages, let us give praise to God.
Listen to the story of God's leading
in our lives.

God led our people from their homeland
to a new land where they found freedom of worship.
Some rebelled against God because of
difficulties. Others remained strong
and faithful, praising God.

Now, our children, this is your land.
You belong to families that serve
the Lord.
Praise God for this privilege.
Let us remain faithful.

AMBS community

We give thanks to you, O God,
for your faithful guidance.
We praise you for calling us together.

God, you established this place
bringing together the GCs and MCs
from Chicago and from Goshen,
calling us together
from many parts of the world,
from many different "Sitze im
Leben."

We have come together in obedience
to your call
to examine the Word and
to examine ourselves,
to be equipped for various ministries.
You have brought us through the deep
pressure
of summer Greek
into the valleys of Greek readings.
Helping us through the chaotic waters
of theological jargon,
After you have taken us apart in CPE.

You have put us together in M.Div.
seminars, lounge conversations
and household living.

We are grateful for your caring
presence in the past
and confident of your continued care
and love in the future
as we become servants of your
servants.

O Lord, do not forsake the work of your
hands.
Keep us faithful so that we can
continue to praise your name.

Hallelujah!

Couple earns degrees together

Even in a small college town, a family where both parents hold doctoral degrees is unique. Even more unique is the family of Ted and Gayle Gerber Koontz—a family where both worked, raised a family and pursued doctoral studies at the same time.

Traditionally, according to Ted, the man in a family will work toward and eventually receive his Ph.D. while the woman works and raises the family. In turn, the father becomes responsible for wage earning and family duties while the mother works on her Ph.D.

In other instances, it isn't unusual for two people working on advanced studies to meet during the process, work independently on their Ph.D.s, then be married, Gayle added.

Defying tradition, not only did the Koontzes each receive a Ph.D. this spring, they defended their dissertations on the same day and sent their final copies to their respective universities within one week of each other.

"Dissertations include lots of library research, interviews and writing," Ted said. And the couple has 830 pages worth of material between the two of them to prove the point.

So why did they divide their time between teaching, raising a family, serving the church and working on their dissertations?

"Having a Ph.D. is essential for our professions," the couple agreed. Besides, circumstances were favorable for both to pursue their studies at the same time, and once studies began each had a deadline to meet.

Ted and Gayle met in a Mennonite voluntary service program and were married near the end of their senior year of college. When Ted received a Rockefeller scholarship to Harvard Divinity School, the couple moved to Boston, where Gayle taught high school English for two years while Ted attended classes.

During their third year in Boston, Gayle also enrolled as a full-time student at the divinity school because, "If I was going to be a Christian, I didn't want to be a part-time Christian."

After their third year in Boston, the couple accepted positions with Mennonite Central Committee in Akron, Pa., where Ted worked in the peace section and Gayle in information services. While working, Gayle was also able to complete her master's degree in religion at Lancaster (Pa.) Theological Seminary.

Four years later, "we were deciding on doing more graduate work," Gayle related. "Ted was interested in international relations and their effect on the world, and I wasn't sure what to do."

Since Ted was especially interested in the peace issue and Gayle had enjoyed her seminary work, the couple decided to return in 1976 to Boston where Gayle enrolled in Boston University and Ted returned to Harvard.

Both were able to complete their course work in two years while the third and fourth years were spent taking required general exams, teaching and doing other work.



Ted and Gayle Gerber Koontz divided their days between working, raising a family and writing their doctoral dissertations. Four hours of sleep weren't uncommon in the Koontz household. Also pictured are children Rachel and Timothy. Photo by Leland Gerber

For her dissertation topic, Gayle decided to discuss "Confessional Theology in a Pluralistic Context: A Study of the Theological Ethics of H. Richard Niebuhr and John Howard Yoder." When the dissertation title is explained (dissertation titles tend to be long and very boring, according to the Koontzes), the eventual 330-page manuscript is a discussion of living a sacred life in a secular society by examining the teachings of a 20th century theologian, Niebuhr, and a contemporary Mennonite theologian from Elkhart, Ind., Yoder.

Ted's dissertation turned out to be a substantial document, the equivalent of a 500-page book, on "SALT II Debate: An Analysis of Senatorial Decision Making."

"I was looking at the debate within the Senate in 1979 over the SALT II Treaty and why the bill died in committee," he explained. "I wanted to know why there was so much dissension that no decision could be reached."

In the summer of 1980, Ted was offered a research fellowship with one of his professors which meant the couple could go to Princeton for one year, receive enough salary for living expenses and work on their dissertation research.

"We felt as if we had won a big prize," Gayle said. "We had a time to study with a year of support."

Since the Koontzes' first child, Rachel, was born in February of the same year, Gayle worked on her research part time and Ted worked on his full time. Both were able to get their "research done without having to borrow money for living expenses."

In 1981, Gayle accepted a full-time position at Goshen (Ind.) College and Ted was able to work on his dissertation while also refinishing their Seventh Street home. Presently, the couple has a joint contract at Associated Mennonite Biblical Seminaries and Ted is also leading classes in political science at Goshen and a course in the Notre Dame University government department in South Bend, Ind.

Since both were working full time and raising their family when they moved to Goshen, the majority of their dissertation work was done during the summer months.

While each university makes its own deadline for Ph.D. work, typically, five years are allowed for completion of the manuscripts.

With the Koontzes' second child, Timothy, born in April 1983, and both continuing with their work, extensions were granted by the universities. Ted's final draft was sent to his advisers Jan. 15 and Gayle's completed document was mailed Jan. 18. Ted received his diploma in March and Gayle in May.

The Koontzes stress they could never have completed the essential documents without "a lot of help from all kinds of people."

For two summers, the Koontzes were able to receive "quality child care" from seminary students Brenda Stoltzfus and Rosemary Stoltzfus, who "understood the pressures and did what they did more for love than money."

Gayle's parents were also helpful with home projects and child care, and neighbors sent love through pots of flowers, making evening meals and putting in time at a copy machine. "At the end, we had a lot of support."

"When you're working on your dissertation, you're never free to take time off, it just hangs over your head," Ted commented. "We couldn't really have a vacation because deadlines never ended," Gayle said.

Although their dissertation topics will continue to be a part of their lives and will affect the way both teach and possibly the way they live, Ted and Gayle can now integrate their studies into their lives instead of living for their studies. *Gail Widmoyer, religion editor of* The Goshen (*Ind.*) News. *Adapted from the Jan. 26 issue*



Snyder

EMC board selects Snyder as dean, appoints three others

Lee Snyder has been appointed academic dean of Eastern Mennonite College for a two-year term beginning on July 1. Snyder, who had been serving as interim dean of the college for the past year, was appointed on June 6 by the Board of Trustees of Eastern Mennonite College and Seminary.

Other appointments made were:

—*Roman Miller*, associate professor of biology. He is currently a research assistant professor at West Virginia University Medical Center. He has a Ph.D. degree in biomedical science from Kent (Ohio) State University.

—*Richard Yoder*, associate professor of business. He has worked in international development programs with the U.S. State Department and the United Nations and is currently completing a research project for the government of Swaziland. A graduate of EMC, he has a Ph.D. degree in public administration, public policy, and economic and social development from the University of Pittsburgh.

—*Melvin Claassen*, director of business affairs. He succeeds John Stahl, who has resigned to pursue private consulting work. Claassen is currently accounting coordinator for Martin Luther Homes in Beatrice, Nebr. An EMC graduate, he has a master's degree in business administration from the University of Nebraska.

Also during the meeting, the Board of Trustees approved a preliminary 1985-86 budget showing revenues of $7.5 million and expenses of $7.4 million. The budget, which will be finalized in the fall after enrollment figures are certain, is up some $400,000 over this year's final budget.

In other business, the trustees approved a contract with Seiler's Food Service for food service and vending operations during the coming year. The Massachusetts-based firm is replacing Shamrock, an Atlanta-based food service company which has been under contract with EMC for about 10 years. The Seiler bid for the services was lower than the one submitted by Shamrock and also provides additional services.

Seven congregations formally join Atlantic Coast Conf.

Seven congregations formally joined Atlantic Coast Conference during the annual assembly of the conference, Mar. 29-31, at Cedar Grove Mennonite Church near Greencastle, Pa.

Six of them are brand-new congregations started recently by the conference: Hopewell Reading Fellowship, Reading, Pa.; New Life Fellowship, Downingtown, Pa.; Petra Christian Fellowship, New Holland, Pa.; Redeemer Community, Flushing, N.Y.; Pilgrim Temple, Manhattan, N.Y.; and Spring City Fellowship, Spring City, Pa.

The seventh congregation is a transfer from Conservative Conference: Bart Mennonite Church of Christiana, Pa.

Also at the annual assembly, Moderator Herman Glick gave an evaluation of the six-year-old conference and set the vision for the future by emphasizing mission work. Atlantic Coast Conference was formed in 1979 by the eastern congregations of what was known then as Ohio and Eastern Conference. Glick was the first moderator.

In official business, the delegates at the assembly adopted "Guidelines for Certification of Ministers" and "Guidelines for Congregations in Dealing with the Divorce and Remarriage Issue."

The featured speaker at the assembly was Calvin Shenk of Eastern Mennonite College.

AMES 85 UPDATE:

286 delegates make up General Assembly

The Mennonite Church General Assembly, meeting this summer for the eighth time since its formation in 1971, is made up of 286 delegates. It will meet Aug. 9-14 during Ames 85, the biennial convention of the Mennonite Church at Iowa State University in Ames.

General Assembly, which meets every two years, is the primary decision-making body of the church. Most of the delegates are official representatives of the 22 conferences. The number of delegates per conference is determined according to the size of its membership.

The conferences choose their delegates in various ways. Some elect them from their own delegate body, while others have their executives appoint the assembly delegates.

Other delegates include the General Assembly moderators; the chairperson of the Council on Faith, Life, and Strategy; the four members-at-large of the General Board; and six representatives each from Women's Missionary and Service Commission, Afro-American Mennonite Association, and National Council of Hispanic Mennonite Churches.

The current assembly moderator is Myron Augsburger of Washington, D.C., and the moderator-elect is James Lapp of Goshen, Ind. The moderator also serves as chairperson of the General Board.

The General Board is a 33-member body which does the work of the General Assembly when the assembly is not meeting. The board includes representatives from all the conferences, members-at-large, and representatives of associate groups. It meets three times a year.

All General Assembly delegates have received copies of a workbook and the preconvention report, *Serving Christ Together*, which contains materials which the assembly will discuss. Delegates will read this material beforehand so that maximum time can be devoted to discussion. They are asked to consult with their constituency, and to seek to represent that constituency and the Spirit's prompting as they speak and vote.

The assembly will attempt to arrive at consensus where feasible, with ample time for dialogue. At times a vote may be called to determine the degree of consensus. Consensus does not necessarily mean unanimity on a given issue. Rather, it means that everyone has had opportunity to be heard and that in the process agreement is reached to move ahead. All decisions will require a great degree of openness to the Spirit's leading, assembly organizers say.

Pre-Ames 85 report released

Did you know that Provident Bookstores served over one million customers last year or that there is an inner-city Mennonite school in Chicago or that Mennonite Board of Missions is helping Jamaican Mennonites spread the gospel through radio? You can find these stories and more in *Serving Christ Together*, the pre-Ames 85 report to the churches on the ministries of the Mennonite Church agencies. Copies are available in congregations or from Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148.

NEWSMAKER INTERVIEW:

MBM promotes Friendship Evangelism

Roy Kiser of Stuarts Draft, Va., chairs the Board of Directors of Mennonite Board of Missions. His regular work is in Waynesboro, where he is the founding pastor of Waynesboro Mennonite Church and bishop of Virginia Conference's Southern District. Gospel Herald *asked him about the state of MBM as he prepares his board's report to General Assembly at Ames 85. This is the second in a series of interviews with the people who oversee the work of the Mennonite Church boards.*



Roy Kiser chairs MBM board

What has been the special focus of MBM since the last Mennonite Church convention?
Since Bethlehem 83, much work has been done to clarify the role of MBM in relation to the mission efforts of our districts. Rather than independently establishing new witness locations and service ministries in North America, MBM now cooperates with local conferences and sister denominations in these endeavors. Overseas we are seeking to work in tandem with existing churches.

What accomplishments are you happy about?
During the biennium, many congregations have benefited by Friendship Evangelism seminars. A number of consultations have been held with conference leaders to evaluate and plan for church planting and church development. Advertising and media programs have been developed to help our churches in their evangelization efforts. Service- and church-related ministries have helped many youth and adults get involved in Great Commission activities beyond their own communities. Local sponsorship has been found for a number of our health affiliates. New workers have been assigned to overseas tasks, and new "plantings" at home and abroad have taken root.

What counsel do you need from the General Assembly delegates?
At Ames 85 MBM looks forward to the critique of our efforts during the past biennium and any handles which might be suggested for providing a greater vision and more opportunities for evangelizing and serving our world in the coming decade. We hope that concrete strategies and goals will be set by the delegate body for planting new churches and increasing the number of new disciples in our churches.

What are your priorities for the next biennium?
1. The development, promotion, and monitoring of our denomination's mission goals and strategies.
2. The development of our services to conferences and congregations for encouraging evangelism, church planting, and discipling ministries.
3. The calling, training, and sending of more persons into the service and evangelizing programs at home and overseas.

Youth Council shares concern about alcohol

"Kansas ticks are so big that one bite will suck out all your blood!" Such were the expectations some of the 30 participants in the Churchwide Youth Council brought with them May 6-12 to Camp Mennoscah near Murdock, Kans.

By the end of their third annual joint sessions, the conference youth workers from the Mennonite Church and the district and provincial youth workers from the General Conference Mennonite Church agreed that their misconceptions about Kansas were unfounded.

Student Services staff from MC and GC colleges, also meeting in Kansas, joined the youth workers for a dialogue on a common area of concern—the abuse of alcohol among teenagers and young adults in congregations and on college campuses.

Discussion moderator Ruth Guengerich, director of student life at Hesston College, centered the dialogue on three themes—what we know, what we want to know, and what we should be doing. To provide background on the first two themes, Guengerich asked several persons to report on the use and abuse of alcohol among Mennonite youth across Canada and the United States.

Speaking from her experience as director of student services at Eastern Mennonite College, Peggy Landis said that alcohol is the current drug of choice on campus, and that 75 percent of all discipline problems are alcohol-related.

In response to recent concern about alcohol abuse on Mennonite Church college campuses, EMC, Goshen, and Hesston have collaborated on a report to Mennonite Board of Education calling for open dialogue on the alcohol question among Mennonite teenagers.

Jesse Glick, youth worker for Franconia Conference, said that Mennonites in eastern Pennsylvania have traditionally made and used wine. The temperance movement changed that; by the 1950s most Franconia Mennonites believed in abstinence. While most pastors preach against the misuse of alcohol, Glick told the forum that many older folks still feel it's okay to drink, and that some youth also drink.

An estimated 50 percent of General Conference Mennonites in Western District have tried alcohol, reported youth director Laurie Voth Regehr. Even so, she added that from conversations with youth and youth sponsors, her belief is that alcohol misuse was a larger problem in the 1970s than it is now.

Moving to Guengerich's third theme—"What do we need from each other?"—Sue Clemmer Steiner of Ontario/Quebec Conference asked for handles on educating congregational youth sponsors to work with teenagers on attitudes about alcohol. She said that, unfortunately, many adult sponsors and teachers at Mennonite high schools are unwilling to risk the ire of their congregations or constituencies by openly discussing their own beliefs and practices concerning alcohol use and abuse with high school-aged youth.

Participants stressed that alcohol education is not just a high school or college issue. It's a *church* problem. Concluding the discussion, Guengerich commented that colleges often feel they take the brunt of the blame when students misuse alcohol.

The group suggested creation of a task force to facilitate conversation on alcohol abuse among the Mennonite colleges, high schools, and youth workers. James Dunn of the General Conference Mennonite Church and Orville Yoder of the Mennonite Church were asked to give leadership to further study on the issue.—*Suzan Janzen*

READERS SAY

Bill Crelli, Johnstown, Pa.

If you will arrange the June 4 issue of the *Gospel Herald* so that you can see the first and last pages at the same time and then scrutinize them carefully, do you see what I see?

I see hope in the new generation. I see the pendulum gradually swinging the other way. As you have said, "There is a correctional process at work in the reaction of each new generation to the style of the one which precedes it."

The previous generation has gotten a bellyful of Reston's four freedoms and are learning the hard way that it leads to disaster, destruction, and death. I think we are slowly turning around. If we adults take our lives and futures (taken too lightly by too many) seriously, for it is a serious business, things will get better; if for no other reasons than the children deserve it that way.

Brenda Stoltzfus, Olongapo, Philippines

I appreciated "What Is the World Coming To?" by Menno Schrag (May 28). The title caught my attention because I constantly ask myself the same question. I am sometimes overwhelmed by our war-torn world and by how often the superpowers fight their battles in the small countries which are seeking a chance to live their own lives.

I am presently living in Olongapo in the Philippines on a Mennonite Central Committee assignment. Olongapo is right beside the largest U.S. naval base outside of the U.S.A. I am told the base is here as protection against Russia. Some Filipinos are asking, "For whose protection? It 'protects' the U.S. while drawing the Philippines into a struggle between the superpowers."

Living here, I am daily aware of the contrast between the struggle for life by the people who live near the base, and the immense military hardware which is part of a struggle which I can only think will lead to death and destruction. The Negrito people who originally lived on the land now used by the base are pushed farther and farther into the receding jungle. Some people make a living by scavanging in the base garbage dump. Women, trying to earn enough money to help support poor families in the province, work as prostitutes catering to the sailors. The stories of trying to survive go on and on.

The last lines of Schrag's article are words I so often wonder about: "Is Christian redemption only a good feeling inside, or is it a saving faith that is also relevant to the issues and crises of the world?" I am saddened and discouraged by evangelicals such as Billy Graham who support our government's defense buildup. Such defense buildup leads to more death and destruction all over the world. It is life-taking rather than life-giving. If I am to believe in salvation, it must be life-giving. I find myself continually seeking repentance for the sins of my country here in the Philippines and I must ask where and how salvation is life-giving. Christian redemption must be a "saving faith that is also relevant to the issues and crises of the world."

Ruth Martin, Ephrata, Pa.

The death of Edna Zehr, which you reported in "Mennoscope" on May 7, represents a deep loss to "ordinary people" in the church.

I will never forget the first time I met Edna and her late husband, Howard. It was winter 1962. Newly married, we were in Elkhart, among strangers under appointment for overseas service. But suddenly, all that changed. Due to an allergic reaction to the anesthetic used in emergency surgery, I was falsely accused of being "mentally/emotionally unstable," and we were subsequently denied the privilege to serve, without benefit of appeal. Our world crumbled around our ears.

How the Zehrs found out about us, I will never know. But one bleak day, Edna invited us to dinner. She and Howard treated us like *real people*—the greatest gift they could have possibly offered. We visited, laughed, and, for the first time since the trauma of hospitalization, relaxed a little.

Over the years, we kept in touch, and visited when we could. Their constant friendship, their efforts on our behalf to clear our record, though not successful, were more significant in our lives than they could possibly know.

And it all started with Edna's gracious invitation to dinner. May the Lord reward her more richly than we were ever able. I purpose to follow her example, whenever I can: she surely deserves the Master's "well done."

John Stoltzfus, Ronks, Pa.

In his article "Are We Moving Toward a Box?" ("Hear, Hear!" May 7), Evan Oswald refers to rules and regulations in a negative sense. He also refers negatively to fundamentalists politically and religiously and speaks against President Reagan's military box and refers to his understanding of love and legalism. If the "we" means the liberal Mennonite church it appears that he thinks the conservatives no longer exist at all.

If the church is to operate without any rules, goals, or guidelines it could completely disappear or be the world's biggest joke. To set a good example is not enough. People need to be led to follow. Israel was commanded to teach its children at its downsittings and uprisings. Those liberal leaders who forced conservative leaders to lose their positions because of educational advantages spoke out against legalism and traditions. They fail to tell the whole truth that they too are creating a more terroristic box than did the conservatives. They drop the rules preserving the practice of the Christian woman's veiling to be worn at all times with unshorn hair and pretty soon they box out the conservative preachers who have an eighth-grade education.

This is a worse legalism. The liberal could never have taken over the conservative strongholds by shouting lack of love, too many traditions, and legalism if the conservatives had not foolishly opened their pulpits to these who tickle the ears.

The church is more important than even the family. But would Evan Oswald recommend tolerating underage drinking and drugs, and watching *Knight Rider* on TV instead of studying French or German or agriculture or doing their homework in the family?

The people Mr. Reagan is trying to box out are the communist military leaders and their terroristic armies. Liberal Americans will never learn the lessons of Vietnam and the Korean Airliner 007, nor do they want to believe that there are more KGB agents working in the United States and Canada and Europe than we have CIA agents in Poland, Czechoslovakia, Hungary, and Russia, because the communists have a lot more terroristic rules against freedom and the free exercise of religion in their countries.

I do not say that as a conscientious objector that I agree with Mr. Reagan, but I am thankful that I do not yet have to live under atheistic communism and be forced into their army or be shot out in the woods at night for not joining their army. It was Roosevelt at Yalta and Potsdam who allowed Stalin that bloody butcher of 40,000,000 Russians to control and box in Eastern Europe and part of Berlin. Roosevelt was an educated liberal.

It was Jimmy Carter's bad economics which nearly turned every independent carpenter into a serf with his 22 percent interest rates, while he bailed out the union-operated, boxed-in Chrysler Corporation and almost put the family farmer in a Siberian dog box. Mr. Reagan should give the independent farmers a 3 percent interest rate, please.

MENNOSCOPE

Franconia Conference postponed a decision on ministerial credentials for women during its spring assembly on May 4 at Plains Mennonite Church in Lansdale, Pa. The issue had been initiated at last fall's assembly, when the new West Philadelphia congregation asked that its copastor, Diane Stitt, be given ministerial credentials. A special assembly was held in February to study the issue, with congregations encouraged to study it further in preparation for a possible decision at the spring assembly. But at the beginning of the May 4 meeting, the Conference Council recommended that no vote be taken that day, noting the wide diversity of responses it had received from congregations and the need to process the issue further. The delegates agreed to postpone a decision until the fall assembly. A questionnaire returned by 131 delegates at the end of the day showed that 37 are opposed to women in ministry, 30 support and encourage it, and the rest are somewhere in between those two positions.

Four Mennonite Central Committee workers in El Salvador are grateful to be alive after being caught in the middle of an army-rebel confrontation while traveling from the capital to their village by bus recently. The four were Nathan and Elaine Zook Barge and their co-worker friends from Guatemala, Jeff and Chris Kauffman. The bus was stopped in the middle of intense gunfire for about an hour. Several soldiers and civilians were killed or wounded around them while the MCCers and other passengers waited fearfully for the fighting to subside.

Mennonite Central Committee U.S. was thanked for its support during the dedication of the Hazard-Perry County Community Center on May 26 in Combs, Ky. The thanks came from Margaret Bowling, president of Hazard-Perry County Community Ministries, which operates the new center. MCC worker Kimberly Dinger is program director of the facility, which includes a day-care center, summer lunch program, early child development program, youth sports activities, and meeting place for Boy Scouts and Girl Scouts in the impoverished Appalachian community.

Navajo Indian teenagers recently sent over $900 for hunger relief in Ethiopia to Mennonite Central Committee. Money is not plentiful on the Navajo reservation in Arizona, said Lisa Santucci, a teacher at Many Farms High School. But when the students heard of the famine they decided to help. They held bake sales, a car wash, benefit basketball games, and other events to raise the money.



VSers learn about communication in relationships. *David Miller, Voluntary Service director for Mennonite Board of Missions, talks with Orrville (Ohio) VSer Nancy Marshall during a break at the recent VS retreat, while Miller's daughter, Mary Elizabeth, looks on. A total of 88 VSers, staff, and family attended the annual retreat held this year at Lake-of-the-Ozarks State Park near Kaiser, Mo.*

Clare Schumm, pastor of Sunnyside Mennonite Church, Elkhart, Ind., and a former VSer himself, spoke about communication in interpersonal relationships. Many VSers commented that Schumm's input was practical and timely. One VSer indicated that the retreat resulted in "a renewed commitment to VS as a community." Another wrote, "I am determined to return to my unit with a positive attitude and energy. I plan to be more consistent in the time I spend with God."

Two Mexican Mennonite leaders are visiting North America this summer. One of the stops for Carlos and Marta Escobar, following a month of English language study in Indiana, is Franconia Conference. Escobars are members of the six-congregation Evangelical Mennonite Church of the Central Plateau of Mexico, which was founded in 1964 by missionaries sent by Franconia Conference's Mission Commission. Carlos is a pastor, psychologist, and seminary student. Marta is executive secretary of Mennonite Bible Institute.

Ames 85 participants who would like to sing with a 50-60 voice choir are invited to contact the Worship and Music Committee. The choir, accompanied by a small orchestra, will perform J. S. Bach's "Jesu, Meine Freude" under the direction of James Miller of the University of Oregon. Musical scores of the German-language piece will be provided. Rehearsals will be one hour daily, Aug. 10-13, with the performance set for 7:00 p.m. on Aug. 13. The contact person for the committee is Phyllis Rhodes, R. 1, Box 92G, Hesston, KS 67062.

Nearly 40 students from 10 states and a province—and all over the age of 60—participated in the Elderhostel program, May 12-18, at Eastern Mennonite College. They attended daily classes taught by EMC professors, including "Birds of the Shenandoah Valley," "Who Are the Mennonites?" and "China—the Mystery and the Promise." Extracurriculars included an organ recital, planetarium and museum tours, visits in area Mennonite homes, and a tour of area historical sites. Elderhostel is a 10-year-old program in 700 schools in North America and abroad that offers low-cost, short-term residential academic experiences to older adults.

Greencroft Retirement Community's proximity to Goshen College makes it an ideal meeting ground for seniors—senior citizens and college seniors seeking professional experience. While Goshen nursing students have received part of their training at Greencroft for more than 10 years, only within the past two years have other academic departments gotten involved. The Goshen-Greencroft connection represents "the linking of lifetimes" to Greencroft education coordinator Evelyn Rouner, who helped organize the practical work experiences. She hopes that bringing together the young and the old can help repair the bridge between the generations.

Four persons have been appointed to the Goshen College faculty:

•*Lora Warkentin,* associate professor of nursing. She has been a staff nurse, college instructor, and social service administrator. A graduate of Goshen, she holds a master's degree in nursing from Ohio State University.

•*Cheryl Weldy Martin,* assistant professor of nursing and coordinator of the self-learning center. She has been a staff nurse and nursing school instructor. A Goshen graduate, she holds a master's degree in nursing from Indiana University-Purdue University at Indianapolis.

•*Anita Yoder Good,* resident director for Coffman Hall. A Goshen graduate, she is currently a secretary in the college's career services and campus ministries offices.

•*Joseph Springer,* curator for Mennonite Historical Library (starting next May). He is currently assistant special collections librarian at the University of Kansas. A Goshen graduate, he holds master's degrees in library science and in history from Catholic University of America.

Vintage Amish quilts and contemporary clothing will be displayed together from July 10 through Sept. 29 in Goshen College's art gallery. The exhibit, "Amish Quilts and Designer Clothes," will show how colors from Amish quilts around the turn of the century are now reflecting, and even setting, fashion trends. Quilts from this period are known for intense contrasts of very dark and brilliant colors, said exhibit curator Rebecca Haarer. The Esprit garment company and clothing designer Karen Alexander, both Amish quilt collectors, will be the main contributors to this exhibit sponsored by Mennonite Historical Society and Goshen College's art department.

Gifts to Hesston College through the 1984-85 alumni phonathon have exceeded $120,000. While final figures won't be released until sometime after the fiscal year-end on June 30, the gifts so far have easily exceeded the previous record of $100,000. "I'm sure the interest generated by our 75th anniversary helped a great deal," said alumni director Ken Gingerich. More than 200 student and alumni volunteer callers were involved in the phonathon, which took place in October and March.

Thirty-four Eastern Mennonite College business students toured Mennonite businesses in Lancaster County, Pa., recently. They explored various styles of management and planning. Accompanied by business faculty John Eby, Delbert Snyder, Ronald Stoltzfus, and Miriam Weaver, students learned in the 10-stop tour that being a Christian has a definite effect in the marketplace. A banquet the first evening for EMC alumni, parents, and friends featured the EMC Business Department. Chairman John Eby said the department's strength rests on a Christian core, an emphasis on

quality and competency, and a liberal arts context.

An Eastern Mennonite College senior is playing basketball in South America this summer with Athletes in Action, a subsidiary of Campus Crusade for Christ. Rod Martin, a starting guard on the EMC varsity basketball team the last two years, was one of 10 persons selected from colleges throughout the United States on the basis of his basketball ability and personal Christian testimony. Athletes in Action is playing university and club teams in Peru, Ecuador, and Brazil, June 16-July 31. The players are responsible for raising their own travel funds. Martin is from Waynesboro, Va.

Sauder Farm and Craft Village in Archbold, Ohio, opened its 10th season recently with its new two-story visitors center ready for use. Other features of the Mennonite-related facility are tinsmith, glassblower, and weaver shops. A quilt fair was held May 9-12. About 90,000 people visited the farm and village last year.

Reprinting of *A Brief History of Mennonites in Ontario*, written by L. J. Burkholder and published by Mennonite Conference of Ontario in 1935, will proceed if sufficient orders are received by July 31. More information is available from Lorna Bergey at Mennonite Historical Society of Ontario, Conrad Grebel College, Waterloo, Ont. N2L 3G6.

"Bucks County Mennonites: Symbols of Their Past" is the title of an exhibit which opened on June 2 at Mennonite Heritage Center in Souderton, Pa. Running through Nov. 24, the exhibit is a collection of artifacts representing all the historic Mennonite communities in the county, where Mennonites began to settle in 1717. A slide show on Bucks County Mennonites by historian John Ruth is being presented at the same time. More information is available from Curator Joel Alderfer at MHC, 24 S. Main St., Souderton, PA 18964.

Mennonite Central Committee's Farm Crisis Committee in central Kansas has arranged a seminar for pastors, church leaders, and individuals concerned about the current dilemma on the farm. The purpose is to become aware of and understand the farm crisis and to become a caring community. Alexanderwohl Mennonite Church of Goessel is the setting for this seminar on July 14. Reservations can be made and more information obtained by contacting MCC Central States, Box 235, North Newton, KS 67117; phone 316-283-2720.

A book on the 50-year history of the Mennonite Church in Tanzania will be released for sale on July 13 during the annual Worldwide Missions Conference of Eastern Mennonite Board of Missions in Lancaster, Pa. Entitled *The Pilgrimage of Faith of Tanzania Mennonite Church 1934-83*, the 176-page book was written by Mahlon Hess, an Eastern Board staff person who was a missionary in Tanzania, 1945-65. He first wrote the book in the Swahili language for distribution at the 50th anniversary celebrations of the church last August. Hess then translated and adapted the book for English readers.

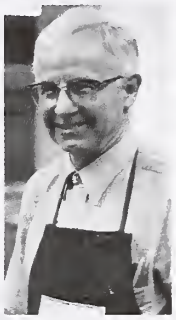
The offices of Mennonite Board of Congregational Ministries are closed July 1-5. This is the second week of staff layoffs to reduce spending during the current year. A total of 16 layoff days are planned.

Missionary Anna Kurtz is amazed at the number of Bibles she is selling in economically hard-hit Ghana. One morning a man bought 36 Akuapim-language Bibles. Each week she sells about $100 worth of Bibles and Bible story books as she visits the scattered Mennonite congregations. In Obeyeyie she teaches a baptismal class, in Achiaman she assists the young people with Home Bible Studies, and in Dalive and Ketengo she is translating Christian songs into the Ewe language. Kurtz is a worker with Mennonite Board of Missions.

A Mennonite youth camp in Brazil was bursting at the seams recently with 91 registered, according to Mennonite Board of Missions workers Lee and Mary Alice Hertzler. "We slept in the car for the four nights because there simply was no place to hang our hammocks," they said. The camp theme was "Remember Now Thy Creator," emphasizing the lordship of Christ. Discussion topics included "Love Not the World" and "The Nonviolent Life."

Mennonite Reporter **editor Ron Rempel was elected president of Canadian Church Press** recently during the organization's annual convention in Toronto. He will serve a two-year term. *Mennonite Reporter* was also honored with an award for an editorial on "A Sad Day for Minority Rights in Canada" by western associate editor Allan Siebert and with an "honorable mention" in the category of general excellence. *Mennonite Reporter* is a biweekly inter-Mennonite newspaper published in Waterloo, Ont.

Bruce Yoder resigned as pastor of First Mennonite Church of Richmond, Va., at the end of May. He has taken a position with Lewis Communications—a Richmond-based marketing and advertising firm which works with nonprofit organizations. Interim pastoral services are being provided at the church by Wayne Speigle and Ruth Brunk Stoltzfus.



Neuschwander

Vernon Neuschwander of Mennonite Board of Missions retired on May 15 after over 25 years as manager of the copy center. He began in two small basement rooms in a house next to the original 1711 Prairie Street headquarters of MBM in December 1959. In 1975 the copy center was moved to more spacious quarters at Greencroft Center when MBM and other Mennonite agencies moved to that nine-story building. Neuschwander learned printing from his predecessor at MBM, Paul Bowers. Before that he worked in Civilian Public Service during World War II, helped Mennonite refugees resettle in Paraguay after the war, and farmed in Oregon with his wife, Evangeline.

Ed and Kathrine Rempel have resigned as pastoral leaders of Kern Road Mennonite Church in South Bend, Ind. They will leave in August. Rempels will study at Associated Mennonite Biblical Seminaries for one year and then seek another pastorate.

Dale Stoll of Mennonite Board of Missions will begin leading Dynamics of Church Growth Seminars this fall. They are geared for congregational leaders. Stoll will draw some of his material from work with his own congregation. Since 1979 he has been half-time pastor of Tri-Lakes Chapel near Bristol, Ind., a congregation experiencing substantial growth. Don Yoder, Ed Taylor, and Art McPhee will continue to lead Friendship Evangelism Seminars I and II. More information about the seminars is available from Melba Martin at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

A Friendship Evangelism Seminar especially for deaf persons is planned for Sept. 7 at Orrville (Ohio) Mennonite Church. It will be led by Art McPhee, with interpreters provided. The first ever Friendship Evangelism Seminar for the deaf is sponsored by Orrville Deaf Ministries and Deaf Ministries of Mennonite Board of Missions. More informa-

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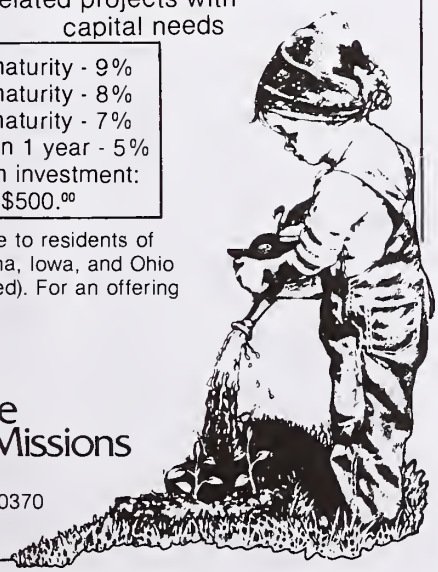
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tion is available from Judy Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

Weekend in the Birches—the third annual all-New England gathering of Mennonite people—will be held Aug. 31-Sept. 1 at Bethany Birches Camp near Plymouth, Vt. More than 100 people are expected for a time of fellowship and worship. The main speaker is J. R. Burkholder, a professor until recently at Goshen College and a charter member of Boston Mennonite Fellowship while he was pursuing doctoral studies at Harvard University. More information is available from Weekend in the Birches, R. 1, Box 295, White River Junction, VT 05001.

Mt. Jackson (Va.) Mennonite Church will celebrate its 30th anniversary with homecoming activities on Sept. 1. The activities will include morning and afternoon services, and will involve former pastors and workers as well as music groups. More information is available from Pastor Steve Landis at 5916 Lonas St., Mt. Jackson, VA 22842.

New members by baptism and confession of faith: *Trinity, Morton, Ill.:* Mike and Diana Kovach by confession of faith. *Swamp, Quakertown, Pa.:* Frank, Judy, Michelle, Brian, and Lisa Gossman. *Zion, Hubbard, Oreg.:* Jeremy Gingerich, Kim Kropf, and Christopher Nissly. *Hannibal, Mo.:* David, Carmen, Jessica, and Nicole White by confession of faith. *St. Jacobs, Ont.:* Susan Bauman, Cameron Frey, Craig and Christine Metzger. *Oak Drive, Atmore, Ala.:* Michael Thomas, Bradford Kidd, and John Stallworth. *Holdeman, Wakarusa, Ind.:* Ryan Beck, Larry Guengerich, Erich Miller, Brent Nunemaker, and Lisa Nunemaker. *Mennonite Church Assembly, Cincinnati, Ohio:* Nick and Terri Boehm.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Beidler, David and Doreen (Hange), White River Junction, Vt., third child, first son, Carter Brock, June 7.

Birkey, Dale and Mary (Reisner), Bunker Hill, Ind., third child, second son, Phillip Matthew, May 24.

Bouwman, Jan-Gerrit and Wanda (Shank), Dixon, Ill., first child, Alexander Rick, June 2.

Boyle, Stephen and Darlene (Styer), Cornwell Heights, Pa., second child, first daughter, Jennifer Ann, June 3.

Buhr, Gerald and Karen (Erb), New Hamburg, Ont., second son, Justin Matthew, Apr. 17.

Clemmer, Phil and Susan, Richmond, Va., second child, first daughter, Brittany Danielle, June 6.

Good, Stan and Jan (Martin), Morton, Ill., third child, first son, Kevin Robert, May 4.

Hostetler, Mike and Nancy (Jarchow), Hesston, Kans., first child, Erica Eynn, June 7.

Jewitt, Don and Martha (Metzger), Palmerston, Ont., third child, second son, Robson Donald, May 29.

Lichti, Fred and Rosemary (Zehr), New Hamburg, Ont., second child, first daughter, Katherine Rose, May 28.

Martin, Eric and Sue (Rohrer), Harrisonburg, Va., second daughter, Jenna Rae, June 3.

Miller, Alan and Judy (Schrock), Apple Creek, Ohio, second child, first daughter, Heidi Ann, June 6.

Miller, Doug and Linda (Smith), Phoenix, Ariz., first child, Adam Andrew, June 6.

Neer, Lynn and Margaret (Hartzler), Centre Hall, Pa., first child, Katie Elizabeth, June 8.

Oswald, Leslie and Beth (Feller), Wisner, Nebr., second daughter, Allison Elizabeth, May 24.

Reminder, Randy and Jennifer (Wilson), West Liberty, Ohio, third child, first daughter, Kathryn Elizabeth, May 26.

Schrock, Robert and Mary (Markley), Sterling, Ohio, third child, first son, Brock Robert, May 26.

Snyder, Charles P. and Grace (Zook), Stockton, N.J., third child, first son, Jason Paul, May 5.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Barber-Zook. Michael C. Barber and Rose Marie Zook, both from Denver, Colo., Glennon Heights, Colo., by Ross T. Bender, May 25.

Coblentz-Helmuth. Steven Coblentz, Hartville, Ohio, Hartville cong., and Karen Helmuth, Dalton, Ohio, Sonnenberg cong., by Joe Schrock, May 25.

Cramer-Ehrlich. Eddie Cramer, Jr., and Jean Ehrlich, both of Phoenix, Ariz., Trinity cong., by Peter B. Wiebe and Tim Horst, May 25.

Graber-Burkholder. Lynn Graber, Kokomo, Ind., Parkview cong., and Diane Burkholder, Kokomo, Ind., Richvalley cong., by Keith Miller, June 1.

Hoover-Halteman. Roger Lee Hoover, Souderton, Pa., Plains cong., and Cherolyn Elise Halteman, Chalfont, Pa., Blooming Glen cong., by Mark M. Derstine and Gerald Studer, June 1.

Lantz-Fisher. Paul Lantz, Christiana, Pa., and Lydia Ann Fisher, Quarryville, Pa., both of Andrews Bridge cong., by Edwin Ranck and Mel Shetler, Apr. 20.

Leatherman-Parcell. Lee Leatherman, Sunnyside cong., Elkhart, Ind., and Donna Parcell, Holdeman cong., Wakarusa, Ind., by Russell Krabill and Clare Schumm, June 8.

Lehman-Geiser. Rod Lehman, Apple Creek, Ohio, and Lucy Geiser, Dalton, Ohio, both of Sonnenberg cong., by Ray Himes and David Garber, May 18.

Petersheim-Fairbairn. Ralph Petersheim, Morgantown, Pa., Conestoga cong., and Sheila Fairbairn, West Chester, Pa., United Presbyterian Church, by Kenneth Young, June 8.

Schantz-Martin. Brian Schantz, Bancroft, Nebr., Beemer cong., and Geri Martin, Beemer, Nebr., Assembly of God, by Ray Pile and Ivan Troyer, June 8.

Shenk-Stoltzfus. J. Elvin Shenk, Mt. Joy, Pa., Erisman cong., and Juanita Joy Stoltzfus, Morgantown, Pa., Conestoga cong., by Harvey Stoltzfus, June 1.

Snader-Yoder. Leonard Ray Snader, East Earl, Pa., Weaverland cong., and Gwendolyn Kay Yoder, Christiana, Pa., Maple Grove cong., by Herman Glick and Leon Hurst, June 8.

Yoder-Stutzman. Timothy B. Yoder, Baltic, Ohio, Countryside Church, and Jennifer A. Stutzman, Millersburg, Ohio, Berlin cong., by Paul Hummel and Homer Kandel, May 25.

OBITUARIES

Bohn, Eleanor Anna, daughter of Cecil and Vivian (Deck) Tabb, was born at Newton, Ill., June 9, 1914; died at Good Samaritan Center, Manson, Iowa, June 6, 1985; aged nearly 71 y. On Nov. 26, 1931, she was married to Joseph A. Bohn, who survives. Also surviving are 2 daughters (Melva—Mrs. Harold Pelz and Hazel—Mrs. Paul Conley), 2 sons (Frances and Joseph, Jr.), 18 grandchildren, 2 step-grandchildren, 26 great-grandchildren, 4 step-great-grandchildren, and 2 sisters (Mary—Mrs. Bernard Staley and Melva—Mrs. Elmer Wheeler). Funeral services were held at Manson Mennonite Church on June 10, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

Hunsberger, Rachel L., daughter of Daniel and Esther (Detweiler) Leatherman, was born at Dublin, Pa., Jan. 20, 1895; died of a cardiac arrest at Souderton, Pa., June 5, 1985; aged 90 y. On May 11, 1918, she was married to Horace H. Hunsberger, who died on Aug. 23, 1937. Also surviving are 2 sons (Daniel L. and Ralph L.), 13 grandchildren, and 20 great-grandchildren. She was preceded in death by one son (Henry L.). She was a member of Blooming Glen Mennonite Church. Funeral services were held at Eastern Mennonite Home on June 8, in charge of Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Landis, Miriam E., daughter of Abram B. and Mary (Snavely) Herr, was born in Lancaster Co., Pa., Apr. 19, 1905; died of cardiac respiratory arrest at the White Hall-Leader Nursing and Rehabilitation Center, Lancaster, Pa., June 3, 1985; aged 80 y. On Oct. 25, 1927, she was married to Walter M. Landis, who preceded her in death. Surviving are 3 daughters (Velma M., Helen L. Ali, and Clara E.), 3 grandchildren, and one sister (Mrs. Anna Kreider). She was a member of Mellinger Mennonite Church, where funeral services were held on June 7, in charge of Leon Oberholtzer, Paul Clark, and Benjamin Clark; interment in the church cemetery.

Zimmerman, Rosa Ellen, was born at Lyle, Okla., Feb. 8, 1902; died at Siesta Nursing Home, Pratt, Kans., May 31, 1985; aged 83 y. On Sept. 15, she was married to Harry Zimmerman, who died on June 15, 1961. Surviving are 2 sons (Jimmie and Frank), 10 grandchildren, and 10 great-grandchildren. She was a member of the Protection Mennonite Church, where funeral services were held on June 3, in charge of Henry Niermann; interment in the church cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Virginia Conference Assembly, Bergton, Va., July 10-14
Allegheny Conference annual meeting, Claysburg, Pa., July 11-14
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Afro-American Mennonite Association annual assembly, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24
All New England Mennonite Gathering, "Weekend in the Birches," Plymouth, Vt., Aug. 31-Sept. 1
Hesston College classes begin, Sept. 2
Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19

CREDITS

Cover design by David Hiebert; cover photo by Religious News Service; p. 462 by Leonard Nolt; p. 472 by Phil Richard; p. 473 (top) by Joy Frailey.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Child abuse increases in homes of born-again Christians, speakers say

"We have seen an alarming increase in born-again Christians involved in sexual abuse against children," a probation officer told 140 church leaders attending a Hope for Victims Conference recently at Azusa (Calif.) Pacific University, an evangelical school. The audience of evangelical pastors and church leaders heard speaker after speaker hammer home the same theme: physical, emotional, and sexual child abuse happens in the Christian community. The day-long conference was opened by James Mead, founder of a nonprofit organization for abused children called For Kid's Sake. He said it is a myth that evangelicals are not capable of child abuse, and warned that this attitude makes it easy for child molesters to operate within Christian groups. The conference, which was sponsored by the Youth Guidance Division of Youth for Christ, blamed a rigid fundamentalist view of the family for encouraging parents to abuse children. Mead recalled hearing a television preacher insist that parents demand obedience of their children "from one hour of birth." Jay Kesler, president of Youth for Christ, added that pastors must ask themselves whether parents will use their authoritarian teaching as an excuse to beat or sexually abuse their children.

Will fundamentalist victory mean purge or peace for Southern Baptists?

Feuding Southern Baptists reelected their ultraconservative president, picked his moderate opponent as vice-president, and vowed to bring a ceasefire to the "holy war" that has disrupted their mission-minded denomination for the past six years. But it was too early to tell whether the conciliatory gestures in fact signaled an impending reconciliation between the factions that have struggled over control of the denomination since defenders of "biblical inerrancy" initiated a takeover bid in 1979. The largest crowd ever to attend a Southern Baptist gathering—45,000 voting "messengers"—elected Charles Stanley, a television preacher and pastor of First Baptist Church in Atlanta, to a second one-year term as president, giving him 55.3 percent of the vote in a two-man race. The tally was 24,453 for Stanley and 19,795 for Winfred Moore, a somewhat conservative Texan whom the moderate wing had chosen as its standard bearer. Moore is pastor of First Baptist Church in Amarillo, and president of the Baptist General Convention of Texas. In an unusual move, the convention elected the defeated presidential candidate as first vice-president over two other nominees. Some of Stanley's supporters have said a "purge" of "liberal" professors and executives from seminaries and denominational agencies is in the offing once ultraconservatives gain control of the Southern Baptist machinery. But in a press conference, Stanley deftly turned aside questions about such a purge, smoothly returning the topic repeatedly to talk of "love," "cooperation," "forgiveness," and "accepting one another."

Soviet government aids preparations for 1988 millennium of Christianity

The Soviet government has provided a major boost for the celebration, in 1988, of the millennium of Christianity in Russia and for the ongoing work of the Russian Orthodox Church. It has given the church's Moscow Patriarchate use of the former St. Daniel Monastery in Moscow, said to be the oldest cloister in Russia. After restoration, which is now under way, the monastery will become the spiritual and administrative center of the Russian Orthodox Church. It will also be one of the main locations of the 1,000th anniversary observance. The millennium will commemorate the baptism of Vladimir I, the grand duke of Kiev and a descendant of Vikings. He was looking for a faith for himself and his fellow pagans. After exploring the alternatives, he chose the Christianity of Constantinople, where he was baptized in 988. Greek priests accompanied him back to Kiev, where they immersed its citizens—some unwillingly—in a river. Christianity spread across the territory that now makes up the Soviet Union.

Controversial Pennsylvania pastor removed from Lutheran ministry

Douglas Roth of Clairton, Pa., was dismissed recently from the ministry of the Lutheran Chruch in America at the annual convention of the church's Western Pennsylvania/West Virginia Synod in Greenville, Pa. The vote by clergy and lay delegates was 499 to 33. It was only the second time in the 25-year history of the denomination that a minister has been ousted. The convention, meeting at Thiel College, debated the issue for only 30 minutes before voting to depose Roth. The 33-year-old activist pastor was accused of violating the denomination's constitution. Roth jumped onto the stage and grabbed the microphone immediately following the vote, but was declared out of order. Following a 40-minute recess, Roth, along with a supporter, again took the podium to speak and refused to surrender it. Another recess was declared, and police, who had been called by college officials, arrested the two. Roth was suspended last fall after he refused to give up the pulpit of Trinity Lutheran Church in Clairton. A majority of the congregation had petitioned for his removal because of his activities with Denominational Ministry Strategy. When he ignored a court order to leave the church, he was arrested and spent 111 days in the county jail. DMS, a group of mostly Lutheran ministers, has charged Pittsburgh companies with "corporate evil," saying they have sold out the unemployed. A group allied with DMS, the Network to Save the Mon/Ohio Valley, has used confrontational tactics to publicize the plight of the unemployed. Some of the tactics, such as disrupting church services, have angered churchgoers.

For a prince, Charles of England has an unusual interest—religion

As the future titular head of the Church of England, Prince Charles has been deeply interested in religion in general, and the role of his church in particular. While his views are believed to be more high-church than those of his mother, Queen Elizabeth, his interest in mysticism and spiritualism makes him much less conventional and more imaginative than the queen. Prince Charles' expressed desire to attend a papal mass during his Italian tour in late April was vetoed by the mandarins at Buckingham Palace, much to his annoyance. But Charles does get his way on some matters. Perhaps the strongest and certainly the longest-lasting religious influence on the thinking of Prince Charles must be the university chaplain he first met in his freshman year. H. A. Williams, formerly theology tutor and dean of Trinity College, Cambridge, is now a monk. Always known as "Harry" to his students, Father Williams became confessor to the student prince and his close friend. That friendship has survived much, including Father Williams' sudden renunciation of his academic career and worldly goods in 1969, to join the Anglican Community of the Resurrection in Yorkshire. Father Williams played a leading role at the royal wedding service in 1981. Now 66, he is still one of the most articulate exponents of contemporary Christian teaching in Britain. Whatever new look may characterize the court of a future King Charles, it is becoming clear that the next head of the Church of England is aware that the cozy traditional Anglican middle way must take a new direction if the church is to meet the needs of its members and society in the next decade and century.

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The 30th of June

Alma mater is in trouble, we have heard, and the crucial date was June 30th when the fiscal year ended. Will we help alma mater in her trouble? Of course, we must as loyal members of her family. The district conference, too, has a problem with funds. Our district conference collects for all the Mennonite Church agencies. A dollar for the conference is divided for the church at large. We must surely help along. The General Board, too, is hard pressed—when was the General Board not hard pressed? And we need to send a special offering to the General Board.

Sometimes we weary of these appeals for funds. On second thought it is of interest to consider that an appeal for funds is not a tax. The Internal Revenue Service and the Pennsylvania Department of Revenue were both expecting to hear from us in mid-June. Their expectation went beyond the level of an appeal. The voluntary support of causes we believe in is one of the liberties we need to cherish and practice.

By the way we spend our money, we make a statement of belief and intent. We speak of our values by what we do with discretionary funds—the money left after basic needs of food, shelter, and raiment are cared for. What we do with what we have shows where our loyalty is.

No one since Jesus has focused the matter more sharply than he. It came out early on in his notice that "the kingdom of God is at hand" (Mark 1:15). Waldemar Janzen wrote recently in *Adult Bible Study Guide* that "kingdom of God" in the New Testament carries the weight of the "day of the Lord" in the Old. I had not made this connection, but I find it of interest. Both phrases focus the work of God in the world into a single statement. Both call for decision. Both stress the importance of being on the side of God.

In Amos 5:18, the easygoing use of this slogan is turned on its head. We gather that people were fond of saying, "When the 'day of the Lord' arrives, all will be well with us." Not true, said Amos, for you are not on the side of God.

For Jesus, the issue was equally decisive. The time had come to choose, he said. If you want to go with God, you need to change your mind and your ways. Because many of Jesus' recorded sayings are poetry and parables, some of his message eludes us. But enough comes through to make us uncomfortable. In fact I think that Paul, the converted Pharisee, is a more comfortable model for us Mennonites than is Jesus. Paul's suggestions about lifestyle seem more general and casual. We are not sure how to understand the call to a greater righteosness than the scribes and Pharisees (Matt. 5:20). Maybe we do not really want to know what it means.

One of the ways to deal with the "edge" of the kingdom is to view it as future, as in "kingdom of heaven." But this is only Matthew's wording. I am sure that the kingdom of heaven did and does have an impact here in this life as well as in the future. The point then is to get in line with what God has in mind so that we are on God's side, not against him. In this way the phrases *day of the Lord* and *kingdom of God* become good, not bad news for us.

How do we go with God? Paul says it is by grace, through faith. But even he, the converted Pharisee, did not assume that we would stop there.

In an effort to bring the phrase kingdom of God up-to-date, I have proposed "the good life" as its alternative. Such a phrase has limitations. Though the adjective "good" no doubt has its origin in "God," it is subject to misrepresentation. On the other hand, the name of God gets often used in most insulting ways and contexts. Whether the word *good* is more vulnerable is in question.

The point of the new wording is to get more in line with the intent of earlier phrases. God was on the side of the mistreated, said Amos. People who mistreat will end up on the opposite side. Jesus said much the same. Both implied that some important action of God awaits us in the future. But in the meantime what shall we do?

Live the good life. And what is that? Not the luxury implied by that expression in our common culture. Indeed the good life as a word on behalf of Jesus' kingdom of God is almost directly opposed to the definition by a North American Young Adult Professional.

It is in our Mennonite tradition that we intend to follow Jesus in spite of the cost. Where do we start today when seeking to practice the good life as modern-day disciples? Where else, but where we are?

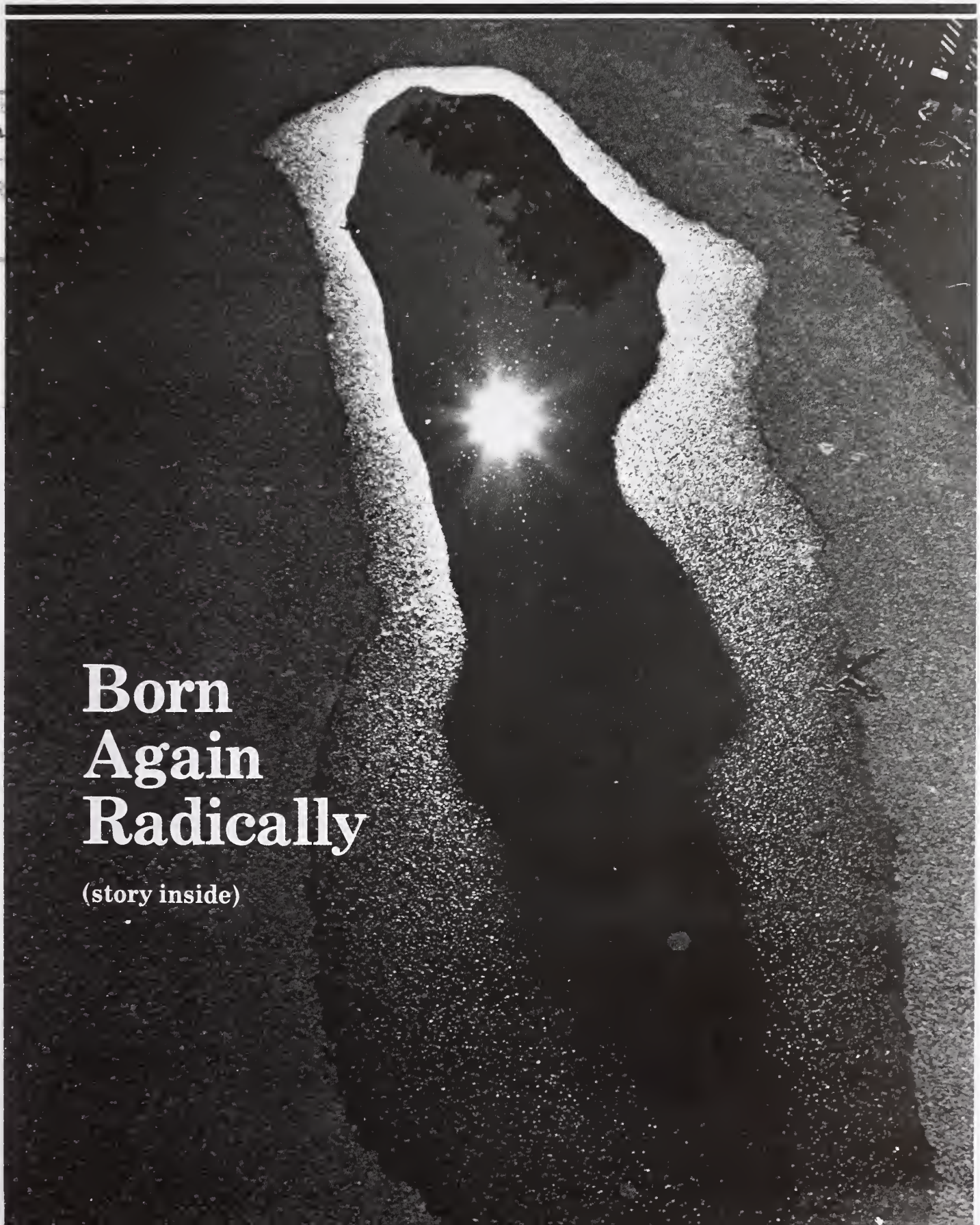
As I wrote my checks before June 30th, I could not say that they represented the greater righteousness that Jesus called for. But I believe that at least they may qualify for "not to leave the other undone" in Luke 11:42.

We support our church programs because they are a concrete alternative to the selfishness of our culture. They are one way to join in the search for a way to show what the good life would be if God is in it. They are not a perfect way or the only way to do this. But they are our way. That makes them important to us.

—Daniel Hertzler

July 9, 1985

GOSPEL HERALD



Born Again Radically

(story inside)

Born again radically

by Dirk Eitzen

I have a personal prejudice that I'm going to tell you right up front. I need to reveal it because it colors my whole essay. Here it is: *I don't think you can resist change and still be a Christian. I don't think it's possible to be concerned with keeping church institutions and traditions and doctrine just the way they are and truly follow Christ. I think it's even tough to be moderate and prudent and Christian.* That's my prejudice. Be forewarned.

"Aha!" you say. "Another one of these urban radicals has found his way into the pages of *Gospel Herald.*" You're only half right. I'm urban all right, but I'm not radical really—and that's too bad. I wish I were, because the way I see it, a good Christian *is* really radical. Born-again radical.

There's something remarkable about the word *radical.* We use it to mean favoring extreme change or sweepingly liberal: anarchists are radical, revolutionaries are radical. But what radical really means is *root.* Literally, radical means "of or from the root," "going to the center or source of something." So, when we call revolutionaries radical, we're using a figure of speech. We're saying that revolutionaries go to the root of something.

Going to the root means taking *nothing* on authority. This is almost a paradox. Going to the source of belief means holding nothing sacred; it means questioning everything. When you dig down to the root of something, you always shake the foliage. *This* is why the word radical is used to mean revolutionary.

I think Jesus was radical. I think he went to the very root, to the source and center of belief. He certainly shook the ecclesiastical foliage. I think that Jesus also calls *us* to be radical.

Nicodemus story. Take for instance the familiar story of Jesus' meeting with Nicodemus in John 3. I'm sure you sort of know it, but why don't you take the time to read it again. Go ahead, I'll wait.

I'll make another scandalous confession. Until recently I didn't care much for this passage. I didn't care for it because people whose religion I don't respect very much have used it as a kind of trump to prove that they are Christian and certain other people are not. Recently, though, the text grabbed me by the collar and confronted me with a new sense that excites and inspires me.

Nicodemus was a Pharisee. We've been brought up to look down on the Pharisees as hypocrites and demogogues. It is certainly true that Jesus singled out the Pharisees for criticism. But what if Jesus was so hard on them not because he hated them especially, but because he *loved* them especially? After all, they dedicated their whole lives to trying to understand God, and sometimes they were probably very close to understanding. Jesus must have respected and loved them for that. So I think Jesus cared for Nicodemus, especially.

Let's assume that Nicodemus was also dedicated, honest, and sincere. He was a community leader, after all, so people must have trusted and respected him. Furthermore, he had devoted his life to being a servant of God. I think Nicodemus studied the Scriptures intensely, probably daily, and took them very seriously.

I think Jesus was radical. He went to the very root, to the source and center of belief.

Nicodemus probably prayed a lot, too. Fervently and, I daresay, humbly. We know that Nicodemus was open-minded and sincere, because when he sensed the presence of God in the acts of a self-styled prophet from Nazareth, he went out to talk to him—a tremendously risky thing for his reputation, no doubt, which must be why he went at night.

So Nicodemus went to Jesus at night and said to him, "I believe what you teach, Rabbi; I believe God is truly with you." And Jesus responded, "You cannot ever know God, unless you are born again." What an incredible thing to say to a good, devout man like Nicodemus! Jesus doesn't say this to prostitutes, tax collectors, soldiers, rich men, unbelievers, and the handicapped. He doesn't ever tell *them* they need to be born again. Instead he tells it to a priest—a sincere, dedicated priest.

Nicodemus gave his whole life to God. If that's not born again, what is? Nicodemus prayed; Nicodemus studied the Scriptures; Nicodemus even went out of his way to talk to some backwater rabbi because he really

Dirk Eitzen, Philadelphia, Pa., is a member of Germantown Mennonite Church. This is a revised version of a sermon he preached there.

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wanted to know God. If that's not born again, what is? And Nicodemus believed! He believed in the law and the traditions. It says he even believed in Jesus. So what does Jesus mean, telling him he needs to be born again?

Start fresh. I think Jesus was telling Nicodemus, "You have to be *radical*, man. You have to go to the *root* of your beliefs and traditions. You have to throw out what you've been told about God, what you've taken on authority, and you have to start entirely fresh. You have to give up the religion that you grew up with and be born again from a sense of the Spirit."

In verse 8 Jesus told Nicodemus, "The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit." I think he was saying, "Don't be deceived into thinking that the Spirit is something that you can find in a book or in the law or traditions—books and laws and traditions are born of people and societies . . . of the flesh. The Spirit of God is not bound to artifacts of the flesh. It is like the wind that blows where it wishes. You don't know where it came from or where it's going, but you can hear it. When you're born again, you hear it. This is the root: to be born again to a living, changing, personal, *radical* belief."

This is the new sense I found in the story of Nicodemus. Belief in Jesus doesn't mean we suppress all our doubts and "take it on faith." It doesn't mean we believe because we grew up that way or because it says so in the Bible. To the contrary, belief in Jesus means going to him like Nicodemus, against propriety and custom, because like Nicodemus, you sense that God is truly with him.

And you can take this further. Belief in the Bible doesn't mean taking it literally. Belief in the Bible means hearing the Spirit, like the wind, flowing through its pages. Belief in our traditions doesn't mean believing something because it is an authentic creed of Swiss Anabaptism, or whatever. It means sensing the light that shines through occasional clear spots in the murky window of our past.

Jesus went on to tell Nicodemus in John 3:16: "For God so loved the world. . . ." You know the verse. Modern-day Pharisees make this into a kind of law, a password for Christianity.

I think Jesus' message here in John 3 was just the message Nicodemus needed to hear. Jesus didn't give Nicodemus another creed or duty, you notice—Nicodemus was brimful of creeds and duties. Instead he invited Nicodemus to go to the root of his creeds and duties and to experience the Spirit of God for himself. Nicodemus needed to be born again; he needed to be radical. He did a radical thing when he went to Jesus that night, and I think that radical thing affected his life. Later, when Pharisees plotted to have Jesus arrested, Nicodemus defended him. And when Jesus was crucified, it was Nicodemus who took care of his body.

Like Falwell. I can't resist making an easy contemporary comparison. I think Nicodemus was a lot like Jerry Falwell. Everybody dumps on Jerry. I don't want to do that. I think Falwell is genuinely well-meaning and sincere. He's devout; he prays; he studies the Scriptures; he has dedicated his life to God as a preacher—just like Nicodemus. My sense, though, is that Falwell's first concerns, like the Pharisees', are religious laws, traditional morals, and personal piety. To me, a religion like this seems rigid and doctrinaire. I think Jesus would tell Falwell that he needs to be born again (which is pretty ironic since "born again" is practically the trademark of Falwell's brand of religion).

I think the fundamental problem with conservative religion like Falwell's is not that it is doctrinaire and intolerant. The main problem is that preoccupation with dogma, traditions, and institutional enforcement of religion is actually an obstacle to Spirit-centered belief. The kind of willful, determined, doctrinaire belief that suppresses doubts and rolls over differences needs to be overcome in order to get the real root of faith.

I think *this* is why Jesus picked on the Pharisees. I think this is what he meant when he told the Pharisees,

The main problem with conservative religion is that preoccupation with dogma, traditions, and institutional enforcement of religion is actually an obstacle to Spirit-centered belief.

"The Sabbath was made for people, not people for the Sabbath." I think this is what he meant when he told the Pharisees, "Evil thoughts, murders, falsehoods . . . these are the things that defile a person, but what you eat, or eating with unwashed hands, that doesn't defile one." Those were pretty radical things to say. Right? I can imagine the Pharisees asking themselves, "Is *nothing* sacred to this man?"

Anabaptists were radical. The wonderful thing about being Mennonite is that being radical is part of our tradition. In fact, it's at the root of our tradition. The Anabaptists were radical, first of all. They had a compelling sense of something breaking into their lives from beyond—something that lies at the root of the Scriptures and at the root of the history of the faithful. Because they didn't take religion on authority they had this sense, and because they had this sense, they didn't need authorities.

Take the revolutionary idea of adult baptism. Back then, that was considered heretical enough to be killed for. Believer's baptism means you're not born with the Spirit, you can't get it in church, you can't get it from your parents—you have to sense it directly and own it personally. That means not believing what your church tells you to believe and it means giving up what your parents believe. What a radical notion! Or take the anarchic idea the Anabaptists had that every believer is a priest, that each individual can decide what to believe.

The "priesthood of all believers" means that every individual has direct access to God and every individual is entitled—in fact, charged—to proclaim what he or she senses of the Spirit. It means that nobody in the church has any special authority. This business of the conference "ordaining" ministers is nonsense. What a

radical idea! The Anabaptists were radical not because they hated authorities and conventions, but because they were trying to go to the root and center of Christianity. They found something at the center that gave them the strength to go to their deaths singing.

I think we are incredibly blessed to be able to call on this tradition, to have this model of radicalism to look to. I think if we truly heed the Anabaptist vision, we're not going to make *rules* about pacifism, or biblical interpretations, or personal morality, or stewardship of resources—I think we will try to be radical. All of these other things will follow.

A touchstone. I think we need to make the word *radical* a touchstone. I think we need to constantly remind ourselves to go to the root of belief, to the Spirit. We need to come together in congregations not to define the Spirit, but to affirm the sense of the Spirit in each of us—to affirm being born again. We need not to impose some new morality, or some old one, but to confirm the Spirit in each of us that guides us to morality. We need to breathe new life and new Spirit into our laws and traditions, or if that is not possible, to throw them out and find fresh ones: new wineskins for new wine. We need to be constantly searching, questioning, challenging, changing, and growing. And we need to resist the constant impulse to hold on to things as they are, to try to contain the Spirit with institutions and proscriptions and neat theological packages.

You cannot put the wind in a box. You cannot. When we raise children or teach Sunday school, we need to think about being radical. When we set up our missions and church programs, we need to think about being radical. We need to think about being radical in our careers and in our homes. I think that if we start by questioning the things that are customary and easy, the things we've grown up with, if we encourage each other to do that and raise our children to do it, I think we will find ourselves, as individuals and as congregations, born again and again, full of the Spirit.

A tribute to Lela Mann, city missionary

by Helen Alderfer

Lela M. Mann died of cancer on May 1 in the Elkhart (Indiana) General Hospital. She was 80 years old.

It was appropriate that at the memorial service at Prairie Street Mennonite Church, Pastor Dorsa Mishler should speak of Lela as a city missionary, for although she spent the last 15 years before retirement working at Goshen College, she always thought of herself as a city missionary.

Lela, the third of six children, was living with her mother in Elkhart and working in a local industry when she lost her job during the Great Depression. At that time Mennonite Board of Missions asked her to work at the Mennonite Mission in Detroit. Later she worked at the missions in Canton, Ohio, and in Chicago. In these missions she found her lifework and committed herself to it.

It was in Canton in 1946 that Lela became a unique friend to me. Ed and I were serving the mission while the superintendent, J. J. Hostetler, was on study leave for a year. She came to us one snowy January day when the 13-room mission house was filled with winter Bible school teachers and students, and when we were expecting our first child later in the winter.

I had thought I was coping with the situation. But it must have been only barely so. For I remember the vast relief I felt when Lela entered the house.

From that day Lela and I kept house together. We washed and ironed, hanging the sheets in the basement and then "mangling" them on an ancient machine housed in the pastor's study. We prepared many meals and washed many dishes. City missions were kind of Mennonite-your-way stations long before the phrase was coined.

One night, late, a carload of six adults traveling from Lancaster, Pennsylvania, to the West to see the sights, stopped for bed and board. They said they had planned their trip on mission routes and thought they would be able to make it across the country without spending much. I recall that Lela and I managed passive faces until we retreated to the kitchen to work on the visitors' "board."

In March our son was born, and although Lela had no children of her own, she knew how to rock a fussy baby and calm a new mother's nerves. I have often since pitied young parents without another adult to share the worries and the joys of a new infant.

Lela loved to teach Sunday school classes, working long on flannelgraph presentations and planning activities. Afternoons she visited in her pupils' homes, learning to know their mothers and letting them know she cared about their children.

Lela's life was not always easy. She came to know and love persons at each mission and then had to leave them. Many of her years in mission work were a life of not only living more-with-less but of going without. And there were conflicts in mission life, big and small ones, not unusual where persons live in close community, but still painful.

Although she presented a sturdy appearance, in retirement she was plagued with poor health; yet she continued with volunteer duties at Greencroft Retirement Community, where she lived. A few weeks before her death, weak and ill, Lela said if the Lord had something more for her to do, she was willing. He did, but in a setting other than Goshen, Indiana.

Lela is one of the persons who modeled servanthood for me; it is a lasting gift.

Helen Alderfer, Goshen, Ind., retired last year from her work as an editor at Mennonite Publishing House in Scottdale, Pa.

Congregations in Mission: "To Know Christ Is to Serve" (11)

Pittsburgh: stay for lunch

by John Bender

The *More-with-Less Cookbook* brought one couple to search out Pittsburgh Mennonite Church. Interest in peace and justice, simple living, and a caring community are some of the reasons copastors Harold and Christine Wenger cite for attracting new members and participants. "We are the only evangelical peace church in Pittsburgh," Harold says.

Membership increased 30 percent last year. Attendance doubled over the last four years. In the past year the congregation baptized six persons and added six by transfer. The congregation has 38 members; attendance averages 65. The majority of people in the fellowship are in their 20s and 30s. Three members are over the age of 50, five are in their 40s, and children and youth number 18.

Coupled with the excitement of rapid growth, the congregation wants to retain its quality of caring ministry. Yet while some members want the congregation to concentrate on internal ministry one to another, others are talking about expansion and moving to larger quarters. "We're in process," says Harold.

Meet in old mansion. The congregation formed in 1967. It moved the following year to a building on Mead Street, and in 1982, a year after Wengers came as copastors, it moved a block away into a mansion on Thomas Street. The house was built in 1900 by a branch of the Overholt family with Mennonite roots. The congregation meets on the main floor. A church family lives on the third floor, and a single member lives in the carriage house. Wengers lived on the second floor until their recent move to a house of their own.

Members are scattered across the city in a 35-mile radius. To develop informal fellowship, the congregation eats together at the church every Sunday and many are part of small Bible study groups that meet during the week or on Sunday evening. Bible study has been especially welcomed by people who had never been challenged to read the Scriptures before.

A large percentage of members are involved in the medical and health professions, seeing their work as a ministry. Some are involved in a housing rehabilitation ministry. Two serve as volunteers in the Jubilee Soup Kitchen. A number closely follow the issues in Central America; three members went with Witness for Peace to visit Nicaragua last year. For a time the church declared public sanctuary for a Central American couple. The couple moved away last August. The effort received wide publicity and affirmation and support of other churches and individuals in the city.



Meetinghouse of Pittsburgh Mennonite Church

Recently the group held a special congregational meeting where the agenda was "just to talk," Christine says. "With our busy schedules and agendas we just haven't had time to talk to one another," she says. "People are really committed to the church here and to each other. We're learning to live, work, and move together."

Stirred by Alive '85. The congregation sent two representatives to the Alive '85 evangelism conference in Denver in April. The event stirred interest in the participants for finding out more about Mennonites past and present. A number of members have started a contemporary Christian music group. One of the congregation's concerns is abortion. The interest, Harold says, has created the opportunity for discussion about a consistent pro-life stance.

What would Harold and Christine say to someone who asked them to summarize in a sentence or two what Pittsburgh Mennonite Church is? Harold, given only a moment to reflect, says, "We are a Christ-centered church. We invite you. . . ." Christine fills in the pause: "I think of the text in Galatians 5:6 about faith expressing itself through love. Love for God and love for each other. I'd say, 'We invite you to come for worship and stay for lunch.' "

John Bender, Elkhart, Ind., is a free-lance writer and director of information services at Associated Mennonite Biblical Seminaries.

Levi and his teacher

by John W. Simpson, Jr.

Two minutes before he stood up from his chair in response to Jesus saying "Follow me," Levi was apparently still involved in his business of collecting taxes from fellow Jews and other residents of his Galilean town (Mark 2:14). After he so simply joined Jesus' group, Levi held a dinner party in his home with his new teacher, fellow tax collectors, sinners, and fellow disciples of Jesus in attendance (v. 15).

Jewish tax collectors were regarded as betrayers of their ancestral faith because their work required them to handle coins bearing images of foreign pagan rulers and as betrayers of their own people because they grew rich by cooperation with the hated foreign rulers and exploitation of fellow Jews. To be a Jewish tax collector, Levi had to avoid thinking about certain things that other Jews were concerned about.

It would be worthwhile to think about how the good things which Christians should do appear to people who find themselves in a position similar to that of Levi.

"The scribes and the Pharisees" had a question about the attendance of Levi's new teacher at Levi's dinner party (v. 16). The Pharisees were those who, more than others, pursued the objective of being good Jews. Since the Bible was concerned about "clean" and "unclean," they were also concerned about these things. So they avoided those situations which might involve a compromise of cleanness, including eating with people who were not as concerned about the same matters.

The Pharisees' concern about these and other religious customs came naturally to them because they had worked at them so long. But other Jews usually had to be taught. The Pharisees fasted on a regular basis, but Jesus did not teach his disciples to fast (v. 18); they were careful to keep the Sabbath as a day of rest, but Jesus did not teach his disciples to do so, at least not in the same way (v. 24); God had given good things to the Jews, and the Pharisees wanted to see Jews guard those good things. A new popular teacher who seemed to be going in quite the opposite direction was a disturbing thing to see.

Things we ought to do. The Pharisees were good people and concerned about things they were sure Levi and every Jew should attend to. But the Pharisees gained no perpetual monopoly on goodness. There are a number of things that we think evangelical Christians ought to do, such as (this list was made up with the help of a few fellow Christians):

- Read the Bible every day.
- Participate in a Bible study group.
- Go to church on Sunday.
- Lose weight.
- Eat whole grains and vegetables.
- Do something about world hunger.
- Come to the church potluck.
- Get back to the earth.
- Redeem the inner city.
- Discover the value of contemplation.
- Quit navel-gazing.
- Vote Republican.
- Quit voting Republican.
- Vote.
- Don't vote.
- Write to your congressperson.
- Picket the Pentagon.
- Picket an abortion clinic.
- Work heartily at your job "as to the Lord."
- Be a good steward.
- Give sacrificially.
- Pay your taxes.
- Withhold your taxes which go to military purposes.
- Share the gospel with your neighbor.

Now because there are many of us, some of these good things are contradictory. The result is that we find plenty to argue about with each other. But I would certainly not try to end that—some of these good things I myself consider worth arguing for. But it would be worthwhile to think about how these good things which Christians should do appear to people who find themselves in a position similar to that of Levi, Levi who got up from his tax office, took his new teacher home, and had a dinner party with his new teacher and his old friends.

Answers to pointed questions. Jesus, Levi's new teacher, was asked some pointed questions, but did not leave the questions unanswered. At the dinner party, he said (v. 17): "Those who are well have no need of a physician, but those who are sick." If they had not been sinners, Jesus would not have been there with the other guests. "I did not come to call righteous people, but sinners." If they were not sinners and tax collectors, Jesus would not be calling them to learn from him.

In response to a question about fasting, Jesus said (vv. 19-22): "Do wedding guests fast while the groom is still there? They certainly don't engage in fasting while the celebrating is still going on. If my disciples have me with

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them, they will celebrate. Everybody knows that if you force the new into old, tried and true patterns, both the old and the new will be altogether lost." These people may not take well to the good things which religious people do by habit, if at all. But they will have the presence of their teacher.

About the Sabbath (vv. 25-27): "Doesn't the Bible itself show that human need is more important than the line between the religious and the secular? Even so good a thing as the Sabbath exists for human beings, not vice versa. So whatever they do with the Sabbath will be because of their devotion to me."

In short, "My yoke is easy and my burden is light" (Matt. 11:30).

HEAR, HEAR!

Sixteen spiritual gifts for women

I am a man strongly in favor of women's liberation. All the research studies that I have read conclude that women are mistreated and discriminated against. My travels in South America, Africa, the Middle East, and India have made me acutely aware of the way women are unfairly treated. On top of that, I am convinced that Jesus came to break every false yoke, and set free all who are unjustly bound. I want to be part of his nonviolent liberation movement.

But I, and a number of sincere Christians, have a problem. The Bible places restrictions on women. Fourteen New Testament Scriptures clearly make leadership roles off limits to women.

The deep longing of my heart to see women set free and exalted is in conflict with God's Word. I must make a decision. Either I ignore God's Word and listen to my heart, or I must ignore my heart and listen to God's Word.

- "The head of the woman is man . . ." (1 Cor. 11:1-3, NIV).
- "The women should keep quiet in the churches for they are not authorized to speak . . . what I'm saying to you is a command of the Lord" (1 Cor. 14:34-38, AMP).
- Women are the "weaker vessels" (1 Pet. 3:3-7).
- A bishop, a pastor, a deacon, an overseer must be "the husband" (1 Tim. 3:5-12, RSV, LB, NIV).

So the Scriptures are plain, but what has not been made clear is that God has many wonderful gifts to give to women. And that, other than leadership positions, there are many wonderful, fulfilling ministries for women:

1. *Healing.* By laying your hands on the sick they can recover.

2. *Miracles.* Jesus promised that we would do greater miracles than he did.

3. *Wisdom.* Knowing how to make God's Word function.

4. *Discerning spirits.* Many people could be delivered easily if the spirit oppressing them could be identified.

5. *Knowledge.* God's people would perish if this gift was neglected.

6. *Faith.* With this gift you can move any obstacle.

7. *Helping.* Oh, for more people wanting to be helpers and less wanting to be leaders!

8. *Celibacy.* This gift is not for everyone.

9. *Exorcism.* Half of our insane asylums and psychiatrists' offices would be empty (if not all), if God's people would earnestly seek this gift.

10. *Giving.* There is a real art to right giving.

11. *Marriage.* Young couples should seek marriage as a gift.

12. *Speaking in tongues.* This is a wonderful gift which, unfortunately, is being very abused today.

13. *Interpreting tongues.* Many people are zealous to speak in tongues, but are not zealous to interpret. I find that odd.

14. *Mercy.* This is the gift the Pharisees overlooked. Far too many in my own ranks who wish to take a firm stand against women in leadership seem to have overlooked this one, too.

15. *Exhorting.* The right word spoken at the right time has more than once turned the tide of history.

16. *Prophetess.* This is the highest calling for our sisters today. Why would you want to be an elder or a pastor when you can be a prophetess? God said he is ready to give this gift to those who covet it earnestly.

The Greek word is *profaytis.* Thayer's *Lexicon* defines it as "a woman to whom future events, or things hidden from others, are at times revealed, either by inspiration, or by dreams, or visions." The Hebrew word is *nebeeyaw,* which means a divinely inspired woman endowed with the gift of song or poetry.

My judgment is that the prophetess was not to use her gift in the public meetings, but if she had a vision to share she delivered it privately to the elders.

This could be a very lonely persecuted gift, for we of the 20th century do not wish to acknowledge the prophets and prophetesses among us. We speak of "prophetic voices" but shiver to call anyone a prophet or prophetess.

God has offered 16 marvelous gifts to you. I would exhort you to stop reaching for the forbidden gifts and reach for these 16, and thus you will find a truly meaningful and abundant life.

—Robert Roberg, *Harrisonburg, Va.*

Watch your language

I am concerned about speakers and writers who are becoming flippant in the use of profanity. Some Mennonite writers and publishers may be quite unfamiliar with our history as a people of God.

Past generations of Mennonite families were very careful to not use the name of God in their ordinary speech. Not that the name of God and Jesus Christ were not in their vocabulary, but rather they considered it to be unholy to use the names of the God-head in vain. In the town where I grew up there was much use of profanity. I heard my friends use the name of God flippantly, too. I heard all of the other words and phrases used by the profane people of the world. Many of these persons were identified with mainline denominations of the town.

My widowed mother for some years had a few boarders living in her home, but she never would have tolerated any use of profanity at our table. She was very careful in the use of words, believing that "by thy words thou shalt be justified, and by thy words thou shalt be condemned." She often quoted Scriptures such as this. She did not want her children to use any unnecessary words, even though they did sometimes. Never was the name of God used lightly in any way or was ever any substitute permitted in our home.

How did people of the past generations speak about God? They always said *"der Gut Man"* (the Good One). How did they speak about Jesus Christ? They used the term *"der Heiland"* (Savior). They lived their daily lives under the "rule of Christ"!

Why do Mennonite writers and/or publishers use or allow publishing under their name, periodicals and books containing such profanity that was not previously tolerated? Is it because of the looseness which has crept into the present generation? Is it to make more popular the writings that are released? Or is it simply to increase profits? If it should be any one of these, maybe we should call for repentance.

My appeal is that we abandon the ways of the worldly society and draw nearer to our Lord in the way we speak and write.

—John E. Lapp, *Souderton, Pa.*

CHURCH NEWS



Vasil Magal: Russian broadcast speaker

'Voice of a Friend' celebrates 25 years of Russian broadcasting

"Radio is the only Bible for many in Russia," according to Vasil Magal, speaker on *Voice of a Friend*, a Russian-language broadcast sponsored by Mennonite Board of Missions. Vasil and his wife, Henriette, were in Elkhart, Ind., in May to celebrate the program's 25th anniversary with the MBM Board of Directors and staff.

Vasil said the broadcast for Christian listeners in the Soviet Union and other Eastern European countries "is a unique source of life." He told of even Communist Party members and military officers who have been reached with the gospel and have become Christians.

Vasil records the messages at his home in La Louviere, Belgium, near Brussels. The program is produced by MBM in Harrisonburg, Va., and shipped to two shortwave and two mediumwave radio stations which air the 15-minute program weekly.

Vasil and his brother Ivan, born into a Russian Orthodox family in the Ukraine, came to know the Lord through the ministry of Charles and Olga Grikman in Brussels in the late 1930s. During the next decade, God gave them a burden for their people in the Soviet Union.

Ivan came to the United States in 1946 for medical training to help the Soviet people. In the course of sharing the vision, he came in contact with persons at Mennonite Broadcasts (now MBM Media Ministries) in Harrisonburg and the program eventually began in January 1960.

Vasil became involved with the program in 1963 and later assumed responsibility for it when Ivan's medical work became too demanding.

The program has three groups of listeners. The first and probably largest group is composed of those who are Christians. Many live far from churches and other Christians, so they gather around the radio to hear *Voice of a Friend* and other Christian programs as their worship service. "It's a sacred opportunity for them," Vasil noted. He added that there is only one Bible for every 25 Soviet Christians.

Young people are another group of listeners. "They have a thirst for God unlike before," Vasil said. Communist propaganda and systematic atheistic education have told them one thing, but they are realizing that the everyday reality is entirely different.

The third group of listeners is composed of unbelievers. Aside from radio programs, Vasil pointed out, "many have no other way for them to hear the gospel. One radio can do the work of 1,000 missionaries."

The total number of listeners is difficult to determine, but Vasil estimated it could be as many as 15-20 million a day. Numbers aside, Vasil knows the listeners are numerous, based on mail response, feedback from visitors to the Soviet Union and other Eastern European countries, and personal contact with Soviet immigrants.

Vasil and MBM are concerned about and are examining the long-range future of *Voice of a Friend*. One big loss was the unexpected death of Ivan last December.

Vasil noted that it is hard to find a person to work with him to continue the program. "But God will provide in his time if it's his will that the program continue," he said.

Latest rage

What's the latest rage among Mennonites? Tiddledywinks? Ah, no. It's reading *Serving Christ Together*, a colorful, information-filled report on the ministries of the Mennonite Church's churchwide agencies. It relates the ministries to the basic unit of the church—the local congregation. Have you read your copy yet? Do! You won't regret it.

Additional copies are available from Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148.

AMES 85 UPDATE:

Farmers to get attention on Agriculture Day

Pigs (in roast form), farm seminars, a gospel message especially relevant to farm issues, and farm tours will be part of Agriculture Day at Ames 85, the biennial Mennonite Church convention, Aug. 9-14, at Iowa State University in Ames.

Aug. 12 has been designated Agriculture Day and will feature special events allowing concerns of farmers to be recognized and addressed. This will be especially appropriate at Ames 85, since Iowa is a major farming area and many farmers are facing a desperate financial situation.

Four farm seminars will be offered: "Helping Farmers in Economic Difficulty Through the Church," "When Farm and Ag-Business Fail: Healing Through Crisis (The Morality of Bankruptcy)," "Farming and Political Involvement," and "Is the Family Farm Gone? What About Alternative Agriculture?"

Dinner that evening will be a pig roast for youth and adults, with Iowa pork as the main feature. The outdoor event will have a festive, picnic-like atmosphere.

Robert Hartzler, pastor of Washington (Iowa) Mennonite Church, will give the evening address. He brings 23 years of experience as an Iowa pastor as background for his message on stewardship in hard times from a rural perspective.

Other farm-related activities during Ames 85 include special meetings of Mennonite Central Committee's Farm Task Force, a bus tour of Living History Farms, and a visit to a farm where regenerative agriculture is practiced.

MMA dedicates new building in Goshen, Indiana

"This occasion marks another milestone in the life, growth, and development of Mennonite Mutual Aid," said Mary Swartley, member of the MMA Board of Directors, in her speech to help dedicate MMA's new building addition in Goshen, Ind.

Swartley was one of several community and church leaders who spoke at a dedication ceremony in front of the new building on June 9.

MMA president Dwight Stoltzfus, Goshen mayor Max Chiddister, Sunnyside Mennonite Church pastor Clare Schumm, Holdeman Mennonite Church mutual aid representative Marston

NEWSMAKER INTERVIEW:

MBE strengthens church-school ties

Charles Gautsche of Archbold, Ohio, chairs the Board of Directors of Mennonite Board of Education. His regular work is at Central Mennonite Church, where he is the senior pastor. Gospel Herald *asked him about the state of MBE as he prepares his board's report to General Assembly at Ames 85. This is the third in a series of interviews with the people who oversee the work of the Mennonite Church boards.*



Charles Gautsche chairs MBE board

What has been the special focus of MBE since the last Mennonite Church convention?

At the time when General Assembly last met we were beginning a major study on "How Liberal Arts Are to Be Taught in Mennonite Schools." The result of this study is a refocusing of our purposes and methods and a strengthening of the relationship of the church and her schools. We also worked hard at making theological education available to our present and future pastors. A difficult part of our work this biennium was dealing with the reality of decreased enrollment as a result of a smaller number of potential students from the Mennonite Church.

What accomplishments are you happy about?

One is the good cooperation among the schools in working at the current issues and how each can complement and strengthen *Mennonite education.* This has been facilitated by the new governance pattern at Eastern Mennonite College and Seminary and also by the economic pressure on our schools caused by inflation and lower enrollment. Another is the good financial support from the church and alumni.

What counsel do you need from the General Assembly delegates?

How important is denominational identity to us and do we realize the role leadership plays in this? We believe that up to one third of our youth have potential for leadership roles in the church, but only 16 percent are being educated by the church in her schools. Will this result in a leadership and identity crisis? Do we already have such a crisis? Could we increase the percentage of our youth being educated in our schools to 25 percent or more? What would be the effect for the future direction of the church? How can the local congregation deal with the responsibility of calling our youth to prepare for leadership and service in the church? There is also opportunity for the Mennonite Church to provide more leadership to the larger Christian church. Are we preparing ourselves for that opportunity?

What are your priorities for the next biennium?

- Discover, and help the church to consider, the basis upon which Mennonite youth choose which school of higher education to attend.
- Follow through on the recommendations that have been projected in our liberal arts study.
- Continue working at close school-conference relations.
- Encourage the hiring and developing of strong faculty.
- Upgrade facilities, but not plan plant expansion.
- Encourage congregations to provide student aid for their youth.

Birky, and architects and project management representative John Kolb also participated in the program.

"The physical plant alone is of small consequence—this is only the visible evidence of a growing ministry," Swartley continued. "The real contribution of MMA is to Christian renewal and growth by offering a planned system of sharing and responsible stewardship."

After the dedication, MMA employees led over 500 people through the new facility, which is connected to both the 1978 building and the original MMA building. It adds 15,000 square feet of work space and a 1,200 square-foot reception area to the entire structure.

Over 80 employees moved into the new building last December and January, relieving overcrowded conditions in the older building for the 172 workers. The staff has increased by 50 since 1978, when the first auxiliary building was completed.

Designed after an open office concept by LeRoy Troyer and Associates, the new building has skylights, conference rooms with movable partitions, a few enclosed offices, and power lines under the carpet for easy access.

The Lead Group, which provided project management for the new building, and others began work in April 1984.

Ontario congregation marks 50 years, looks ahead

Cassel Mennonite Church of Tavistock, Ont., ended its 50th anniversary celebration on May 5 with father and son Ross T. and Ross L. Bender giving a dialogue sermon on "The People of God in the *Now* Testament."

The concluding service was held at East Zorra Mennonite Church—the mother congregation. Charter members at Cassel still vividly recalled how they had felt "pushed out" 50 years earlier because the church family no longer fit into the church building. Two more congregations were to result from similar overcrowding at the home church.

Reminiscent of early times, an audience of more than 600 filled the East Zorra church to capacity on Sunday evening.

Ross T. Bender, who grew up in the Cassel congregation, related the story of the people of God to the making of a quilt and the need to "stitch in our own part of the story." Ross T. is pastor of Glennon Heights Mennonite Church, Lakewood, Colo., and president of Mennonite World Conference.

Ross L. Bender, a student at Associated Mennonite Biblical Seminaries and soon to become an Eastern Mennonite Board of Missions worker in Philadelphia, illustrated how older churches can learn from younger churches.

Among the participants in the weekend celebration were former members and community friends of other denominations, including persons who had been members of the original Zorra Evangelical Church before the building was closed and sold to the Mennonites in 1935.

The Cassel congregation currently has 179 members. Its newly installed pastor is Steve Martin.

More than 350 copies of a book, *Cassel Mennonite Church, 1935-85,* by Vernon Zehr and Leona Bender, were sold during the weekend.

READERS SAY

Ruth B. Raubertas, Wheaton, Md.

I was interested to read Larry Augsburger's article "Is There Any Word from the Lord on Dancing?" (June 18). He appropriately made a distinction between five different kinds of dancing: Performance, classical, social, liturgical, and folk dancing. I agree with some of his discussion but would like to add some thoughts on the matter.

To me the central guide here is this: "Whatsoever you do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). If in our dancing we can worship the Lord, then let us dance. If not, let us refrain. Clearly social and performance dancing, as defined by Mr. Augsburger, can distract us from God, in which case they are to be questioned.

The music being played is also a consideration; much of the social dancing music of today clearly does not worship God—in many cases it actually worships his adversary! We must be careful not to engage in this worship in any form. But young people are definitely attracted to this kind of activity, primarily because of a desire for "freedom"—freedom from thinking only as their parents think, and freedom to explore life for themselves. They need these freedoms very much, and it is up to us to help them find it in appropriate ways.

Folk dancing is a form that can definitely be worshipful of God, and it can be a joyful way to learn about other cultures. I personally have some difficulty with square and contra dancing in which one is constantly changing partners—if these dances are in any way symbolic of our human interactions in life, I would prefer to stick with one partner!

Liturgical dancing can serve a very important function in the church. The psalmist encourages dance as a form of praise. In regards to wearing leotards, they are often best suited to outlining the human form that its full expression may be seen. A simple leotard can have more grace than an elaborate costume. As far as there being a danger of sexual provocation, that depends upon the spirit of both performer and observer. Simply viewing the human form that God has given us ought not to arouse troublesome desires. If we are approaching our worship with purity of heart and singleness of purpose, then these things should pose no problems. Some sensitivity is needed here, however. Some congregations may find liturgical dance to be too distracting, depending on what they're used to, while others may find in it a much-needed spiritual refreshment.

As for classical dance, I would love to see Mennonites more involved in it! In art forms such as ballet, opera, and classical music there can be such an uplifting of the human spirit that one may become convinced of the presence of God, even in a public concert hall. It has happened to me personally and is an experience I will never forget. As with all forms of art, a particular work may not be specifically labeled as worshiping God, and may even appear to be otherwise. But in its disciplined approach and seriousness of purpose it imitates God nonetheless, and may be trying to communicate a message of genuine need in our society that would be worth listening to. There are so many who hunger for beauty in their lives, and we must be diligent to make use of the mind, body, and spirit God has given us to create that much-needed beauty.

The psalmist says, "Praise him with timbrel and dance." Jesus said, "You shall know the truth, and the truth shall make you free." Surely we are free to worship and celebrate in many ways, so long as we are keeping our eyes on him. Come, let us worship him—with our whole being.

Shelby L. Brownlee, Washington, D.C.

In response to the church leader who wrote on alcohol abuse and nonuse ("Hear, Hear!" June 18), I have very strong feelings on what the writer expressed.

First of all, I am in extreme disagreement over the last point made. Just *who* really lacks courage, and who is "afraid to talk"? It infuriates me that this person intimated that Jesus would be voiceless or powerless in such a situation. I question this leader not because he/she drinks but because this person negates the power of our omnipotent Lord.

I *do* agree, however, that it is high time for open (i.e., loving and accepting) discussions between drinkers and nondrinkers in our congregations. Why should people have to remain "in the closet" about their social drinking—as long as they truly believe it's not wrong and so acceptable for Christian practice.

I believe that Jesus truly turned the water into wine at Cana and also that he consumed the same. Maybe he was a social drinker. The important question we social drinkers must ask is, "Are we giving Jesus honor and glory when we drink socially?" After all, the Bible adjures that in all things we must honor our King. We might also determine whether taking the drink will hinder or kill Christian witness to weaker souls around us. We definitely sin when another is distanced from the Lord as a result of our actions.

Lastly, the Scriptures say that "perfect love casts our fear." Our churches (Mennonite and otherwise) need to cultivate more of that perfect love both within Christ and among ourselves. When we accomplish this, no fear can remain in discussing issues like social drinking, divorce/remarriage, homosexuality, spiritual leadership of women, and many more. Jesus Christ is certainly willing, what about us?

David P. King, Fayetteville, Ark.

My wife and I recently took part in the Peace Pentecost weekend, May 25-28, in Washington, D.C. Sponsored by Sojourners Fellowship, the conference consisted of seminars and worship services on Saturday and Sunday, nonviolence training on Monday, and a march on six sites on Tuesday. Upon reaching the various sites of Tuesday's march, some of the marchers did "civil disobedience"—that is, they crossed artificial lines and were immediately arrested by Washington police.

The thrust of the weekend was to let politicians know that the Christian community no longer supports this country's policies that threaten human life: arming the contras in Honduras to fight the Nicaraguans, continuing to stockpile nuclear weapons, reinstating the death penalty, maintaining a laissez-faire policy toward the racist government of South Africa, continuing to react belligerently toward the Soviet Union. The conference stressed that Christians must protest their governments' policies, but do so only through nonviolent love, through the Jesus, Gandhi, King approach.

My intent here, however, is not to summarize the weekend. I want to express my shock and concern at the lack of participation at the conference by Mennonites. I attended Eastern Mennonite College, and both my wife and I were graduated from Goshen College. Consequently, we both imagined we would meet old friends, would recognize faces of those who belong to the "traditional peace church," as we Mennonites are proud to call ourselves. Yet I could have counted the Mennonites I recognized on one hand.

In fact, during the entire time I met less than 10 Mennonites out of a total of perhaps 1,500 participants. There were plenty of Catholics and mainline Protestants who had traveled from as far as Wisconsin. But there were precious few Anabaptists. *(Editor's note:* Beth Graybill reports that "some 50 Mennonites gathered informally," *G.H.*, June 18, p. 432.)

So, I left asking myself, how is it that

we Mennonites can call ourselves a peace church and not be active in the peace movement? I have heard a lot in this decade from people in the Mennonite church who are concerned with their Anabaptist heritage—Mennonite scholars churn out studies on Anabaptist theology, and these studies emphasize nonviolence as being a tenet of our faith. We've heard the words—now, where is the action?

It seems to me that in these times of seemingly imminent nuclear destruction, of unequal distribution of resources in this country and around the world, of injustice perpetrated by our Central Intelligence Agency with the help of the White House—it seems to me that now, if any time, Mennonites should be turning out in droves at peace conferences and prayer vigils around this nation, that Mennonites should take their heritage and the call of Jesus seriously by calling their own marches and vigils.

I sense a great surge of support for peace in this country, for justice, for equal opportunities for all humans—in short, for governmental policies that support human life and against those that deny it. Within the Christian community this surge is coming from Catholics, Presbyterians, Lutherans, Methodists, Baptists. The surge is also coming from outside the Christian church. We who call ourselves members of a traditional peace church must not fail to join this growing peace movement. We must take our job security less seriously, we must forget buying a new car this year, we must avoid falling into the materialist trap that precludes our obeying Christ's call for us to be peacemakers.

Taking part in such a weekend as Peace Pentecost '85 was a rich experience. We felt a community with others who are concerned with something that really matters. We felt the Holy Spirit move through the crowds. We felt moved to tears at the commissioning of those who were about to do civil disobedience, those who were about to give themselves up for the slaughter.

It is not enough that we Mennonites have a specific heritage. Having is not doing. It is not enough that we talk of peace and justice, that we desire these things, that we pray for political peace and economic justice—we must support these principles with our money, our time, our hands, our feet, our voices. Christ did not say, "Blessed are the peace*lovers*."

Atlee Beechy, Akron, Pa.

I like your editorial "People Like Ourselves" (June 11). The piece was well documented, the illustrations apt, and the truth profound. Will we ever learn? I found a keen reception for John Stoner's idea in Eastern Africa this spring. A church leader said if the people of Uganda would follow the message the violence there would stop. Later it struck me that here at home we have a similar situation. We are not practicing the message and are not very effective in inviting others to accept it.

Monty Ledford, Grand Rapids, Mich.

Thanks for the series on Pentecost. Marlin Miller's contribution was stimulating and his very biblical order of incarnation, community, forgiveness was excellent (also its echo of the ancient creeds "I believe in Jesus Christ . . . the holy catholic church . . . the forgiveness of sins.")

One reservation, though. In the second paragraph, Brother Miller appears to be calling the Spirit "it." Now, of course, the Greek word pneuma is neuter, but that is grammatical gender, and Jesus makes it emphatically clear in John 16:13-14 that the pneuma is *he*, a person, who has personal characteristics and acts and relates as person to person, whereas in English "it" is unambiguously neuter and impersonal. Perhaps in the seminary community "it" is preferred to "he" because "he" is not also "she," but that's another story!

Leadership needs are expanding on several fronts across the Mennonite Church. Two programs in ministry preparation highlight RBI's commitment to leadership training. Both are responses to calls emerging from the church. Both are for persons sensing a call to ministry and for those already active. Financial aid at RBI includes tuition waivers or reductions for ordained ministers and recent VSers.

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MENNOSCOPE

Declining interest rates through the summer and fall may offer some hope for farmers amid depressed farm prices and surplus crop production, according to Delmar King, investment manager for Mennonite Mutual Aid. He expects interest rates to drop during the next two or three months. "This will lower the cost of production," he says, "and should help ease the interest payments for farmers with high debt loads."

Nearly 500 people joined Mennonite Mutual Aid's annuity plans during the first four months of 1985, bringing the total number of participants in the annuity plans to 3,000. The 1985 growth patterns itself after the past two years of growth in annuities. Since the end of 1982, about 800 members have enrolled in MMA's retirement plans each year, and assets have grown from $4.3 million to $14.3 million. MMA invests funds from these plans in life-supporting companies, says Retirement Services manager Marlo Kauffman, or those "which try to avoid alcohol, tobacco, gambling, and military defense contracts."

Mennonite Mutual Aid members received $546,392 from MMA's sharing programs to assist with medical and adoption expenses, medical premiums, and other needs during 1984. This is over $90,000 more than was given during 1983. Nearly all of MMA's sharing programs are designed to work with congregations to meet members' needs.

Nearly 60 young people in Monument, Colo., participated in a 30-hour fast for world hunger recently. It is an annual ecumenical event sponsored by Mountain Community Mennonite Church and the Church of Woodmoor. The fasters played simulation games to better understand world hunger, listened to special speakers, and discussed personal involvement. The group also raised money for hunger and other projects. The fast ended with a communion service. "I left with a heart overflowing in praise and thanksgiving to God for his reminder to me to serve," said participant Faye Brenneman.

Philhaven Hospital hosted the June meeting of the Lebanon County (Pa.) Medical Society recently. Paul Fink, vice-president of the American Psychiatric Association, was the speaker, and his topic was mid-life crisis. Mid-life is a bittersweet time characterized by tremendous moments of happiness and terrible moments of distress, he said. The dinner meeting at the Mennonite psychiatric hospital in Lebanon was attended by nearly 90 medical society members and spouses.



Mennonite women sew for peace. *Imagine the Pentagon, the bastion of U.S. military might, encircled with a "ribbon for peace." In August, the 40th anniversary of the atomic bombings of Hiroshima and Nagasaki in Japan, a ribbon of yard-long peace panels will wrap the over one-mile distance around the Pentagon in Washington, D.C.*

The dream of a group of Colorado women, the ribbon is made up of panels portraying a longing for peace—a picture, poem, prayer, Bible verse, or saying. The forms are as varied as the images: quilting, applique, batik, embroidery, paint, markers, silk-screen, weaving, needlepoint, and others.

Women's Missionary and Service Commission of the Mennonite Church has endorsed the project, and many people have responded with ribbon panels, including the pictured one by Cheryl Schweitzer of Lowville, N.Y. Women (and men) from around the country, from many denominations, have responded to this ambitious dream to such an extent that it may also be possible to encircle the White House. Sewing for peace will make visible Christians' prayers for peace.

The ribbon will be on display at the Peace Museum in Chicago after August.

A Mennonite Studies Centre opened recently at the University of Winnipeg in Manitoba. The director is George Epp, former president of Canadian Mennonite Bible College and most recently pastor of Douglas Mennonite Church in Winnipeg. The center is funded by the David Friesen Family Corporation, and it is intended to evolve into Menno Simons College by 1990.

"Churches which expect to grow, do grow," Art McPhee told a group of 40 people from the Casselman Valley who gathered at Springs (Pa.) Mennonite Church for a Friendship Evangelism II Seminar recently. The seminar, offered by Mennonite Board of Missions, was designed to help passive congregations become receptive to new members. "Often assimilation of new Christians is more of a problem than evangelism itself," McPhee said.

"Like most of the people I know, I do not feel I am the evangelizing type," said a participant in a Friendship Evangelism Seminar recently at Hively Avenue Mennonite Church in Elkhart, Ind. "The word *evangelism* makes many of us think of pushy, judgmental, self-righteous people attempting to force their way of thinking onto whomever they decide needs it." Despite these negative images, 64 people showed up for the seminar offered by Mennonite Board of Missions and led by Don Yoder. By the end of the seminar, the participants were inspired by how easy and natural evangelism can be when using the friendship approach.

A Mennonite ministry among the Chinese people of Boston will be started in August. Kenson and Marie Ho of Houston will move to Boston to lead the ministry, which will be sponsored by Eastern Mennonite Board of Missions. They are native Chinese who came to the United States from China in 1982. Hos will live in the Chinatown section—the cultural center for the nearly 45,000 Chinese in Boston.

The emerging Mennonite congregation in Litchfield, Maine, began holding Sunday worship services on June 9. The group also has three Bible classes during the week. Ray and Susanne Bouchard are the pastoral leaders.

The Mennonite Church in Italy plans to use its *Agape* radio program to start a new church, says missionary Floyd Blosser. The 1,000-watt station has been automated to broadcast 24 hours per day, using mostly prerecorded music and religious broadcasts. Blosser serves in Palermo on the island of Sicily under Virginia Mennonite Board of Missions.

Mennonites helped American Bible Society distribute its four billionth copy of Scripture in 1984. Mennonites were among the more than 59,000 volunteers who helped with Scripture distribution in the U.S., and Mennonite churches gave nearly $36,000 to the Bible cause in 1984.

The Goshen College marine biology program in the Florida Keys will soon have a permanent home. The college plans to construct a $120,000 building which will include dormitory rooms and laboratories on Zane Grey Creek in Layton, Fla. Land was donated by Mayor Del Layton and other citizens, and financial support is coming from Margaret MacCracken of Big Pine Key, Fla., Ina Strasser of Goshen, Ind., and others. "The students' respect for the people of Layton is a major reason for this interest shown to our college," said President Victor Stoltzfus. Since its start in 1966, the marine biology program has used rented quarters.

The chair of Goshen College's home economics department has been named one of 75 "leaders" in the American Home Economics Association. Catherine Mumaw was



MCC pays school fees for Sudanese children. *The parents of these eight Sudanese schoolchildren sitting on the steps of the Juba Model School are not able to pay school fees, a common problem in many third world countries. Mennonite Central Committee pays their school fees so that these children can learn to read and write and have hope for a better future. Through MCC's Child Sponsorship Program another 1,863 third world children are able to attend school this year.*

nominated by the Indiana Home Economics Association at its annual meeting recently. Leaders were recognized by their peers for contributing to the home economics profession through their involvement in the home economics associations. Mumaw is the first member of the Indiana association to serve on the national executive committee at the international level.

Goshen College associate professor of education Kathy Gnagey Short is finishing her doctoral dissertation a full year ahead of schedule, thanks to the motivation of a postdoctoral fellowship. After a summer of writing and preparation for defense of her dissertation in September, Short will join a reading research project directed by Charlotte Huck, an internationally recognized authority on children's literature. Since Huck will retire after next year, the fellowship can't be postponed. Before receiving the one-year fellowship offer from Ohio State University, Short had planned to complete her doctorate in reading education from Indiana University next summer.

"Anabaptists have been unfairly maligned over the years by other Christian groups," wrote publisher A. K. Curtis in introducing the recent special Anabaptism issue of *Christian History*, a quarterly magazine of the Christian History Institute in Worcester, Pa. The magazine attempts to help Christians of many denominations deepen their appreciation for their own heritages as well as gain a broader understanding of and respect for others' heritages. Writing articles for the special issue were Walter Klaassen, John Oyer, and Leonard Gross. Credited for picture research were Oyer, Nelson Springer, and Grace Showalter. J. C. Wenger served as consulting editor.

Sue Steiner will serve as mission consultant for two Canadian conferences while Hubert Schwartzentruber is on a 10-month sabbatical leave. She will be employed half-time by the Ontario/Quebec and Ontario Inter-Mennonite conferences. Steiner is currently youth minister for Ontario/Quebec Conference. Schwartzentruber's sabbatical will include rest, study, writing, and special mission assignments in Africa and Australia.

Peter Letkemann has been appointed director of Inter-Mennonite Children's Choir in Ontario for its 19th season 1985-86. He is currently music director at Stirling Avenue Mennonite Church in Kitchener, a music instructor at Conrad Grebel College, and a doctoral student in musicology at the University of Toronto. Jane Schultz and Lisa Fair have been named assistant directors of the choir.

Wilma Derksen has been named western associate editor of *Mennonite Reporter*, effective in late August. She succeeds Allan Siebert in the biweekly inter-Mennonite newspaper's Winnipeg, Man., office. She is currently the producer of a humorous commentary show on two Winnipeg radio stations. She has also been a religion columnist for the *Winnipeg Sun* and a scriptwriter for Mennonite Brethren Communications. *Mennonite Reporter* is published in Waterloo, Ont.

Nancy Martin has been hired as a social worker by Friendship Community of Lititz, Pa., to direct its new foster home and respite care programs for mentally retarded adults. Friendship Community is operated by Eastern Mennonite Board of Missions. A 1982 graduate of Eastern Mennonite College, Martin worked two years with the mentally handicapped at Pleasant View Homes in Broadway, Va.

Richard Ross retired recently after serving as a pastor in Ohio Conference for 20 years. He was also overseer of the congregations in Stark County for 10 years. Ross left a career in the construction business to serve Salem Mennonite Church in Wooster for five years and then Hartville Mennonite Church for 15 years.

Irvin Horst, a North American Mennonite who teaches Mennonite history in the Netherlands, is retiring this year. For over 15 years he has taught at both the University of Amsterdam and Mennonite Theological Seminary. A native of Pennsylvania, Horst went to the Netherlands after World War II to direct Mennonite Central Committee work in that country. His teaching career has included several years at Eastern Mennonite College.

Young adults moving to Columbus, Ohio, for study or employment are encouraged to contact Neil Avenue Mennonite Church, which has an active young adult program. The congregation also offers lodging in its members' homes for parents coming with their students for orientation at Ohio State University. Reservations can be made through the church office. The address and phone number for reservations, for submitting young adult names and addresses, and for obtaining general information is Young Adult Commission, Neil Avenue Mennonite Church, 251 W. 6th Ave., Columbus, OH 43201; phone 614-299-7970.

Church-related job openings:
•*Health and physical education teacher* (K-8) at New Danville Mennonite School. Contact Principal Jean Moyer at NDMS, R. 6, Lancaster, PA 17603; phone 717-872-2506.
•*Administrative assistant* at Eastern Mennonite Board of Missions in the offices of overseas personnel and East Africa administration. Overseas experience is essential. Contact the Overseas Personnel Office at Eastern Board, Salunga, PA 17538; phone 717-898-2251.

New *Gospel Herald* bulk plan: Salem Mennonite Church, Waldron, Mich.

Change of address: *Ian and Ann Duckham* from Graylands, Australia, to 11 Shasta Grove, Lesmurdie, W.A. 6076, Australia. *Don and Marilyn Brenneman* from Casilla 2146 to Casilla 16471, Santiago 9, Chile. *A. J. and Alta Metzler* from Elkhart, Ind., to 1562 Dogwood Ct., Goshen, IN 46526; phone 219-534-1146.

New members by baptism and confession of faith: *Kern Road, South Bend, Ind.*: Roslyn Miller, Nora Weldy, Bradley Gibson, and Stacy Neff. *Summit, Barberton, Ohio:* Mark Kennedy by baptism and Peggy Schmidt on confession of faith. *Diamond Street, Philadelphia, Pa.:* Corinne Macon and Lawrence Wiggins by baptism and Wanda Bryant, Edward Nikiema, and Mike Sider by confession of faith.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Berry, Paul and Lois (Horst), Dalton, Ohio, third child, second daughter, Lisa Eileen, Apr. 2.

Burkholder, Jay and Tina (Swartz), Philadelphia, Pa., first and second children, Zachary Paul and Jordan Michael, June 2.

Chambers, Kenneth and Vickie (Ebersole), Harley, Ont., first child, Scott MacAndrew, June 18.

Dennemann, Mike and Kathy (Oyer), Thomasboro, Ill., second daughter, Andrea Renee, June 3.

Ditzler, Steve and Paquita (Sancho), Wellman, Iowa, third child, second son, Daniel Josiah, June 13.

Dyck, Thomas and Regina (Nebel), Hesston, Kans., first child, Kathryn June, June 4.

Gehman, Dennis and Glenda (Landes), Telford, Pa., third child, first daughter, Kaela Carlene, June 15.

Herr, Larry and Barbara (Nolt), Willow Street, Pa., fourth living child, second son, Nathaniel David, Mar. 29. (Two sons deceased).

Howard, John and Sue (Frey), Willow Street, Pa., third child, second daughter, Lindsey Michelle, May 31.

Kelley, Wayne and Mardene (Horst), Goshen, Ind., first child, Brian Wayne, June 11.

Knowles, Barry and Sharon, Harrisonburg, Va., second daughter, Heather Patricia, June 2.

Landis, Daniel and Carol (Mininger), Telford, Pa., second son, Christopher Joel, June 7.

Landis, Mark and Sally (Kropf), Dixon, Ill., fifth child, second daughter, Amber June, June 20.

Lehman, Leonard and Melanie (Miller), Lagrange, Ind., second child, first daughter, Melissa Gayle, May 21.

Mendez, Isauro and Marcia (Weaver), Hesston, Kans., third son, Marcos Albert, June 18.

Moore, Bob and MaryAnn (Brenneman), Elida, Ohio, second son, Anthony Robert, June 17.

Moyer, Neal and Sharon (Bishop), Blooming Glen, Pa., third child, first daughter, Katie Nicole, June 16.

Oyer, Kenneth and Marcia (Stimmel), Champaign, Ill., second daughter, Amy Michelle, June 9.

Ramer, Keith and Florence (Eberly), Dalton, Ohio, third child, second daughter, Jaclyn Sue, Jan. 13.

Pontius — **Joel Kauffmann**



Roth, Richard and Joyce (Olson), Tofield, Alta., fourth daughter, Racine Dawn, June 2.

Steckly, Lowell and Wendy (Martin), Edmonton, Alta., second child, first son, Ryan David, June 4.

Steiner, Mark and Karen (Shenk), Orrville, Ohio, second child, first son, Justin Mark, Jan. 11.

Stoltzfus, Sidney and Janice (Hershberger), Conestoga, Pa., first child, Edward Zachary, June 9.

Strite, Gerald and Sharon (Moyer), Harrisonburg, Va., third child, second daughter, Jana Danelle, June 14.

Wissler, Dwight and Gayle (Keller), Mount Joy, Pa., second son, Jordan Lee, Apr. 2.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Finnegan-Stoltzfus. Michael Finnegan, Parnell, Iowa, Catholic Church, and Kathy Stoltzfus, Kalona, Iowa, West Union cong., by Donald Waldschmidt, June 1.

High-Bomberger. Richard Lee High, Lancaster, Pa., and Martha Jane Bomberger, Elm, Pa., both of Neffsville cong., by G. Edwin Bontrager, June 8.

Histand-Mininger. Steven Mark Histand, Souderton, Pa., Blooming Glen cong., and Bronwyn LaRae Mininger, Telford, Pa., Frederick cong., by Mark M. Derstine, June 15.

Lehman-Schwartz. David E. Lehman and Debra Kay Schwartz, both of Sarasota, Fla., Ashton cong., by Ken Nauman, June 15.

Martin-Rude. Glen Martin and Cindy Rude, both of Tofield, Alta., Salem cong., by William Bast, June 8.

Nafziger-Reimer. Kenneth Lee Nafziger, Mandera, Kenya, Zion cong. (Broadway, Va.), and Judith Jane Reimer, Urbana, Ill., First Mennonite cong., by Harvey Yoder, Apr. 13.

Oswald-Yoder. Craig Oswald, South Bend, Ind., and Charlotte Yoder, Granger, Ind., both of Kern Road cong., by Ed Rempel and Jean Hawk, June 15.

Rupp-Spangler. Philip L. Rupp, Wauseon, Ohio, Tedrow cong., and Kristen Spangler, Wauseon, Ohio, Baptist Church, by Harold Whitlock and Randall Nafziger, June 15.

Troyer-Brenneman. Max Troyer, Elida, Ohio, Salem cong., and Janet Brenneman, Elida, Ohio, Pike cong., by Roger Steffe, May 25.

Wald-Troyer. Larry Wald, Dalton, Ohio, and Karen Troyer, Kidron, Ohio, both of Kidron cong., by Bill Detweiler, June 15.

Zimmerman-Martin. Michael Scott Zimmerman and Marlene Fay Martin, both of Lititz, Pa., Erb cong., by Lester L. Zimmerman, June 8.

OBITUARIES

Berry, Mary, daughter of George and Nora (Wallar, Hallard) Link, was born June 22, 1922; died of cancer at Lima, Ohio, May 8, 1985; aged 62 y. On Nov. 5, 1943, she was married to Melvin Berry, who survives. Also surviving are one son (M. Daniel), one daughter (Diane Sue Berry), one granddaughter, and 3 brothers (Kenneth Hallard, Charles Link, and Don Link). She was a member of Salem Mennonite Church, where funeral services were held on May 11, in charge of Richard Martin and Larry Rohrer; interment in Salem Cemetery.

Cross, Velma Ruth, daughter of Menno and Margaret (Gsell) Steiner, was born in Oscoda Co., Mich., June 1, 1913; died of a heart attack at her home in Fairview, Mich., June 1, 1985; aged 72 y. On Dec. 20, 1933, she was married to Ralph G. Cross, who survives. Also surviving are 3 daughters (Marcia Kelly, Margaret Gerber, and Becka Erridge), 2 sons (Richard and Robert), 7 grandchildren, one brother (Lloyd Steiner), and 4 sisters (Mrs. Alta Kauffman, Mrs. Verle Smith, Mrs. Cevilla Detweiler, and Mrs. Edna Eash). She was a member of Fairview Mennonite Church, where funeral services were held on June 4, in charge of Virgil Hershberger; interment in Fairview Cemetery.

Dagen, Florence, daughter of Martin and Amanda Lefever, was born in Lancaster Co., Pa., Aug. 7, 1896; died of cancer at the Mennonite Home, Lancaster, Pa., May 27, 1985; aged 88 y. On Mar. 23, 1923, she was married to Jacob L. Dagen, who died on Dec. 25, 1978. Surviving are one daughter (Reba—Mrs. Carl Martin), 3 sons (Paul L., Jacob L., and Lester L.), 15 grandchildren, 8 great-grandchildren, and 2 sisters (Edna Wimer and Verna Shimp). She was preceded in death by 4 brothers and 3 sisters. She was a member of Byerland Mennonite Church, where funeral services were held on May 30, in charge of Ernest Hess, Ralph Linder, and James Hess; interment in the Byerland Cemetery.

Ehrisman, Joe, son of Joe and Katie (Schantz) Ehrisman, was born in Rolf, Iowa, Nov. 18, 1906; died of cancer at St. Luke's Hospital, Sioux City, Iowa, June 16, 1985; aged 78 y. On Sept. 26, 1933, he was married to Ella Oswald, who survives. Also surviving are 2 sons (Gene and Wayne), one daughter (Irene—Mrs. Gene Martin), and 2 brothers (William and Walter). He was a member of Beemer Mennonite Church, where funeral services were held on June 18, in charge of Ivan Troyer; interment in Beemer Cemetery.

Headings, Bertha Gertrude, daughter of Jacob A. and Malinda (Huber) Good, was born at Elida, Ohio, Aug. 14, 1900; died at the Homestead Nursing Home, Lancaster, Ohio, June 12, 1985; aged 84 y. On Nov. 3, 1923, she was married to Chester Norris, who died on July 3, 1953. On Aug. 19, 1961, she was married to Milton Headings who died on Nov. 14, 1972. Surviving are 4 grandchildren, 2 great-grandchildren, 7 stepchildren, 29 stepgrandchildren, 2 brothers (Pearley and Virgil Good), and 2 sisters (Laura Good and Zelma George). She was preceded in death by one daughter (Mildred—Mrs. Roy Plank), a stillborn daughter, one sister (Edna Brenneman), and one brother (Ellis). She was a member of the Turkey Run Mennonite Church, where a memorial service was held in charge of Carl Wesselhoeft and Robert Fisher; interment in Turkey Run Cemetery.

Miller, Claude, son of John E. and Amanda (Johns) Miller, was born at Shipshewana, Ind., May 22, 1896; died at his home in Shipshewana, May 25, 1985; aged 89 y. On Apr. 14, 1917, he was married to Edna _____, who survives. Also surviving are 3 daughters (Francis—Mrs. Richard Hooley, Agnes—Mrs. Jesse Riegsecker, and Mary—Mrs. Dale Hartzler), one son (Claude E. Miller), 12 grandchildren, 12 great-grandchildren, and one brother (Ralph S.). He was a member of Shore Mennonite Church, where funeral services were held on May 28, in charge of Orville G. Miller and Dorsa Mishler; interment in Shore Cemetery.

Oswald, Mary, daughter of Nathan and Masa (Hershberger) Schrock, was born at Walnut Creek, Ohio, Sept. 27, 1910; died at Dover (Ohio) Union Hospital, Apr. 23, 1985; aged 74 y. On Mar. 14, 1936, she was married to Atlee W. Oswald, who died on Apr. 18, 1980. Surviving are one daughter (Mazie—Mrs. Robert D. Miller), one son (Ted), 4 grandchildren, 4 sisters (Katheryn Schrock, Esther Gerber, Dorothy Beachy, and Anna Jean Troyer), and 4 brothers (Paul, Howard, Nolan, and Robert Schrock). She was a member of Walnut Creek Mennonite Church, where funeral services were held on Apr. 26, in charge of Alvin Kanagy; interment in church cemetery.

Reesor, Erma M., daughter of Ernest and Ina Reesor, was born in Scarborough Twp., Ont., Aug. 8, 1925; died of cancer on June 11, 1985; aged 59 y. Surviving are 2 sisters (Helen Bomberger and Doris Garber). She was a member of Rehoboth Mennonite Church, where funeral services were held on June 15, in charge of Mark N. Lehman; interment in Momence Cemetery.

Ward, Abigail Ruth Elva, daughter of John J., Sr., and Bonnie Lee (Guise) Ward, was born and died on May 6, 1985. She is survived by one brother (John J., Jr.), one sister (Tommie E. Smith), and paternal grandparents (Mr. and Mrs. George A. Ward). A graveside service was held at Stonybrook Mennonite Cemetery in charge of David K. Stoltzfus.

Yoder, Howard, son of Valentine and Julian (Thomas) Yoder, was born at Johnstown, Pa., Aug. 14, 1901; died at Sarasota, Fla., June 10, 1985; aged 83 y. On Aug. 19, 1951, he was married to Elsie Griffith, who survives. Also surviving are one daughter (Cheryl Lycans), 2 grandchildren, and 2 sisters (Emma Kaufman and Lizzie Yoder). He was a member of Bay Shore Mennonite Church. Funeral services were held at Toale Brothers Funeral Home, Sarasota, Fla., June 12, in charge of Paul R. Yoder, Sr.; interment in Palms Memorial Park.

Yoder, Nora J., daughter of John A. and Emma Jane (Gashau) Blough, was born in Somerset Co., June 1, 1901; died in Somerset Co., Pa., June 17, 1985; aged 84 y. On June 21, 1930, she was married to Morgan A. Yoder, who survives. Also surviving are one son (David A.), 3 daughters (Ruth L., Martha A.—Mrs. Robert Bowman, and Lois J.—Mrs. Robert August), 6 grandchildren, one brother (Merle Blough), and 3 sisters (Edith Weaver-Mann, Ruth Stoltzfus, and Erma Black). She was a member of Kaufman Mennonite Church, where funeral services were held on June 20, in charge of Stanley R. Freed and Aldus Wingard; interment in Kaufman Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Virginia Conference Assembly, Bergton, Va., July 10-14
Allegheny Conference annual meeting, Claysburg, Pa., July 11-14
Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24
All New England Mennonite Gathering, "Weekend in the Birches," Plymouth, Vt., Aug. 31-Sept. 1
Hesston College classes begin, Sept. 2
Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19

CREDITS

Cover design and photo by David Hiebert; p. 484 by Joy Frailey; p. 488 (bottom) by Carl Yusavitz.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Capitalism and Christianity not compatible, theologians say

Capitalism is incompatible with Christianity, declared two theologians at a Latin-American Forum during the recent 21st Protestant "Kirchentag" in Duesseldorf, West Germany. "You cannot be a Christian and at the same time a capitalist; as Jesus stressed, you cannot serve two masters, God and mammon," said Julia Esquivel, a Protestant minister from Guatemala, now living in exile in Switzerland, adding: "We Latin Americans find it depressing that so many Christians in Western Europe and North America are able to bring the capitalist system together with their Christian faith." Norbert Arntz, a West German Roman Catholic priest working in Peru, called Christianity as it is usually found in West Europe and North America "an opiate of the rich," making it difficult or impossible for them to see what capitalism is doing to places like Latin America. "Capitalism is worse than atheism, it is idolatry," asserted Arntz. The condemnation of capitalism came during the opening Bible study of the all-day Latin American Forum which has become an established part of the biennial Kirchentag.

Senators urge churches to tackle media sex and violence

Two U.S. senators called on the nation's mainline churches recently in Washington to take the lead in efforts to find acceptable solutions to the problem of excessive sex and violence on television and in motion pictures. In a switch of roles, Sens. Paul Simon (D-Ill.) and Arlen Specter (R-Pa.) gave testimony on Capitol Hill to a committee of the National Council of Churches, which is conducting what it calls the "first national religious study" on the effects of media depictions of sex and violence on society, and particularly on children. Although it is usually the council that does the testifying and the lawmakers who do the listening, Simon said: "This is one area where the churches have to provide leadership." He said mainline churches need to raise public awareness of the problem in order for the government to take effective action. Simon, a liberal Democrat and the son of Lutheran missionaries, made the appeal in connection with his announcement before the panel that he would soon introduce legislation directing the Federal Communications Commission to meet with television network officials, and begin work on "television advisories" that would tell parents how much sex and violence is in programs their children watch. Specter, meanwhile, suggested that churches organize "their parishioners to boycott" offensive programs as one way to elicit voluntary restraints by television networks and the movie industry. Both lawmakers, however, opposed outright "censorship" of films and programs.

Yolton criticizes 'climate of secrecy' at Selective Service System

"Never has the flow of information been so stingy, and the climate of secrecy so inhibiting." With those words Bill Yolton, executive director of National Interreligious Service Board for Conscientious Objectors, characterized the current atmosphere at the Selective Service System. Yolton was testifying before a U.S. House of Representatives subcommittee recently. In his testimony, Yolton warned that the lack of full and accurate information and inadequate regulations made current draft plans unworkable. Saying that his complaint was probably one that he should not voice "since it might be in the interest of conscientious objectors [not to mention it]," he told Congress, "The draft could not work now, and won't until new regulations are issued in the next fiscal year." He argued that "the full operation of the draft be open to public scrutiny, both for its acceptability to the public and for its workability." Yolton said it is an "absurdity" not to "supply registrants, their families, and their counselors with an ample supply of a full information booklet about how the draft will work and what rights they will have in an emergency."

'Moment of silence' law struck down by Supreme Court

The U.S. Supreme Court recently struck down an Alabama law requiring the observance of moments of silence "for meditation or voluntary prayer," but strongly suggested that more generally worded "silence" statutes do not violate the Constitution. Acting on the most publicized of seven church-state cases considered during the current term, the court ruled 6-3 that the Alabama law—passed in 1981—violated the Constitution's ban on an official establishment of religion because it "had no secular purpose." In an opinion written by Justice John Paul Stevens, the court majority upheld the contention of agnostic Ishmael Jaffree of Mobile, Ala., that enactment of the silent prayer statute advanced religion and infringed on the rights of his three school-age children. Jaffree contended through his lengthy challenge to the Alabama law that his children were held up to ridicule by other pupils and teachers critical of his action. Justice Stevens' opinion relied heavily on the testimony of the bill's primary sponsor, State Senator David Holmes, that the legislation was an "effort to return voluntary prayer" to public schools. The law was one of three passed in quick succession between 1978 and 1982 by Alabama's legislature, and was designed to circumvent the Supreme Court's historic 1962 and 1963 decisions forbidding state-written and state-prescribed religious exercises in public schools.

Catholics move toward membership in Canadian Council of Churches

Catholic participation in the Canadian Council of Churches came a step closer when the church council amended its constitution to establish a category of associate membership at its triennial assembly recently in Halifax, N.S. The Catholic Church is Canada's largest denomination, comprising about 40 percent of the population. It has been talking with the church council about possible membership for the past decade. The 200 delegates from the council's 13 member churches approved the constitutional change in a unanimous vote while meeting at Mount Saint Vincent University, a Catholic institution. The Canadian Conference of Catholic Bishops has already applied for associate-member status, and the council's General Board will be able to act on the application at its fall meeting.

Lack of interest in reading challenges Bible societies

Lack of interest in reading has supplemented illiteracy as an obstacle to be overcome by Bible societies today, the president of World Vision told the 169th annual meeting of the American Bible Society recently. Tom Houston, former executive director of the British and Foreign Bible Society, declared that "unless the Word of God written or printed is heard through the ears, the great majority of people in every country will not receive it." The Baptist minister, a native of Scotland, explained that "it is not just that the majority of people in the third world are not yet literate or able to read. It is that the majority of people in our Western countries like the United States are habitual non-readers." Houston told the gathering that "you have proportionately three times as many people attending church in the United States as I was used to seeing in the United Kingdom, but your percentage of people reading the Bible once a month or more is the same as ours—15 percent."

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Alone or together

Two are better than one. . . . For if they fall, one will lift up his fellow. —Ecclesiastes 4:9a, 10a

Some things are generally done alone. We are born alone (unless we are twins) and we usually die alone (unless caught with others in a disaster or accident). In between our lives are an interchange between action alone and action in concert.

Some prefer to work and play alone. Others sense a call to a mission which is not widely shared. Some call these people heroes; others brand them foolish.

On August 9, 1943, an Austrian named Franz Jaegerstetter was beheaded because he refused to serve in the German army. "Imprisoned in Berlin, he steadfastly withstood the pleas of family and friends who begged him to renounce his position. . . .

" 'Though people charge me with a crime and have condemned me to death as a criminal,' Jaegerstetter wrote in a farewell message, 'I take comfort in the knowledge that not everything which this world considers a crime is a crime in the eyes of God.' " *(The Other Side,* July 1985, p. 33).

On April 29, 1985, Benjamin Sasway was taken into custody in San Francisco, California, to begin a 30-month jail sentence because he refused to register for the U.S. military draft. Sasway said, "People ask me whether I have any regrets for refusing to register for the draft. The answer is a flat no! I have acted out of moral necessity . . . and I have the satisfaction of knowing that I have lived in accordance with my conscience" *(The Reporter for Conscience' Sake,* May 1985, p. 3).

Not all would agree that Jaegerstetter and Sasway represent the same level of ethical choice. It was one thing, some would say, to resist the draft in Hitler's Germany; it is another to resist registration in the U.S. Here there is really no draft and if there were, provision is made for conscientious objectors. (There was also more support for him among family and friends.)

But the C.O. provision obscures the issue. Both of these men stated clearly that they understood their actions to be the right ones. Indeed, Sasway added, "I am not just one individual caught up in the legal system; I am but a small part of a large and growing movement for peace and social justice."

Prisoners of conscience must invariably hope that they are not alone. Yet they are generally prisoners because others are not willing to go as far as they. A million Jaegerstetters would have forced the hand of Hitler and no doubt would have changed the course of history. Would a million Sasways do as much?

If so, why are they slow in appearing? Because not all are granted the same sensitivity of discernment. Not all agree that this is the place to take a stand. Even a faithful community has trouble recognizing the issues as they emerge. Like the generals who are said to fight the present war on the basis of the last war's experience, the church is better at hindsight than foresight.

Being a hero is a strenuous, messy business and most of us instinctively turn away from it. Like Nicodemus, we really hesitate to be born again. Isn't it enough to be earnest, dedicated?

Jesus sought to spread his influence by choosing a dozen disciples. All went well as long as all went well, but in the end he stood alone. What would be more lonely than to return from his prayer vigil and find them *all* sleeping? His cry from the cross, "My God, my God, why hast thou forsaken me?" was the cry of one who hung alone because the members of his inner circle did not see the issue as worth their lives.

The Mennonite tradition is a radical tradition. This seems a contradiction in terms, as if these two words do not belong together. Yet the past goes before us because our history carries examples of those who "loved not their lives even unto death" (Rev. 12:11).

This in our past calls upon us not to settle down to the life of easygoing selfishness which is broadcast from Madison Avenue to the White House. There are those who are resisting this pressure, but we do not always see them. Malachi 3:16 recalls a time of discernment when "those who feared the Lord spoke with one another."

It was—and is—an important exercise. In the discernment process, Christians often express their disagreements. These are useful in clarification. The problem is that this may prolong the discussion so that the time never arrives for action.

More is being done today to succor the persecuted and resist tyranny than most of us know. This news ought to be spread not only because it is good news in itself, but because of its potential to activate others. When the history of our era is written, we hope it will not need to be said that, like Jaegerstetter's relatives, we resisted the call to follow Christ instead of mammon. Rather we would like to be known as on the side of right.

But we cannot expect to fall into it.—*Daniel Hertzler*

Church Planting Prog

GOSPEL HERALD

July 16, 1985

THE NAME DOES MATTER

"COMMUNITY" VS. "MENNONITE" CHURCHES

An article based on a survey of 43 congregations planted since 1960 by Mennonites.

Story begins inside.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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The name does matter:
'Community' vs. 'Mennonite' churches

by J. Nelson Kraybill

How much meaning is in the name of a congregation?

I've pondered this question during the past two years as pastor of Taftsville Chapel in Vermont. Ours is a Mennonite congregation, but the sign in front of our meetinghouse reads simply, "Taftsville Chapel."

New persons attending our fellowship soon discover we are Mennonite, if they didn't already know. A decade ago, in fact, our congregation was known as "Taftsville Mennonite Church."

When asked why the name changed, older members of the congregation recall several reasons. The name "Mennonite" evoked images of buggies and black hats for some Vermonters. Sometimes local people confused "Mennonite" with "Mormon" or even one of the cults. In eastern United States our denomination has had a strong ethnic and Pennsylvania German character that could seem exclusive.

For all these reasons some members at Taftsville saw the Mennonite name as a barrier to evangelism. Vermonters could more easily identify with our church, they felt, if it adopted a community-sounding name.

It is also possible that a few members felt uncomfortable with traditional teachings such as nonresistance, women's veiling, and separation from the world. For whatever reason, "Mennonite" came off the sign out front, and "Taftsville Chapel" became the new public identity.

Growing trend. Glance through *Mennonite Yearbook* and you'll see that many young churches in our denomination do not use the name "Mennonite." The *Yearbook* lists Taftsville Chapel along with a growing number of community Bible churches, Christian fellowships, and chapels.

The very appearance of these new congregations suggests that Mennonites are planting churches and working at evangelism. But what do all the "generic" congregational names indicate about the theology and practice of our new churches? Is it possible our low-profile names reflect a hesitancy to embrace teachings and practices Mennonites believe are biblical?

To gather information on this question, I mailed a questionnaire to pastors of 75 congregations established in the Eastern U.S. since 1960. Forty-seven of them sent back a response. Only 43 of these could be used, however, since several congregations actually were founded before 1960.

Glance through *Mennonite Yearbook* and you'll see that many young churches in our denomination do not use the name "Mennonite."

Of the 43 surveys tallied, 16 came from churches *not* using "Mennonite" in their name. For shorthand in writing, these 16 are called "community" churches below. The rest of the congregations are called "Mennonite."

Community churches are different.

1. Community churches in this survey are *younger*, with the average year of beginning being 1977. The typical Mennonite church in this survey began in 1971. This indicates a trend toward dropping the denominational name.

2. Community churches are more *self-conscious about evangelism*. Nearly two thirds of the community congregations said they've given "high priority to evangelism and church growth during the past five years." Only one third of the Mennonite congregations registered "high priority." Given this contrast in outreach emphasis, it is striking that both groups seem to be growing at the same rate. Most community churches are experiencing either "some" or "rapid" growth. A similar proportion of the Mennonite congregations report the same.

3. Members of community churches are *less likely to identify* with the larger church. Exactly 50 percent of the community churches said "most" of their participants think of themselves as being members of the Mennonite Church. In Mennonite churches 59 percent indicate this identity.

Among community church pastors, 69 percent said their church is an "active member" of a conference, while 96 percent of the Mennonite churches see themselves as "active members."

4. Community churches are more likely to have a *pastor born in a Mennonite home*. Fully 88 percent of community churches have a pastor "born and raised in a Mennonite family," whereas only 62 percent of the Mennonite congregations have such a leader.

5. Community churches express *less peace conviction*. When asked if "all or nearly all of your congregation accept nonresistance and the historic Mennonite peace stance," 63 percent of the community pastors said "yes." In Mennonite congregations 89 percent said "yes."

This contrast in peace conviction may result from a difference in teaching between the churches. Only 56 percent of the community groups have nonresistance as a "regular part of the teaching from the pulpit." In Mennonite congregations, 70 percent regularly teach nonresistance.

6. Community churches place *less emphasis on Mennonite doctrine*. Among community churches 73 percent "accept the 1963 Mennonite Confession of Faith

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Editor: **Daniel Hertzler**
Managing Editor: **Steve Shenk**

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as the standard of faith and practice." Among Mennonite congregations, 89 percent embrace the confession.

Foot washing is practiced in 63 percent of the community groups and in 93 percent of the Mennonite fellowships.

7. Community churches place *less value on accountability* of participants. One measure of this is the use of a membership structure. When asked if their congregation has "such a thing as membership for individuals, with a publicly available membership list," 56 percent of the community pastors said "yes," compared to 96 percent for Mennonite pastors.

8. Community and Mennonite churches have been *equally successful* in reaching "nonethnic" Mennonites. The survey asked "how many persons in your congregation on a Sunday morning are 'ethnic Mennonites' (from Swiss-German families that have long been Mennonite)?" Answers to this question showed that community churches actually have as many or slightly more "ethnic Mennonites" in them.

Other results. Study of the combined responses to the survey suggests that Mennonite teachings are a help rather than impediment to church growth.

How new churches handle the Mennonite peace position is an example of this. Twenty-eight of all respondents said they "regularly" teach nonresistance from the pulpit. Among these peace-teaching churches, 92 percent said they are growing. Only 80 percent of the churches not teaching peace regularly say they are growing.

The survey also revealed that charismatic congregations are not necessarily on the growing edge of the denomination. More than half of all the congregations said they have had "some" or "much" experience with tongues and/or healing. But only two of these charismatic groups are experiencing "rapid" growth at the present. Of the 18 congregations with "little" or "no" experience in tongues and/or healing, three say they have "rapid" growth now.

Potential asset. Some community churches felt they dropped the Mennonite name for positive reasons. "We were concerned that any public notice of us would exalt only our Lord Jesus Christ," said one pastor. Another congregation wanted to "meet the community without a denominational approach."

These responses reflect concern for a Christ-centered and unified Christian church. If denominationalism detracts from either of these goals, maybe we should drop the Mennonite identity. But like other denominations, ours began as an expression of revival. If the Mennonite name reminds us we believe in Christ-centered costly discipleship, we should not quickly hide our heritage.

Nor do we need to assume the worst about denominations. Just as individuals need to be accountable to a congregation, congregations need to be accountable to overseers and sister congregations. If we don't belong to a denomination, how do these biblical relationships find expression?

One pastor suggested that community churches could teach Anabaptist concepts without actually giving them a Mennonite label. Certainly some congregations are doing this. But if our faith heritage stands up to careful biblical and theological scrutiny, why try to disguise our roots?

If the Mennonite name reminds us we believe in Christ-centered costly discipleship, we should not quickly hide our heritage.

Identity crisis. A striking discovery of this survey is that persons born in Mennonite families are more likely to reject the Mennonite name. This calls into question the sincerity of dropping the denominational name as a strategy for evangelism.

"The ethnic Mennonites did not want Mennonite in our name," one pastor noted. "But for some reason the new believers and Christians from other groups were in the majority and want this identification. We who are from other backgrounds feel we now have an identity."

This eagerness of "ethnic Mennonites" to discard their identity appeared in several survey returns. The tendency is most clear among churches established near or in the large Mennonite settlements in Pennsylvania.

One pastor summed up this sentiment: "We left out the word 'Mennonite' because we want to be a community church. Also, there are quite a few different Mennonite groups in our area we do not care to be identified with."

No doubt the Mennonite name has suffered from unfortunate episodes in the past. But one pastor noted that "All names (God, Christian, Christ) have been abused. This constitutes no good reason to drop them because there can be no name immune from abuse."

Flexibility. When asked if they recommend that new congregations use the Mennonite name, many pastors said it "depends on the situation." This counsel would lead new congregations to examine themselves and their surroundings to determine whether a clear denominational identity would promote more faithful witness.

There is reason to believe that some community churches dropped the Mennonite name because they are less committed to peace, mutual accountability, and the servanthood model. If this is correct, where will that growing edge take our denomination? Let's not be so eager for numerical growth that we dilute a rich biblical tradition.

"Ethnic" Mennonites who want to abandon the name may profit from looking at their motives. Do negative associations with our tradition grow out of basic flaws in Anabaptist theology? Or do they arise from sloppy attempts to implement what we believe?

No one is born and raised in religious community without experiencing some pain as one generation passes convictions and values on to the next. But living out our lives in reaction to such failures of the community does not promote spiritual or psychological health. At some point it is worth the effort to assess the positive aspects of our heritage and integrate them into an active (rather than reactive) identity that gives meaning to our lives.

Church planting. Perhaps the matter of congregational name is related to the larger purpose of our church-planting efforts. If we simply wish to propagate a series of scattered evangelical congregations, the names do not much matter. But we need to understand that churches started without a clear identity may end up with a theology that has no recognizable Anabaptist characteristics.

On the other hand, we could see Mennonite church planting as a unique task within the larger Christian church. Our goal would not be simply numerical growth, but a special kind of relationship to each other under the lordship of Christ. We would recognize the need for solidarity since our peace witness, for example, is not always popular or easy. We would model a Christlike submission to each other, both within the congregation and among congregations. We would pool resources to plant churches and do service in areas that other denominations might avoid.

Using the name "Mennonite" for our congregations might be an effective symbol for such a vision of unity and mission.

Congregations in Mission: "To Know Christ Is to Serve" (12)

Washington: reaching both ways

by Keith A. Miller

"We recognize that each person is created in the image of God, and will seek equity, justice, freedom, and human rights for all peoples. By the fellowship of love which bridges class, racial, sexual, and cultural differences, we will demonstrate the oneness of the body of Christ with the diversity of its parts."

So states the membership covenant of Washington Community Fellowship, the four-year-old Mennonite-affiliated congregation on Capitol Hill in Washington, D.C. And if pastors Myron Augsburger and Curt Ashburn are correct, so live the 200-plus persons who are attending the church.

"We determined before we started that we would come in at the median level and reach both ways," said Myron, noting that the congregation's ministry touches both the powerful and the powerless in the nation's capital. "The goal from the beginning was to affiliate with the Mennonite Church and to open our doors to 'all peoples,' " Curt added. The 130 members are largely young white professionals (80 percent of whom have no Mennonite background), but there are also black, American Indian, Middle Eastern, and Oriental persons.

Three ministries. In its primarily black community, the church operates a year-round Neighborhood Learning Center built around computer-based education. With unwed mothers accounting for 56 percent of all births in the capital, the congregation also attempts to be supportive through a Crisis Pregnancy Center.

Another ministry, which is operated in cooperation with other Mennonite churches in the area, is to Salvadoran refugees who have settled in Washington. Casa de Esperanza (House of Hope), opened last fall, provides family counseling as well as health, job placement, and legal services for the refugees.

"Our first priority has always been to get persons into missions," said Curt. "We discourage a view that pastors are hired to do ministry and missions on behalf of the rest of the church. Pastors are to equip the saints."

Without doubt, equipped—and involved—are the saints at Washington Community Fellowship. Separate boards oversee the work of the congregation's three formal ministries. Sixteen covenant groups made up of 12 to 14 persons each meet regularly. Working alongside the pastors in overall church life and programming are five commissions of six to ten members each; seven elders; ten deacons; a clerk; and a congregational chairperson.

Inception of the new faith community came in the spring of 1981 when Myron and Esther Augsburger were completing a year in Princeton, New Jersey, where



Meeting place of Washington Community Fellowship

Myron had been pursuing postdoctoral studies and Esther was working on art projects. With the encouragement of others, Augsburgers agreed to develop an additional Anabaptist ministry in evangelism and church planting in the capital. They were sponsored by Mennonite Board of Missions and three eastern conferences—Virginia, Lancaster, and Allegheny.

Augsburgers arrived in May and were joined in early June by Curt and Judy Ashburn. The first worship service was conducted on June 21, 1981, in a room rented from Reformation Lutheran Church.

Facility purchased. But by September—when attendance had topped 120—the present church facility was purchased. Until 1985, Inter-Church—which has been responsible for Myron's evanglistic crusades for years—assisted the church with financial subsidies.

Now the congregation is self-supporting, and about 50 percent of its budget continues to be designated for missions, including those operated by the congregation, others in the Washington area, and persons serving elsewhere in the world.

Although denominational membership is not required for the church's members, Washington Community Fellowship is associated with Mennonite Church General Board as a congregation-at-large. To maintain accountability with the Mennonite Church, the congregation recently negotiated with General Board and Lancaster Conference to have Paul Landis serve as overseer.

Another person counseling Myron and Curt throughout their four-year pilgrimage has been Herb Barksdale, a black assistant to Washington's mayor. When Myron was seeking facilities in 1981, Herb—who now works with the city's Welfare Department—

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assisted in locating a suitable neighborhood and building.

Contact with Barksdale continued throughout the congregation's growth. And after four years, Myron said Herb's "respect for the way we're relating evangelical faith and Christian responsibility, and the integrity with which we are seeking to relate to the cross-cultural community, brought him to the point of requesting membership." This past spring, along with a group of other persons, Herb accepted the congregation's membership covenant as his own.

Embodied in persons like Barksdale are Washington Community Fellowship's desire to be faithful; to be evangelical and socially concerned; and to "break down dividing walls of hostility."

"The fellowship has a firm commitment that 'to know is to serve,' " said Curt. "To know Christ is to want to serve Christ and to serve him is to care for the 'least of these.' "

"We desire that everyone—from street people to senators—comes to know Christ," Ashburn said. "We also know that faith in Christ is authenticated in service to him and that 'faith without deeds is dead.' "

At Washington Community Fellowship, we can believe that dead faith is being smothered by a people who truly yearn to know this Christ.

HEAR, HEAR!

Things I wish I could say at Ames 85

I was fortunate enough to be a delegate for Ohio Conference at Bethlehem 83. It was my first opportunity to attend a Mennonite General Assembly, so I wasn't sure what to expect or, for that matter, what was expected of me as a delegate.

So I went to Bethlehem, Pennsylvania, promising to try to behave myself. For me that meant attending as much of the conference as possible, learning as much as I could about each issue to be discussed, and listening to all sides of a discussion before deciding which way I would vote.

Looking back, I feel I accomplished those goals, perhaps too well. I realize now that I might have better represented my conference and myself at the sessions if I had entered into the discussion during open-microphone time.

I remember well, for example, the fine reports given by Mennonite Board of Missions and Mennonite Board of Congregational Ministries. Several of the programs and missions described I was familiar with on a firsthand basis. The staff personnel and volunteers who had helped organize and guide these programs were introduced on the stage. I knew many of them personally, had visited with them either in their homes or mine, had shared meals and lodging and ideas and dreams with them. And yet, there I sat, right through the open-response time. When the report was concluded, I applauded politely. But it wasn't long until I wished I had responded when I had the chance. But I didn't.

So I resolved that, given the next such opportunity, which would be Ames 85, I wouldn't hesitate to share God's working through our church organizations. Understandably, then, I was looking forward to traveling to corn country this summer. However, there is a problem that has dampened that enthusiasm; I can't go to Ames 85. My work schedule doesn't permit me to attend this year.

So I was left with one option—to say here what I had planned on saying there.

My wife has the gift of hospitality, and during our 14 years of marriage, she has put the gift to use many times. We particularly enjoy hosting visitors to our area from our church institutions and organizations. Over the years, we have found it an honor and blessing to share our home or a meal or a conversation with several persons from Mennonite Board of Missions, Mennonite Board of Congregational Ministries, Mennonite Publishing House, the seminaries, and Mennonite Mutual Aid, to name a few. Among those visiting with us have been Ray and Lillian Bair, Harold Bauman, David Hostetler, Wayne North, Eldon and Dorothy King, Dave Helmuth, and Leonard Garber. There have been others, to be sure.

Please know that I am not name-dropping or playing the Mennonite game. The point is, Neva and I have had much firsthand, person-to-person contact with persons in official positions representing the various church agencies from Ohio Conference to General Board. And we have found not one of them to be arrogant, obnoxious, narrow-minded, sneaky, or hateful. In fact, we haven't even had a hand towel turn up missing!

Each one, without exception, has been kind and generous, sincere and friendly, loving and sharing, caring and considerate. I certainly will miss seeing them at Ames 85.

I believe that all the church officials I have gotten to know over the years have exhibited the following five characteristics: (1) each one is personally dedicated to Christ, (2) each one is personally committed to serving, (3) each one cares about people, (4) each one greatly loves the church, and (5) they all believe in what they are doing for Christ and the church.

I mention these things here because not only did they need to be said at Bethlehem 83, they need to be said now. Indeed, they need to be said every day. At Bethlehem 83, we were at a critical time for our church in terms of unity and direction. Nearly two years later, we are still in the same situation, although I feel the various factions of the church have begun to talk and listen to one another in the spirit of Christ. But we must not stop there.

We must support and affirm our church and its leaders, and we must begin to do that today. We can best support and affirm them through daily prayers, consistent financial giving of at least a tithe, and occasional correspondence of ideas, questions, and concerns.

Yes, we can challenge and criticize and disagree, but let us do so in truth and in love, and through the proper channels. Every letter or phone call I have made to a person in a church agency position has been answered promptly and courteously. We must not try to control or change or send messages by boycotting certain meetings or withholding our donations of either time, wisdom, or money.

Our church and its leaders need us as much as we need them. I only wish I would have the chance at Ames 85 to tell them so.—**Bruce Stambaugh,** *Millersburg, Ohio (reprinted by request from* The Ohio Evangel)

THE TOUGH 10-QUESTION QUIZ

Editor's note: On July 21, many Mennonite and Brethren youth Sunday school classes throughout North America will begin a unit of study on their relationship to church history.

One of the young people's first activities will be to take "The Tough 10-Question Quiz" reprinted here. Many adults may also enjoy taking the quiz and discussing it with their families, small groups, and Sunday school classes.

The quiz and other materials in *A Parade of Saints*, the newest unit in The Foundation Series for Youth, were prepared by Merle and Phyllis Good of Lancaster, Pennsylvania.

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	
1.	A	B	C	D	E	It is easier for single persons to serve God than it is for married persons.
2.	A	B	C	D	E	The more often one obeys God, the easier it is to obey the next time.
3.	A	B	C	D	E	It's easier to be a strong Christian if you know you may face death.
4.	A	B	C	D	E	It is possible to have a conviction and not have other people know it.
5.	A	B	C	D	E	Silence and meditation are as important as doing things for others.
6.	A	B	C	D	E	Church splits are almost always wrong.
7.	A	B	C	D	E	Two changes of clothing are all any Christian needs.
8.	A	B	C	D	E	I can learn more from Christians who are alive now than I can from Christians who lived long ago.
9.	A	B	C	D	E	Confessing one's sins to God—and others—is really not as important as it used to be.
10.	A	B	C	D	E	Excommunicating church members is the easy way out; including everyone is harder.

I'M LISTENING, LORD, KEEP TALKING

Lesson in gossiping. For some strange reason, as I was reading the newspaper from a nearby town that is alive with Mennonites, my eyes strayed to a listing of traffic offenders. Even stranger, a familiar last name came popping out of the list, a name coupled to one prominent in church activities. Could the woman who was fined $40 for disregarding a traffic signal be the wife of the one I knew? The first name, age, and address were given. Did she belong to my Mennonite luminary friend? I was curious, mighty curious.

My wife might know. I asked her if so and so was married to so and so. She thought so, but was not quite certain. But what she thought agreed with the first name listed in the paper. I was on the right trail in my investigation. Well, I knew both his first and last name, so I would check her address listed in the paper against his listed in the phone book. Aha! I had a match: The traffic offender was the wife of the man I knew.

My wife was planting flowers and I reported to her my findings. She continued putting the moss roses in the ground, responded only with a disinterested, "Oh." Disappointing, no rise from her.

But I got an immediate rise from the Lord. He asked me, "Bob, I'm curious about your curiosity. Why did you pursue this little puzzle of yours until you solved it? How did it pleasure you?"

I had a ready answer. "Lord, it was curiosity. Your questions illustrate it: You want to know why I looked it up. Like you, I was simply interested in finding out if it was the wife of the man I know. No harm done, no problem."

God said, "There is a difference between our curiosities. I asked you because I am interested in your spiritual growth and maturity. You have signed up to be in heaven with me and son, Jesus, for all eternity. I wonder what kind of a heavenly citizen you will become. You know, we have a few restrictions on residents. You've checked our requirements, I presume?"

I almost rose up in righteous indignation. The Lord knows I am a great Bible reader. I know what sins God hates. I'm familiar with his list of nonqualified heaven entries as given in 1 Corinthians 6, Galatians 5, Ephesians 5. I'm not exactly a Bible ignoramus. I rattled off to him the type of person who couldn't make it through the heavenly gates.

God listened, then said quietly, "Try Romans 1:29 and use the New International Version which you so soundly acclaim because my servant, J. C. Wenger, worked on it."

I read that verse, a few which went before. It was a partial listing of why God gave up on some of his early creation. It talked of those practicing envy, murder, strife, deceit, and malice, then lumped them all together with the accusation, "They are gossips," plus a few other nasty terms in verse 30.

I swallowed hard, said to my accuser, "I haven't really gossiped about this woman who got the traffic ticket. I haven't yet told anyone her name."

And he said, "You seemed to be getting ready for it, plus you gossiped to your wife about it."

I could see that he had caught me, that to continue to deny it would be like Watergating. I said simply, "I'm sorry, it will go no farther."

The Lord wasn't finished. He asked, "Bob, have you ever been stopped by the police?"

I reviewed the three times, once for not having attached the already purchased license plates, once for running a red light, once for going the wrong way on a one-way street. Each time the officer had let me off with only a warning.

God said, "Each time you could have had your name in the paper, paid a fine. Maybe I should have left it happen. Perhaps then you wouldn't try so hard to point out the 'sins' of others." I backed off, way off.

I've learned my lesson. I've learned that there are better things to do than read the newspaper lists of traffic offenders and play detective with names I think I recognize. If by chance I learn of them, I'll pray instead of gossip. So I promised God, and he heartily approves. I have heavenly reservations up there and I don't plan to have them canceled because of playing games down here.

—Robert J. Baker

We can't offer you a sweepstake nor will we give you a prize for listening to a sales presentation . . .

But, we would enjoy having you stop to visit us to see how things are going with the church's literature ministry here at Scottdale.

Going to or from Ames 85 may be a perfect time for those of you from the East to liven up your day with a stop at MPH. Of course, you are just as welcome any other time.

We're here from 7:30 to 4:00, Monday to Friday, but don't cut your visit short. People who expected to stop for a half hour have had trouble pulling themselves away after twice that long. An hour and a quarter is normally about right.

Whether you want to take a picture of the new warehouse, meet the new editor of *On the Line,* get a sneak preview of books in the making, or watch a press run, you will enjoy a visit to Mennonite Publishing House, and we will enjoy seeing you.



CHURCH NEWS

MCC Peace Section takes step toward creation of 'Peace Guard'

A proposal to create an international Mennonite "Peace Guard" may have been brought closer to realization with a decision made by Mennonite Central Committee Peace Section at its semiannual meeting May 17-18 in Regina, Sask.

Encouraged by positive responses made by key church leaders to the underlying principles of the proposed Peace Guard, the MCC group appointed several of its members to work closely with originator Ron Sider on a revised proposal.

The feasibility of the Peace Guard has been studied by Peace Section at the request of the Council of Moderators and Secretaries of Mennonite and Brethren in Christ denominations. The revised proposal will go back to members of that council for discussion and possible action by the end of the year.

Introduced by Sider in a controversial address at last year's Mennonite World Conference in Strasbourg, France, the proposal calls for the assembling of a highly trained body of 100 to 500 Christian volunteers who would stand ready to intervene in situations of conflict between warring nations or groups. Its members would use nonviolent direct action as a means of promoting peace, justice, and freedom.

A major component of the Peace Guard would be an intense training period of several months that would involve worship, Bible study, reflection, participation in prayer chains, study of the culture and history of the area of activity, physical training, and education in the techniques of nonviolence.

The team would involve itself in various ways, such as placing members between warring parties to deter violence, researching and reporting on violence, or dramatizing an injustice such as South African apartheid.

A survey of Mennonite and Brethren in Christ leaders showed that many applaud the idea of a body that would explore new means of discipleship through a direct peace witness, as an additional means of building "shalom" alongside more traditional methods such as prayer, development work, and diplomacy.

However, many questioned specific parts of the proposal. Some leaders suggested that the language and tactics advocated in the proposal were too militaristic in tone, including the name.

Some felt the foreign emphasis of the original proposal dwells too much on the "sins" of other nations, and expressed fears that the team's activities abroad could be perceived as just another imperialistic intrusion into the affairs of other countries. It was suggested that what is most needed is a domestic peace group to educate North Americans about the role they and their governments play in encouraging political and economic injustice and oppression abroad.

The original Sider proposal has already undergone substantial revision. Suggested scenarios for action in Northern Ireland and Poland, for example, have been deemed unrealistic by advisers and dropped. But a plan for action in North America has been added.

A key concern for those involved in the Peace Guard debate is whether North American Mennonites are prepared to undertake the radical means of peacemaking that the Peace Guard would represent—especially when its activities challenge comfortable assumptions about the nature of discipleship and obedience to the state.

U.S. Peace Section executive secretary John Stoner suggested a step for the next few years might be the formation of hundreds of small Faithful Witness Groups that would devote themselves to prayer, study, discernment, service, and resistance within their congregations, in an attempt to restore the church's commitment to nonviolent direct action.

Sider, who was present at the Peace Section meeting, confessed his own fear that many Christians lack a "clear understanding that a relationship with Christ means being countercultural." He said he was eager to see the proposal come into discussion among the church's leaders, where the leading of the Spirit can be discerned and, if agreement is reached, a more widespread base of moral and prayer support can be established.



Kratz

Kratz to become MMA president in May 1986

James Kratz has accepted the appointment to become president of Mennonite Mutual Aid in May 1986. He will succeed Dwight Stoltzfus, who will retire from nine years as MMA's leader.

This three-year appointment was offered by George Dyck, chairman of the MMA Board of Directors, after the board voted unanimously on the recommendation at its May 10 meeting in Goshen, Ind.

Kratz currently serves as executive vice-president at MMA, a position he has held since February 1984. From this office and his seven years as vice-president of administrative services, Kratz brings to the presidency his commitment to work at applying biblical faith to the economic realities of today's world, Dyck said.

A graduate of Goshen College and Goshen Biblical Seminary, Kratz served a six-year term in South America under Mennonite Board of Missions.

He then worked in overseas administration for Latin America at MBM in Elkhart, Ind., for the next seven years.

Kratz and Dorothy, his wife, live in Elkhart. They are the parents of three grown children, and are members of Prairie Street Mennonite Church. Kratz is a native of Souderton, Pa.

AMES 85 UPDATE:

General Assembly to tackle big agenda

General Assembly delegates will be busy when they gather for their seven sessions at Ames 85, the biennial convention of the Mennonite Church, Aug. 9-14, at Iowa State University in Ames.

The assembly will hear reports from committees studying five issues, with the report on "Human Sexuality in the Christian Life" receiving the most attention. Revisions suggested at Bethlehem 83 have been incorporated. The General Board is recommending that the report "be accepted as a working document for study and dialogue."

Other study reports will include "Ministry of Spirituality," "Women in Leadership Ministries of the Church," "Confession of Faith Study," and "Tax

Withholding by Church Agencies."

Another major task for the delegates is a review of program boards and associate groups—the boards of Education, Congregational Ministries, Publishing, Missions, and Mutual Aid, plus Women's Missionary and Service Commission, Afro-American Mennonite Association, and National Council of Hispanic Mennonite Churches.

A major recommendation before the assembly is the adoption of 10-year witness and stewardship goals for the Mennonite Church. They grew out of the statements "Vision for Witness" and "A Call to Faithful Stewardship," originally affirmed by the assembly at Bethlehem 83.

Assembly delegates will elect persons to 26 positions on churchwide boards and committees. Delegates are urged to review the slate prior to Ames 85 and send any further nominations in writing to the Nominating Committee.

Other items before the assembly include consideration of a new approach to funding churchwide agencies, the General Board report, constitutional bylaw changes, and reports from groups ranging from the Council on Faith, Life, and Strategy to Mennonite Central Committee.

Non-delegages may obtain copies of the delegate workbook for $2.50 each from Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148.

World Conference plans 60th anniversary observance in Chicago

It was June 13, 1925. Some 100 people gathered in Basel, Switzerland. They came from Europe mostly, with one American. A delegation of Russian Mennonites was halted at the Swiss border and was unable to attend, but a letter they carried proposed bold and far-reaching ideas for the organization of a Mennonite World Conference.

A Mennonite World Conference did emerge and slowly took shape. That shape evolved over the years as it became a truly international fellowship. A General Council represents Mennonite groups in 60 nations. A smaller Executive Committee implements General Council policy and decisions.

The Executive Committee will hold its annual meeting, July 22-26, at the Mennonite World Conference office in the Chicago suburb of Lombard, Ill. A special feature will be a commemoration of the 60th anniversary. It will begin with an anniversary dinner on the opening night.

Major presentations will be given by former executive secretary C. J. Dyck and by former recording secretary Robert Kreider. Also featured will be former president Erland Waltner, current vice-president for Europe Samuel Gerber, and current vice-president for Asia Hiroshi Yanada.

Fellowship, personal sharing, and mutual interaction will be high on the agenda for the Executive Committee that comes together from so many parts of the world, and does it only once a year. The agenda will include the continuing study of World Conference's organization and role, with a report scheduled for the next General Council meeting, to be held in Filadelfia, Paraguay, in 1987.

Other agenda items include a review of the 11th assembly last summer in Strasbourg, France, financial reports, peace issues, and a revision of the World Conference news service. The committee will also be immediately faced with the initial steps in planning for the 12th Assembly, to be held in Winnipeg, Manitoba, in 1990.

The meeting will be chaired by President Ross Bender of Lakewood, Colo. In addition to Bender, Yanada, and Gerber, other members of the Executive Committee are First Vice-President J. F. Pauls of Winnipeg, Man.; Vice-President for Central and South America Luis Elier Rodriguez of Aibonito, Puerto Rico; Recording Secretary Helen Kruger of Kitchener, Ont.; Victor Adrian of Winnipeg, Man.; and Louise Nussbaumer of Molsheim, France. Treasurer Ray Schlichting of Scottsdale, Ariz., serves as an ex officio member.

Executive Secretary Paul Kraybill administers the World Conference office.

NEWSMAKER INTERVIEW:

MMA increases services to the church

George Dyck of Newton, Kans., chairs the Board of Directors of Mennonite Mutual Aid. His regular work is at Prairie View, a Mennonite psychiatric hospital, where he is medical director. Gospel Herald *asked him about the state of MMA as he prepares his board's report to General Assembly at Ames 85. This is the fourth in a series of interviews with the people who oversee the work of the Mennonite Church boards.*



George Dyck chairs MMA board

What has been the special focus of MMA since the last Mennonite Church convention?

Our external focus has been on continuing to develop close relationships with the congregations of the various Mennonite denominations. We also have opened our services to the Church of the Brethren.

Internally, we've developed a new mission statement and have reorganized to be more responsive to the needs in the church.

What accomplishments are you happy about?

We sense a growing interest and commitment—both in churches and among the MMA staff—in innovative mutual aid to meet today's needs. We are also happy that we've been able to provide $46 million in plan benefits to members and $1.5 million in extra-mile benefits during the past biennium. But we also are pleased that our educational ministries in mutual aid, stewardship, and wellness have been strong and well accepted.

What counsel do you need from the General Assembly delegates?

In times of economic insecurity for many, we ask the church if our focus should be more on *mutual aid*, where participants help each other, or more on *giving aid*, where participants help the economically disadvantaged. How should MMA be involved in developing programs for assisting farmers in crisis, unemployed persons, immigrants and aliens in the U.S., and the urban poor?

What are your priorities for the next biennium?

One priority is to work at cooperative efforts with other mutual aid plans. Our new marketing division is testing innovative ways for new levels of cooperation.

We also want to work at continued growth in our services to the church: Pax World Fund investment service, safe driving emphasis, adaptation of medical plans, wellness (particularly for children), and more congregational group services.

READERS SAY

Fannie Schrock, Albany, Oreg.

I'm sorry you saw fit to permit Name Withheld ("Hear, Hear!" June 18) to be published without signing his name and address. Even our local newspaper does not do that. I think that if the gentleman (or lady) is comfortable with his stance, he should come out of the closet and identify himself. Are hundreds of us supposed to wonder, "Is this my pastor?" Needless to say, I disagree 100 percent with his viewpoint.

Mary Smucker, Goshen, Ind.

In response to "Alcohol: the Abuse of 'Nonuse,'" ("Hear, Hear!" June 18) I believe the writer has violated what the writer advocates—a third way: open dialogue. There is no such thing as open dialogue when the name is withheld. I do not believe that "Jesus is afraid to talk." Many of us are fearful of expressing ourselves, but Jesus was not afraid.

I believe that my decision for abstinence has biblical support and is based on scientific evidence and historical evidence.

My husband who died three years ago in June was concerned about the growing use of alcohol among college students, so we gave our small gift to the Science Department of our Mennonite college which supports this stand. We have 14 grandchildren ages 13 to one year. Ernest was a physician-surgeon who was often called to the emergency room to treat accident victims who were there because of alcohol used in varying amounts. He saw death and tragic disability which could be prevented. I pray for our youth and for us who are responsible to teach them.

No one who drinks socially plans to be an alcoholic. However, statistics show that one in 10 social drinkers will become an alcoholic. Even small amounts of alcohol affect our ability to think clearly and use good judgment.

I would support Daniel Hertzler and his inspiring editorials.

Clarence Grove, Greencastle, Pa.

In the June 18 issue, "Name Withheld" asked for open dialogue on alcohol. This is what we would like to do: We have had a Yokefellows fellowship in Franklin County prison for the past 11½ years and we have dialogue, but never on whether alcohol is right or wrong, always how to get free from it. We have never heard a prisoner say drinking is the right thing to do.

One prisoner spent the past nine Christmases in prison, county officials have done all they know, and with professional healers who have been no help. There is no end to such stories. Most of the murderers we have worked with had alcohol problems. Most other crimes are caused from acts committed while the individual was intoxicated. They don't need teaching. They know. What is needed is deliverance.

I would like to give three points why we as a church should abstain:

1. In a high-tech society we need the full use of our minds.

2. With the kind of entertainment our society is filling these subconscious minds with, we better keep our thinking under control.

3. Drinking is a health hazard. Paul said, "I will eat no meat if it causes my brother to stumble." May God give us a concern for others.

Rhoda Weaver, New Holland, Pa.

If someday (God forbid) Mr. Name Withheld should ever stand by a loved one who is brain-injured, or dying, as a result of a social drinker who used poor judgment behind the wheel of his car, I hope Mr. Name Withheld can remember the glowing endorsement he gave social drinking in the *Gospel Herald.*

Perhaps you, Mr. Editor, share some responsibility for printing the completely ridiculous letter.

Orval Shoemaker, Hesston, Kans.

If Name Withheld (June 18) feels that we should all become social drinkers, I am wondering for what purpose. It will hardly serve as a hedge against alcoholism, because many social drinkers go on to become alcoholics. Does he really buy the pitch of the liquor ads that all good times naturally include booze? I fail to see how social drinking will promote the action talked about in Galatians 5:22-23.

Nelson J. Shenk, Bally, Pa.

I would like to respond to the "Hear, Hear!" article of June 18 concerning alcohol. The use and abuse of alcohol in our society today is so different from the time of Christ that it is quite irrelevant to refer to Jesus' drinking habits. They did not drive cars, which requires quick reflexes, nor did they have the same type of peer pressure which today so often results in drunkenness and wasted money.

Where I work, alcohol abuse is rampant, and I'm convinced it is not the exception. If I, as a Christian, were to be even a social drinker, it would strongly affect my witness and the respect of my co-workers. Some have even told me this. So even if I thought drinking was okay, I would refrain because it might cause someone to reject Jesus.

We as Mennonites have long held the belief that we should not support killing in any way. Therefore, it would follow that we should not purchase alcoholic beverages in any form since this industry is directly involved in so many deaths each year. (Incidentally, some people then say that we shouldn't own cars, but the difference lies in necessity of use.)

Also, we pride ourselves in "family." Once again we must recognize the strong contribution which alcohol use has made to the deterioration of the family and the growing epidemic of child abuse.

Granted, social drinkers probably aren't killing people or breaking up families, but they are supporting the industry that causes this. Rather than teaching children "proper" use of alcohol, I suggest that through prayer and Christian commitment, we establish good communication with our children. On this foundation we can present abstinence as a viable alternative to alcohol use. We as parents have the responsibility of example in lifestyle and many hours of prayer as our children face temptations.

I'm also concerned about the statement "abstinence appeals only to those already convinced of its case." If we make that assumption, then we might as well close our doors because we are never going to effect change in people's lives with that defeatist attitude. I believe strongly in the convicting power of the Holy Spirit and know that within the past week a woman was effectively challenged by a sermon on abstinence. Jesus is Lord of all and that obviously includes our food and drink. Besides, there is so much else available to drink with no related problems that I can see no reason to "play with fire."

Betsey Zook, Goshen, Ind.

In reading the June 18 cover article on dancing, I confirmed my opinion that the Mennonite Church deserves a new liberated view on the social dancing issue. Church leaders and Mennonite school constituency need to reevaluate what exactly they find offensive about dancing and why they continue to ban it from their church activities and church school campuses.

A consistent reason for condemning social dancing revolves around the type of immoral atmosphere dancing is assumed to provide: drinking, drugs, and illicit sex. However, condemning dancing because of its possible atmosphere proves inconsistent with other Mennonite Church policies. Men-

nonite schools and churches regularly encourage athletic programs. At the same time, athletics hold an unhealthy reputation of illegal drug misuse, intoxicated and unruly fans, and even fatal rioting by spectators. Second, Mennonite schools promote business and secretarial programs while the business world holds the corrupt reputation of extramarital affairs between bosses and secretaries. Third, the Mennonite Church supports and participates in civil disobedience acts. Historically, civil disobedience demonstrates a variety of violence plus illegal drug use.

Of course, I am not suggesting the church add these areas to its list of don'ts. In these cases, the church recognizes that healthy atmospheres can exist even if the activity holds an unfavorable reputation. Likewise, church leaders should obtain a new attitude about social dancing. Dancing does not cause drinking, drug use, illicit sex, prostitution, smoking, etc. These objectionable activities will occur and continue to occur with or without a dancing atmosphere. Dancing only happens to be "guilty by association."

Robert Roberg, Harrisonburg, Va.

I would like to respond to Millard Lind's letter ("Readers Say," June 4). I greatly appreciated his book *Yahweh Is a Warrior* and so would like to offer a thought.

The Sanhedrin consisted of 70 men plus three leaders. God established it when he told Moses to choose 70 *zaquen*—elders (literally "old beards")—and bring them up on Mount Sinai along with Aaron, Abiu, and Nadab.

First proposition: When Jesus sent out the 70 men, he was establishing a new Sanhedrin for the new Israel (Caiaphas must have shuddered when he learned of it).

Second proposition: The council of elders in Acts 15 was the new Christian Sanhedrin led by the three "pillars" James, John, and Peter. They made all the major decisions for spreading the church.

Conclusion: Jesus did indeed establish a hierarchy (all male) known in Hebrew as the Bet Din (House of Justice).

As Brother Lind pointed out, the new hierarchy was not to rule as the world did but with gentleness, love, and—shall we say—"as gentlemen."

Parting thought: The early Anabaptists in rejecting all things Romish, rejected a centralized Sanhedrin-like hierarchy. But alas, as we approach the 21st century this is proving to be the Mennonites' Achilles' heel. For now, alas, each local congregation is becoming its own bickering Vatican and each member picks and chooses what to believe or disbelieve (in effect becoming his or her own pope).

I for one long to see the Christian Sanhedrin restored. Without it we will only continue to drift deeper and deeper into the gray sea of relativism. One Mennonite writer entitled his article "Who Speaks for the Mennonites?" Anyone and everyone and at last no one. The divisions, splits, splintering, and fragmenting goes on and on. Oh, for the early church where they had one faith, one baptism, one truth, one mind, one way.

Cheryl H., Plain City, Ohio

My response to the article by Valeria Irene Norberry, "Alcoholism Is Sin; Not a Disease" ("Hear, Hear!" May 28), is one of outrage.

It seems quite obvious to me that Valeria is ignorant concerning the disease of alcoholism and the 12-step programs of Alcoholics Anonymous and Al-Anon. How can you make cuts and put downs on something you only gave a portion of? Is that not how some justify their actions by only using portions of Scripture verses and not the whole? The third step in full says, "Made a decision to turn our will and our lives over to the care of God as we understand him," which is much different from Valeria's quote of "can come to God as he sees him."

The third step speaks of making a conscious decision of letting go of our will and letting God take control and guide us. Valeria obviously does not have an understanding of this step.

AA and Al-Anon are nondenominational programs so that all may be welcome. Alcoholism affects all types of people including the rich, poor, black, white, professional, blue-collar workers, Mennonite, Lutheran, Jewish, etc. And AA and Al-Anon must be open to all so that all can be helped. The goal and purpose of the 12-step programs is for personal progress and to cope with the disease of alcoholism, *not* to *save* people. That goal is left to the church as the Bible directs.

The 12-step programs are based on spiritual principles because alcoholism is a mental, physical, and spiritual disease. Every person's relationship and understanding of God is different even if of the same denomination because God made each of us special and we each must grow and develop our relationship with God.

Yes, I agree the Holy Spirit can regenerate and sanctify but only as we allow this. We can't just pray for the Holy Spirit to do his work in us and expect it to happen. The Holy Spirit enlightens us and shows us where we need improvement as we ask, but we must do our part and learn to overcome in these areas. As our pastor has said, the gift of life is our gift from God but we must unwrap it and do something with it.

Persons who have never experienced living with an alcoholic or are not alcoholics themselves can *never* understand the depth of turmoil and the growth necessary to overcome. I am thankful for the 12-step programs that I have—a program based on spiritual principles that helps me cope and learn more about myself so I can become what Jesus would want. This program gives me hope which enriches my hope in Jesus.

God made us a people of choice and before this program I never realized I had choices. I am learning to love myself in a healthy way so that I can love others. Those who are alcoholic or have lived with an alcoholic have poor self-images and often hate themselves. Romans 13:9 says we are to love others as ourselves. The question is, How can we love others if we don't love ourselves?

I can see only positives from the 12-step programs and am truly thankful they are based on spiritual principles which can lead people to the Word of God so they can gain a true understanding of him.

The church often does not win these people to Christ because they spend too much time looking down their noses at them and saying how terrible they are for abusing alcohol. I am thankful the 12-step programs can direct them to have a spiritual outlook and direct them in the right direction.

The tradition of the program is to remain anonymous at the level of press, radio, TV, and films.

Willis L. Breckbill, conference minister, Indiana-Michigan Conference

Thanks to Sanford and Orpha Eash for sharing the exciting story of Soo Hill (May 14).

It was brought to my attention that in the fifth paragraph it sounds as if the work was begun when the Troyers arrived.

Maybe to give recognition to the work which was done earlier the easiest way is to quote J. C. Wenger from *The Mennonites in Indiana and Michigan* (pp. 254-55): "The Mennonites held summer Bible school in the Danforth schoolhouse in 1950, in charge of Bruce Handrich. The first worship services were held in the same schoolhouse in 1952. The next year Paul H. Horst of the Clinton Frame congregation was ordained to the ministry and placed in charge of the new Soo Hill mission station. A basement church was built in 1953, and the superstructure added three years later. By 1960 the *Yearbook* reported a membership at Soo Hill of thirteen."

MENNOSCOPE

The faculty and staff of Goshen Biblical Seminary say "thank you" for the contributions that helped the seminary balance its income and expenses at the end of the fiscal year on June 30. "We paid all our bills," said Joe Hertzler, vice-president and director of development. "We are grateful, humbled, and encouraged by the combined efforts of conferences, congregations, and individuals." GBS, an institution of the Mennonite Church, shares a campus in Elkhart, Ind., with Mennonite Biblical Seminary of the General Conference Mennonite Church. GBS faced a serious shortfall of funds earlier this year.

A 50-voice Mennonite choir sang in front of the Kansas state capitol in Topeka during a peace rally on June 2. More than 2,000 people prayed for peace and protested the nuclear arms race as part of the Kansas Peace Ribbon Celebration, sponsored by Church Women United. The choir was organized and rehearsed in Newton prior to the event. Governor John Carlin greeted the crowd. A peace ribbon sewn together from hundreds of banners made by church groups in Kansas surrounded the capitol and extended down the street. The Kansas ribbon will become part of a 10-mile-long banner from many states that will encircle the Pentagon and the U.S. Capitol on Aug. 4 in an event commemorating the 40th anniversary of the atomic bombing of Hiroshima, Japan.

Four American Mennonites got to see their donated food put to good use in Central America recently. They checked on the 2,000 metric tons of corn that had been sent to refugees in El Salvador and Nicaragua by Mennonite Central Committee. The four were part of the East Coast corn drive coordinated by Mennonite Disaster Service. They were Menno Fisher of Lancaster, Pa.; Lee Martin of Greencastle, Pa.; Dan Beery of Mt. Crawford, Va.; and Mahlon Newswanger of Bird in Hand, Pa. "The refugees thanked us for the corn and for coming to visit them," said Fisher. The refugees also urged the four to go home and tell the U.S. government to stop sending military aid to Central America.

Youth groups are invited to consider participating in summer youth camps or work projects in a number of settings. Offered by Mennonite Board of Missions, the settings are San Luis Valley Christian Community Services in Alamosa, Colo.; The Hermitage in Three Rivers, Mich.; Camp Menno Haven in Tiskilwa, Ill.; Sisters and Brothers Media Center in Goshen, Ind.; and projects in Chicago organized by Chicago Area Mennonites. Information about the Colorado experience is available from MBM Voluntary Service worker Chuck Royston at SLVCCS, Box 984, Alamosa, CO 81101; phone 303-589-5192. Information about the other experiences is available from Short-Term Programs coordinator Jane Miller at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

"Label your family photographs!" is the message to Mennonites from the North American Mennonite Archivists and Librarians Association, which met June 6-8 in the historic Willow Street (Pa.) Mennonite Church. The 45 persons in attendance noted that the photos should have information on when and where they were taken and the names of the people pictured. "After you are gone, your children and grandchildren may not know these things unless you label the pictures," said John Thiesen.

The Self-Help Gift and Thrift Shoppe in Goshen, Ind., has expanded by taking over an adjacent area at Peddler's Village. Opened in 1975, the shop has a sales staff of about 135 volunteers from 26 local churches. It is one of 110 Self-Help shops in North America which sell items from producers in third world countries. Self-Help is a program of Mennonite Central Committee.

Waldo Mennonite Church in Flanagan, Ill., celebrated its 125th birthday, July 6-7, with weekend events that included a pig roast and an illustrated historical presentation. Former pastors Robert Harnish, David Eshelman, Earl Sears, and Edwin Stalter spoke during the Sunday worship service. The congregation was organized in 1860 by Amish-Mennonite pioneers. It became a charter member of Illinois Conference in 1920. Lester Zook is the current pastor of the 94-member congregation.

Rod and Lynda Hollinger-Janzen are worshiping with an African independent church in England while preparing for mission work in Ivory Coast. "We've committed ourselves to regular participation with the Cherubim and Seraphim Church," they reported recently. "The church began in Nigeria in the 1920s as part of an ongoing African reformation which is changing the church in Africa from a missionary-led institution to an African-directed and inspired one." Most of the members of the congregation in Birmingham, where Rod and Lynda attend, are Nigerian or West Indian immigrants. Appointed by Mennonite Board of Missions, Hollinger-Janzens are currently studying at the Centre for New Religious Movements in Birmingham. This fall they will go to the University of London, where Rod has been accepted at the School of Oriental and African Studies, and Lynda is entering the tropical health program.

A Thanksgiving radio special involving Mennonite Board of Missions received a Wilbur Award at the recent national convention of Religious Public Relations Council in Chicago. Ron Byler of MBM accepted the award on behalf of SandCastles International for *The Great American Feast*, a 30-minute special featuring comedian Steve Allen and actress Helen Hayes. It was broadcast last Thanksgiving by 1,200 stations in 46 of the top 50 markets in the United States. MBM handled the initial marketing of the radio program and Byler was associate producer. SandCastles, of which MBM is a member, is a group of denominations and Christian organizations working together on Christian communication projects.

***With* magazine marked its 18th "coming of age" birthday** by changing to a larger format and a new design. The monthly magazine is the official youth publication of the Mennonite and General Conference Mennonite churches. It currently has 6,000 subscribers. "This is the occasion for giving the magazine a fresh start," says Susan Janzen, its editor since 1983. *With* is available from Mennonite Publishing House at 616 Walnut Ave., Scottdale, PA 15683.

Goshen College's summer instructional programs brought more than 260 youngsters and teachers to the campus for a week of intensive study and practice, June 16-21. Participants in Music Week, Workshop for Piano Teachers and Students, Computer Seminar, and Soccer Camp worked with professors, coaches, student assistants, and guest artists during the day and joined colleagues in their respective programs for concerts and recreation during the evening. Most of the participants lived in the dormitories and ate together in the dining hall.

Goshen College has helped organize a women's athletic conference for Indiana colleges which do not offer athletic scholarships. Called Hoosier Conference for Women, it will begin operating on Aug. 1. Goshen athletic director Ruth Gunden is its first president. In addition to Goshen, the participating colleges are Anderson, Earlham, Hanover, and Manchester. The sports offered are tennis, volleyball, basketball, softball, and track and field. The other schools are "very much like us in philosophy and practice," Gunden said.

A Goshen College professor recently helped Indiana state authorities communicate the importance of vaccinations to the Amish. Mervin Helmuth, a former Amishman who teaches nursing at the college, spoke at a meeting called by the Health Department for all the Amish bishops in the state. It was in response to several reported cases of whooping cough among the Amish, who often fail to have



Fraktur exhibited at People's Place. *A contemporary Fraktur by retired Franconia Conference bishop John Lapp is now on exhibit at People's Place in Intercourse, Pa. It is unique because it commemorates the first four pioneer relief workers under Mennonite Central Committee. The work was purchased at Mennonite Relief sale in Harrisburg, Pa., in April. "We're delighted to have one of Brother John's Frakturs," said People's Place manager Kenneth Pellman. "Because of its theme, and the event of its sale, it certainly is a collector's item."*

their children immunized. Helmuth explained, in the German dialect spoken by the Amish, the importance of vaccines in protecting children against illnesses once assumed unavoidable.

Anyone concerned about the emotional development of young children will be interested in the three oversize picture storybooks in The Good Thoughts Series of Herald Press. The story lines are by Jane Hoober Peifer of Middletown, Del., who has taught remedial reading in the public school system. The accompanying photographs (more than 130 in all) are by free-lance photographer Marilyn Peifer Nolt of Harrisonburg, Va. The series—*Good Thoughts at Bedtime, Good Thoughts About Me,* and *Good Thoughts About People*—was inspired by the author's own childhood fears at night. She learned to control those fears by "thinking good thoughts," she said. Herald Press is a division of Mennonite Publishing House.

A second series of newspaper advertisements to help congregations reach out to their community has been prepared by Mennonite Board of Missions. "They are designed to communicate that Mennonite churches welcome newcomers," says Don Reber, field services director for MBM Media Ministries. Each ad combines eye-catching photos and one-line headlines to grab the attention of the casual reader. Space is provided for sponsoring congregations to list their name, location, times of meetings, telephone number, and other information. The new ad series can be purchased for $20 ($25 in Canada). More information is available from Reber at MBM, Box 1252, Harrisonburg, VA 22801.

Wesley Richard has been appointed interim dean of academic affairs at Bluffton (Ohio) College—a General Conference Mennonite school. The appointment is for one year, beginning on Aug. 1. Richard is a former Mennonite Board of Missions worker in Japan, where he taught at a Christian college in Sapporo while assisting a local Mennonite congregation. He is currently chairman of the English and Speech Department at Bluffton. .

Church-related job openings:
•*Project director* for a marketing appropriate technology project in Bangladesh sponsored by Mennonite Economic Development Associates and International Development Enterprises, starting in September. Previous third world economic development experience required, as well as business experience or strong entrepreneurial orientation. Contact Paul Polak at IDE, 1901 Kipling, Rm. 24, Lakewood, CO 80215; phone 303-232-4336.
•*Food service director* and *general maintenance director* at Menno Haven Camp and Retreat Center, starting this fall or winter. Married couple willing to give at least two years preferred. Positions are on voluntary service basis or negotiable salary. Contact Administrator Alton Horst at Menno Haven, R. 1, Tiskilwa, IL 61368; phone 815-646-4363.

•*Associate director of international education* at Goshen College, beginning on Aug. 15 on a half-time basis. Position involves administrative tasks and advising, screening, and orienting students and faculty in regard to Study-Service Trimester. Qualifications include a B.A. degree, administrative and counseling skills, and overseas experience. Contact Dean Willard Martin at GC, Goshen, IN 46526; phone 219-533-3161.



Four Mennonite Church youth go overseas with SALT. *Four members of the Mennonite Church were among 11 young people who began one-year terms recently under Mennonite Central Committee's SALT (Serve and Learn Together) International Program. They had an orientation June 2-7 at MCC headquarters in Akron, Pa.*

The four are (left to right) Conrad Bender, Harrisonburg, Va., serving in Taiwan with the Federation of Mennonite Churches; Dan Liechty, Goshen, Ind., also serving in Taiwan with the Mennonite churches; Jonathan Bornman, Goshen, Ind., serving in Brazil in maintenance, construction, and gardening; and Patty Steinman, Wellesley, Ont., serving in Brazil as a child care worker in a day care center.

New members by baptism and confession of faith: *Springdale, Waynesboro, Va.:* Dick and Joyce Blackburn by confession of faith. *Hartville, Ohio:* Darren Anderson, Mathew Baxter, Valerie Krabill, Esther Lynn Mast, Brian Miller, Janet Sommers, Wanda Sommers, Traci Wittmer, Bobby Dee Yoder, and Mary Dee Yoder by baptism, and Mrs. Marti Baxter, Blaine Miller, Mrs. Emma Stanton, and Lincoln Stanton by confession of faith. *Bahia Vista, Sarasota, Fla.:* Lowell Eash and Barbara Yoder by baptism, and Mark B. and Christine Miller, Allen and Cindy Beck, and John Yoder by confession of faith.

Change of address: *Kenneth G. Good* from Lancaster, Pa., to R. 1, Box 227A, Westover, MD 21871 (effective Aug. 1).

Correction: The telephone number for *Elam Glick* is listed incorrectly in *Mennonite Yearbook.* His correct number is 814-542-2781.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Baranowski, Gary and Joyce (Springer), Metamora, Ill., first child, Rachel Anne, June 15.

Cole, Kevin and Linda (Collins), Goshen, Ind., second daughter, Taryn Christine, June 26.

Cressman, Glen and Ruth (Steckley), Plattsville, Ont., second son, Matthew Tyler, Feb. 14.

Dettweiler, Ross and Gabrielle (Zeffer), Breslau, Ont., fourth child, third daughter, Lisa Gabrielle, June 5.

Eby, Llody and Linda (Buckwalter), Ephrata, Pa., second child, first daughter, Lisa Beth, June 21.

Fretz, Lloyd and Ann Louise (Holst), Petersburg, Ont., second child, first daughter, Dana Louise, May 13.

Garber, Ken and Nan (Schlabach), Elizabethtown, Pa., third child, first daughter, Joella Shalom, June 1.

Good, Ken and Kathy, Kouts, Ind., third child, first daughter, Kristen Marie, June 20.

Hagey, Brian and Mary Ann (Clemens), Lansdale, Pa., third child, second son, Brendan, June 10.

Hershey, F. Leslie and Lois (Groff), Kirkwood, Pa., first child, Loren Floyd, June 12.

Hoylman, Louis and Virginia (Headings), West Liberty, Ohio, third child, second daughter, Sheila Sue, May 30.

Jenkins, Joseph and Wanda (Schwartzentruber), Sarnia, Ont., third child, first son, Andrew Joseph, May 15.

King, Glen and Judy (Culp), Dalton, Ohio, first child, Brandon Lee, May 19.

McCormick, William and Jennifer (Brubacher), Conestoga, Ont., first child, Matthew William, Apr. 16.

Mast, Jon and Rhoda (Miller), Millersburg, Ohio, third child, second son, Jonathan Wade, June 20.

Radunske, Bob and Connie (Shantz), New Hamburg, Ont., fourth child, second daughter, Abby Mae, May 18.

Riegsecker, Delvin and Lora (Yoder), Archbold, Ohio, second child, first daughter, Kara Jo, June 20.

Rivers, Bob and Judy (Cressman), Plattsville, Ont., second child, first daughter, Jessica Margaret Rose, Mar. 5.

Steinmann, Brian and Karen (Glasser), Baden, Ont., first child, Jessica Brandy, June 5.

Stoltzfus, Sidney W. and Janice (Hershberger), Conestoga, Pa., first child, Edward Zachary, June 9.

Wakefield, Brad and Marylin (Osborne), Elkhart, Ind., second child, first son, Tyler John, June 15.

Wengerd, Joseph and Phyllis (Miller), Millersburg, Ohio, third child, second daughter, Maggie Suzanne, June 26.

Williams, Robert and Vicki (Wittrig), Eugene, Oreg., first son, Nicholas Eugene, May 13.

Woolner, Paul and Marilyn (Wagler), Kitchener, Ont., first child, Timothy Paul, June 9.

Correction: In the birth announcement for Kevin Michael Rhodes in the June 18 issue, the address should read *Elizabethton, Tenn.*

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Alderfer-Waybill. Steve Alderfer, Radford, Va., Community Church, and Lois Ann Waybill, Scottdale, Pa., Kingview cong., by Stuart Kelly, June 15.

Kenagy-Smith. Wayne A. Kenagy and Shelly Dawn Smith, both of Carlsbad, N.M., Carlsbad cong., by Peter E. Hartman, June 21.

Kreider-Marley. Thomas Kreider, Indianapolis, Ind., College cong., and Marilyn Marley, Indianapolis, Ind., Church of Christ, by J. Lawrence Burkholder and Alan Kreider, brother of the groom, June 15.

Lehman-Shultz. Daniel C. Lehman, Lititz, Pa., Millport cong., and Kristina K. Shultz, Lancaster, Pa., Sunnyside cong., by Harold B. Shultz, father of the bride, and Nelson Martin, June 22.

Luckhart-Jantzi. Paul Luckhart and Patty Jantzi, both of New Hamburg, Ont., Hillcrest cong., by Gerald E. Good, June 22.

McKay-Birky. Tim McKay, Hebron, Ind., and Brenda Birky, Kouts, Ind., both of Hopewell cong., by John F. Murray, June 22.

Martin-Gehman. Randall

Lynn Martin, Ephrata, Pa., Ephrata cong., and Sally Beth Gehman, Lancaster, First Deaf cong., by Paul G. Landis, June 22.

Moyer-Rosati. Ted Moyer, Harleysville, Pa., and Joyce Rosati, Gwynedd Valley, Pa., both of Souderton cong., by Sam Janzen and Gerald Clemmer, June 15.

Slechta-Bender. Joe Slechta, Aurora, Ohio, and Nancy Bender, Ravenna, Ohio, both of Aurora cong., by Lawrence Brunk, June 15.

Smoker-Neff. Timothy L. Smoker, Ronks, Pa., Mt. Pleasant cong., and Susan Anne Neff, Paradise, Pa., Paradise cong., by Vernon Smoker, June 15.

Steck-Brubaker. Randy S. Steck, Tarrs, Pa., and Audrey Elaine Brubaker, Scottdale, Pa., Mennonite Church of Scottdale, by John M. Drescher, June 22.

Yoder-Horn. Scott Yoder, Wellman, Iowa, and Rhonda Horn, Green Top, Mo., Lutheran Church, by Mark Appold, June 2.

Zehr-Gingerich. Steven Zehr, Kitchener, Ont., and Jennifer Gingerich, New Hamburg, Ont., both of First Mennonite cong., by Glenn Brubacher, June 15.

Zimmerly-Mellinger. Randy Zimmerly, Sterling, Ohio, Crown Hill cong., and Cyndie Mellinger, Sterling, Ill., Science Ridge cong., by Edwin Stalter, June 29.

OBITUARIES

Eschliman, William E., son of John and Amelia (Weaver) Eschliman, was born in Stark Co., Ohio, Mar. 6, 1892; died at Orrville, Ohio, June 14, 1985; aged 93 y. In September 1927, he was married to Carolyn Amstutz, who died in July 1969. Surviving are one daughter (LaVonne—Mrs. James Miller), 2 grandchildren, one brother (Sam J.), and 2 sisters (Nora and Irene Eschliman). He was preceded in death by 2 brothers (John and Ray). He was a member of Martins Mennonite Church, where funeral services were held June 23, in charge of Carl Newswanger and Frank Sturpe; interment in Martins Cemetery.

Evans, Lillian, daughter of Jacob and Mary (Denlinger) Musser, was born at Kinzers, Pa., Jan. 17, 1883; died at Stevens, Pa., June 24, 1985; aged 102 y. On Oct. 8, 1917, she was married to Paul Z. Evans, who died in 1932. Surviving are one daughter (Mary Arline—Mrs. Monroe Widders), 2 grandchildren, and 6 great-grandchildren. She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Furman Funeral Home, June 28, in charge of James R. Hess and Glen A. Roth; interment in Mellingers Mennonite Cemetery.

Garber, Sharon Sue, daughter of Enos and Esther (Yoder) Yoder, was born at Goshen, Ind., July 27, 1951; died of cancer at Bristol, Ind., May 25, 1985; aged 33 y. She was married to Terry Garber, who survives. Surviving are 5 children (Trennis, Sheldon, Jennifer, Todd, and Jed), her parents, maternal grandmother (Mrs. Menno D. Yoder), one sister (Marcia—Mrs. Jerry Kindy), and one brother (Michael). She was a member of Pleasant View Mennonite Church, where funeral services were held on May 28, in charge of R. Herbert Minnich, Norman Maust, and John S. Steiner; interment in Pleasant View Cemetery.

Gerig, Bertha, daughter of Jacob B. and Mary (Reck) Boshart, was born at Milford, Nebr., Apr. 2, 1905; died of a cardiac arrest at Lebanon Community Hospital, Lebanon, Oreg., Apr. 7, 1985; aged 80 y. On Oct. 21, 1921, she was married to Henry C. Gerig, who died on Aug. 23, 1982. Surviving are 4 daughters (Marjorie—Mrs. Alfred El Nofziger, Shirley—Mrs. G. Wayne Call, Virginia Gerig, and Grace—Mrs. Earl A. Miller), 3 sons (Henry C., Jr., Paul W., and Rex D.), 22 grandchildren, and 23 great-grandchildren. She was preceded in death by an infant son. She was a member of Lebanon Mennonite Church, where funeral services were held on Apr. 10, in charge of Richard Headings; interment in Fairview Mennonite Cemetery.

Hartzler, Jesse D., son of Amos J. and Mattie Hartzler, was born at East Lynn, Mo., May 15, 1897; died at Parkview Home, Wayland, Iowa, June 8, 1985; aged 88 y. On Feb. 12, 1922, he was married to Ada P. Schrock, who survives. Also surviving are 2 daughters (LaVerne—Mrs. Lowell Wolfer and Orpha—Mrs. Richard Yoder), 4 sons (Victor, Dale, Orval, and Bob), 18 grandchildren, 9 great-grandchildren, and one sister (Prudence Pickett). He was preceded in death by one son (Maurice), 2 half-sisters and one half-brother. He was a member of Wellman Mennonite Church, where funeral services were held on June 11, in charge of Ron Kennel; interment in Wellman Mennonite Cemetery.

Hooley, Bessie, daughter of John D. and Melinda (Mehl) Miller, was born at Middlebury, Ind., Sept. 16, 1900; died at Waterloo, Ind., June 19, 1985; aged 84 y. On Jan. 22, 1927, she was married to Daniel D. Hooley, who died on Feb. 2, 1979. Surviving are 3 daughters (Neva—Mrs. Ben Graber, Marilyn—Mrs. Ernest Eicher, and Carolyn—Mrs. Jerry Rodman), 5 sons (Robert, John, Richard, Randall, and Larry), 32 grandchildren, 7 great-grandchildren, and 3 brothers (Perry, Harold, and Vernon Miller). She was preceded in death by 2 sons (Harold and Maurice). She was a member of Forks Mennonite Church, where funeral services were held on June 21, in charge of Sylvester Haarer and Eugene Bontrager; interment in Forest Grove Cemetery.

Kauffman, M. John, son of Joseph and Kate (Gunden) Kauffman, was born at Shelbyville, Ill., Apr. 18, 1915; died of acute myocardial infarction at Goshen, Ind., May 28, 1985; aged 70 y. On Nov. 8, 1936, he was married to Katie Keim, who survives. Also surviving are 3 daughters (Phyllis—Mrs. Frank Kurtz, Lila—Mrs. Steve Miller, and Mary—Mrs. Paul R. Hershberger), 5 grandchildren, one great-grandson, a twin sister (Mary Kauffman), 2 brothers (William and Vernon), and one half-brother (Melvin). He was preceded in death by one brother (Orie). In 1957 he was ordained to the office of deacon and served the Pleasant View congregation for 25 years. He was a member of Pleasant View, where funeral services were held on May 31, in charge of John Steiner, R. Herbert Minnich, and Norman Maust; interment in Pleasant View Cemetery.

Leis, Barbara, died at Tavistock, Ont., May 28, 1985; aged 98 y. She was married to Christian Leis, who preceded her in death. Surviving are 4 sons (Daniel, Millis, Oscar, and Elton), 3 daughters (Aleda—Mrs. Wilfred Bender, Katie—Mrs. Leander Ramseyer, and Violet), 34 grandchildren, 109 great-grandchildren and one great-great-grandson. She was preceded in death by one daughter (Emma—Mrs. Sylvester Baer), one brother (Joel), 2 stepbrothers (Daniel and Jacob), and one stepsister (Mrs. Katie Ruby). Funeral services were held at East Zorra Mennonite Church on May 31, in charge of Gordon Bauman and Henry Yantzi; interment in East Zorra Cemetery.

Martin, Barbara Helena, daughter of Joseph and Anna (Beachy) Wertz, was born in Johnson Co., Iowa, June 15, 1884; died at Pleasantview Home, Kalona, Iowa, June 3, 1985; aged 100 y. On Dec. 7, 1916, she was married to Ernest Martin, who died in 1972. An infant daughter preceded her in death. She was a member of Wellman Mennonite Church. Funeral services were held at Powell Funeral Home, June 6, in charge of Ron Kennel; interment in Lower Deer Creek Cemetery.

Ruth, Naomi, daughter of Isaac and Maggie (Fulmer) Ruth, was born in Bucks Co., Pa., July 13, 1918; died at Grand View Hospital, Sellersville, Pa., June 28, 1985; aged 66 y. Surviving are 2 brothers (Clarence and Ernest) and 2 sisters (Esther Moyer and Dorothy Beiler). She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home on July 2, in charge of Samuel Janzen, Gerald Clemmer, Russell B. Musselman, and Curtis Godshall; interment in Line Lexington Mennonite Cemetery.

Short, Mary Ann, daughter of Amos and Amanda (Wyse) Schmucker, was born near Stryker, Ohio, Oct. 27, 1894; died at her home at Archbold, Ohio, June 21, 1985; aged 90 y. On Dec. 1, 1914, she was married to Clarence Short, who died on July 27, 1966. Surviving are 3 sons (Ben, Dale, and R. Dean Short), 2 daughters (Lillian—Mrs. Ora Aeschliman and Berneda—Mrs. Lawrence King), 19 grandchildren, 21 great-grandchildren, 3 step-great-grandchildren, 2 brothers (Alfred and Harvey Schmucker), and 2 sisters (Mrs. Emma Roth and Mrs. Pearl Aschliman). She was a member of Zion Mennonite Church, where funeral services were held on June 24, in charge of Ellis Croyle; interment in Pettisville Cemetery.

Wenger, Jewel Leanne, daughter of Lester N. and Mary Wenger, was born at Lancaster, Pa., June 25, 1971; died unexpectedly following surgery at Lancaster General Hospital, Lancaster, Pa., June 18, 1985; aged 13 y. Surviving are her mother (Mary Wenger Hershey), her stepfather (Floyd Hershey), one brother (J. David Wenger), 3 sisters (Judy L.—Mrs. Curtis Ashburn, Janice L.—Mrs. Steve Sizemore, and Joanne L.—Mrs. Ronald Geib), one stepsister (Eileen—Mrs. Paul Newcomer), and 2 stepbrothers (F. Leslie and Carl Hershey). She was preceded in death by her father. She attended Mt. Vernon Mennonite Church. Funeral services were held at Mellingers Mennonite Church on June 22, in charge of J. Vernon Myers and Curtis Ashburn; interment in Mellingers Mennonite Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Indiana-Michigan Conference annual meeting, Valparaiso, Ind., July 14-16
Mennonite Board of Missions board of directors, Elkhart, Ind., July 18-20
South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24
All New England Mennonite Gathering, "Weekend in the Birches," Plymouth, Vt., Aug. 31-Sept. 1
Hesston College classes begin, Sept. 2
Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19

CREDITS

Cover design by David Hiebert; p. 505 by Jim King.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Coalition on TV violence says war toys now the most popular

War toys now comprise the leading category of toy sales in the U.S., and a cartoon series promoting the most popular is the most violent cartoon on television, says the National Coalition on Television Violence. It said sales of war toys have climbed by 350 percent since 1982 to a record $842 million per year. The most popular toy set in the U.S. is Transformers, a series of futuristic robot warriors. They are promoted by a cartoon program of the same title which averages 83 acts of violence per hour, making it the most violent cartoon on TV, the coalition said. The other war toys making up the best-seller list are Masters of the Universe, Gobots, Voltron, and G.I. Joe, all of which are promoted by violent cartoon programs, according to the coalition. The group said the average American child will see 800 advertisements promoting violent toys this year. Charles Turner of the University of Utah has asserted in *Journal of Experimental Child Psychology* that "playing with violent toys increases the risks that children are going to use aggression in real life at a later time. The violent toys serve as a way of rehearsing the violent behavior seen on television. They increase the likelihood that the effects of cartoon violence will carry over to the playground and into their everyday life."

Southern Baptists expect fight to continue until next year

The battle-scarred Southern Baptist Convention, whose annual meeting recently in Dallas drew a testy crowd of more than 45,000 voting "messengers" and 600 reporters, was expected to continue its acrimonious fights in full view of the media as "conservatives" and "moderates" began anticipating next year's confrontation in Atlanta. The clearest sign that the unresolved Baptist controversies will continue to be in the public eye came four days after the close of the convention, when talk show host Phil Donahue featured a face-off between Judge Paul Pressler of Houston, one of two key strategists of the winning fundamentalist faction, and Professor Kenneth Chafin of Southern Baptist Seminary in Louisville, a spokesman for the underdog moderate forces. The Baptists left the Dallas convention as divided as when they came, though for a brief interlude during the three-day meeting, the factions appeared close to declaring a truce. But perhaps the most significant action of the Dallas meeting was the messengers' establishment of a 21-member "peace committee" that will spend up to two years studying convention controversies and then make recommendations for easing the strains between moderates and ultraconservatives. The peace panel was the brainchild of state convention presidents and was approved by leaders from both factions, though some on both sides appeared doubtful that it will be able to achieve its goal. Some of the Southern Baptists who were still rehashing the week's high and low points in the corridors were already referring to next year's convention in Atlanta as "the Shermans' march through Georgia."

Judge dismisses malpractice suit; cites religious freedom

A clergy malpractice suit brought by the parents of a suicide victim was dismissed in the fourth week of the trial recently in Glendale, Calif., when the judge said a ruling for the plaintiffs would have a "chilling effect on the exercise of freedom of religion." Superior Court judge Joseph Kalin declared that "there is no compelling state interest for this court to interfere in the pastoral-counseling activities of Grace Community Church. Such interference could result in excessive entanglement of the state in the church and religious beliefs and teachings." The case was brought by the parents of Kenneth Nally, who fatally shot himself in 1979, at the age of 24, after receiving counseling from pastors at the fundamentalist Grace Community Church in Sun Valley. Much of the prosecution testimony focused on the church's alleged criticisms of psychiatry and psychiatrists. But church lawyer Samuel Ericsson said pastors had repeatedly advised young Nally against suicide and that he had been seen by eight physicians, psychiatrists, and other mental-health professionals in the final two months of his life.

Riverside Church affirms rights of homosexual Christians

The congregation of New York's Riverside Church voted solidly recently to endorse a controversial statement that affirms the rights of gay and lesbian Christians to participate fully in the life of the church. The 526-word "Statement of Openness, Inclusion, and Affirmation of Gay/Lesbian Persons" has been at the heart of a churchwide showdown on whether, and how, Riverside Church should address an issue that Senior Minister William Sloane Coffin calls the most explosive since slavery. Heightening the tensions surrounding the statement was a sermon preached a month earlier by Channing Phillips, Riverside's minister of planning and coordination, who said "deviation from the parable of the heterosexual relationship, ordained by marriage ... is a sin." Those remarks touched off a lively debate that pitted supporters of the blanket endorsement of gay/lesbian rights against a loose grouping of members who either opposed homosexuality on principle, biblical or otherwise, and members who objected to the process and tone of the statement. The mood of the congregational meeting, however, was more conciliatory than anything else, many observers agreed. "There was a kind of meeting of the minds," said the participant. The 3,000-member Riverside Church, which belongs to two major denominations, has long been an influential voice in peace and social justice concerns.

Judson Baptist College files for bankruptcy

Trustees of Judson Baptist College in The Dalles, Oreg., have decided to file for protection from creditors under Chapter 11 of the federal bankruptcy law and have suspended operations. A decision on permanent closure of the college will be made next year. The 20-year-old Conservative Baptist school held what may be its last graduation on June 1, awarding 14 bachelor's degrees, five associate degrees, and two Bible certificates. Its accreditation ended on June 30, not renewed because of financial problems. Fresno (Calif.) Pacific College, a Mennonite Brethren school, has offered each transferring Judson student $1,000 in financial aid.

Presbyterians affirm pro-choice stand with modifications

The Presbyterian Church (U.S.A.) has reaffirmed its 1983 policy on abortion, which supports a woman's right to choice. For the first time since 1970, however, the church clearly outlined several reservations. The 670 delegates to the 197th General Assembly voted overwhelmingly in favor of the 1983 Covenant of Life statement supporting the "legally protected right" of a woman to choose abortion. However, they passed a special committee report expressing concern about choosing abortion as a matter of convenience, or to ease embarrassment. The new report also stressed that abortion should not be used as a method of birth control and recognized that many Presbyterians "affirm the sanctity of life."

NEWSPAPER

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Writing to the *Gospel Herald*

The volume of mail for "Readers Say" is picking up. Recently I compared the number of letters in the *Herald* for April-June, 1984, with the same period for 1985. In '84, I found a range of 0-7, with an average of 3.4 letters per issue. In '85 the range was 2-9, with an average of 5.2.

Now it may be noted that quite a number of the '85 letters were related to the controversy over the film *Witness.* Without this, the volume would have been considerably less. Yet as I write another group of letters has arrived over concern about the use of alcohol.

Whatever the reason, letters sent to the *Herald* for publication show that letter writers take the *Herald* and fellow readers seriously. You wish to communicate through your letters. In the same serious spirit, this editorial offers some suggestions on how to write better letters for "Readers Say." Here are my ideas on how to make your letters count from the standpoint of communication.

1. **Write promptly.** As one of the few remaining Protestant weekly publications in the U.S. and Canada, the *Gospel Herald* has the advantage of a shorter publishing schedule than most magazines. This advantage is useful particularly for news and for letters. If you wish to comment on an item published in the *Herald,* do it soon. Of course, for some this is not possible, since you are far from our office and the *Herald* spends more time in the mail than in the publishing process. We accept letters from you, too. But the point is to seek to have the letter appear while the item is still on the minds of readers, so that your question or comment is viewed in context. (Indeed, I am told that some persons wait to read an article until they see a comment about it in "Readers Say"!)

2. **Write briefly.** A letter to the editor is an opportunity to express a personal point of view for the *benefit of other readers.* I believe the letter most likely to be read is the brief one. Of course if the topic is one on which you have a strong opinion and plenty of information, you want to share these riches. But consider that the reader has no need to read your opinion. It is rather you who need to seek to be read.

A brief letter that makes one point clearly is better than a long one that tries to be comprehensive. One to three paragraphs is about right. One of the better recent "Readers Say" contributions came from Alverna Y. Hunsberger of Perkasie, Pennsylvania, who wrote, "I liked the *Gospel Herald* better when it did not have to devote five pages to an R-rated movie" (March 26, p. 227). Not every opinion on every subject can be expressed that briefly. Yet Alverna's letter stands as an example of clarity with brevity. We know what she means.

3. **Write simply.** Recently as editors we became concerned about the reading level of the *Gospel Herald.* Using a measure known as the "Fog Index," we have examined some of our published items to see how hard they are to read. The Fog Index is obtained by noting the average number of words per sentence and the number of words with three or more syllables in a sample of about 100 words.

The index is intended to measure the difficulty of the reading, and at its lower levels, at least, is seen as about the same as grade level. (In other words, a Fog Index of 9 would suggest that a ninth grader could read it easily.) Recent samples from the *Herald* have ranged from a low of 7 to a high of 22. Six letters sampled included a 13, a 16, and a 19. The King James Bible and Shakespeare, by comparison, tend to come in at about 7-9. This suggests that some of our letter writers should give some thought to length of sentences and length of words. The shorter ones are easier to read.*

4. **Write kindly.** Letters generally fall into three groups: letters that affirm, letters that confirm and may include new information, letters that challenge the writer. Letters in the third category can become sharp—even questioning the motives of the original writer.

Such disagreements add color to the writing, Peter H. Dyck of Urbana, Illinois, enjoyed the interchange over *Witness.* "I get a chuckle at the way Mennonites do their fighting—in the *Gospel Herald.* Well, better there than in church" (June 4, p. 403). When a given letter is written with emotion, it may be sharply stated. It is more important to write clearly so that all may understand than to put the author down.

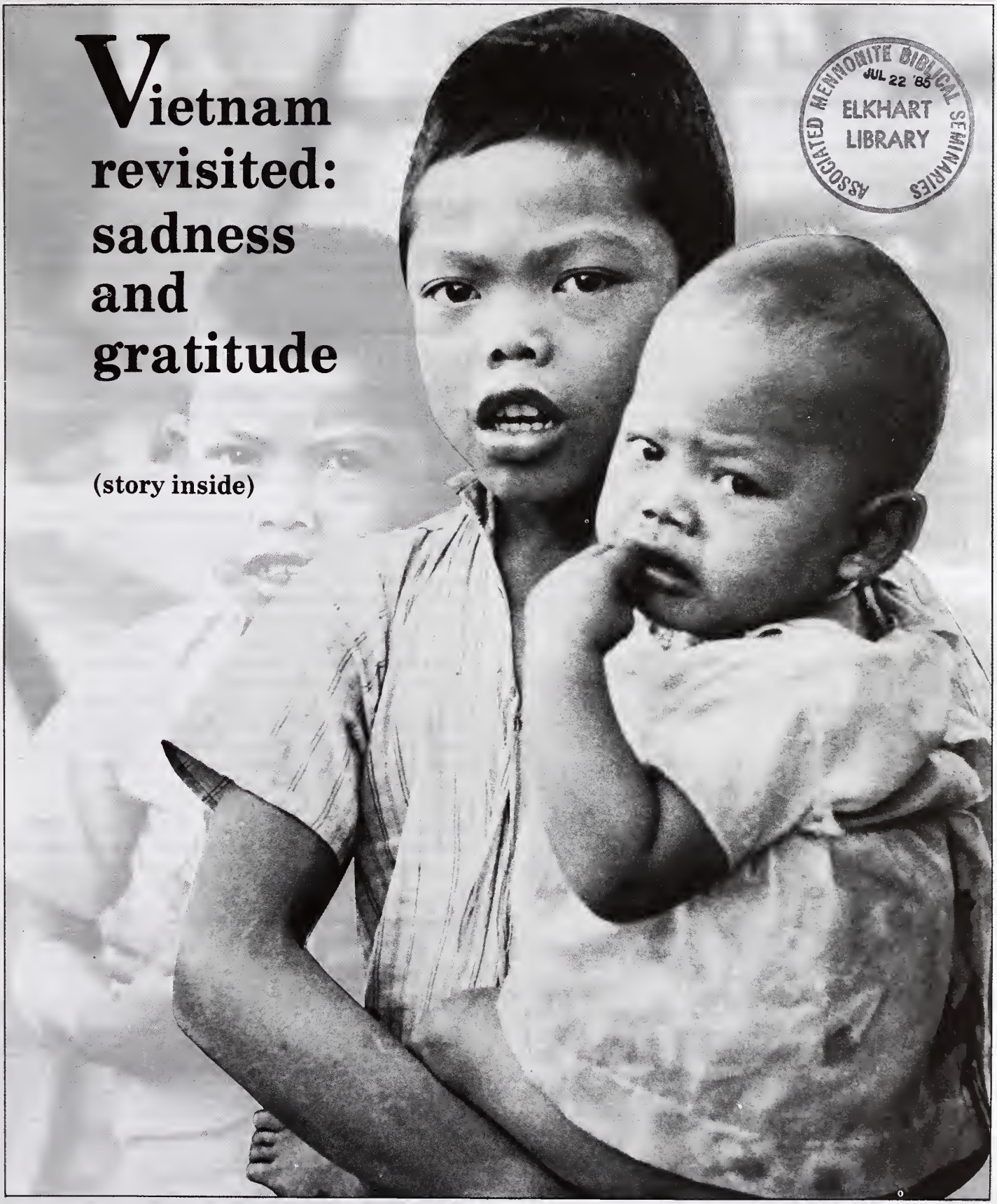
This is not intended to discourage writing for "Readers Say." It is a sign of health when readers consider a magazine worth writing back to. The concern is rather, as Paul wrote about worship to the Corinthians, that all "be done decently and in order." Yet at the same time we, as Paul, do not wish to quench the Spirit. We wish to permit the discerning process to continue through all means, particularly in letters.

—*Daniel Hertzler*

**The Fog Index of this paragraph is 8. We are beginning to view a Fog Index above 12 as a matter for concern. Some persons may simply give up rather than try to read something difficult.*

July 23, 1985

GOSPEL HERALD



Vietnam revisited: sadness and gratitude

(story inside)

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Vietnam revisited: sadness and gratitude

by Earl Martin

1975—Like a frenzied surf after the storm, the soul of this land churns in an unsettled ebb and flow. But the storm is over. Thank God. A cloud bank breaks and a star appears in the eastern sky. Might it be clear by morning?

1985—Our plane hits the runway. Once noisy with the fury of jet bombers and transport planes, Tan Son Nhut is now quiet and overgrown with weeds. Rain pelts the plane windows. Yes, the storms continue in this land. Perhaps in Vietnam the storms always return.

I was invited as a "Mennonite journalist" to cover the 10th-anniversary celebrations this past spring of the end of the Vietnam War. The celebrations themselves interested me little. For one who had spent five years with Mennonite Central Committee in Vietnam during the war, it was rather an opportunity to feel again the pulse of the country and to try to find old friends, to rejoice with those who rejoice, and weep with those who weep.

Touching down at the Tan Son Nhut Airport in Ho Chi Minh City (formerly Saigon) was an occasion for celebration. Once touted as the busiest airport in the world, Tan Son Nhut used to scream with the coming and going of the jet bombers, transport planes, and helicopter gun ships.

Now, a few years later, the airstrip is quiet. As our Air France plane taxied toward the terminal, I could see the old quonset hut-type shelters for bombers. But now the bombers were gone.

Bicycles instead of cars. Downtown the congested, exhaust-filled streets of Saigon had given way to a more graceful ambiance in the renamed Ho Chi Minh City. Gone were the giant American military trucks hauling troops, ammunition, or aluminum canisters of napalm through the narrow Saigon streets. Now the bicycle and three-wheeled pedi-cyclo seemed more prominent than the motor vehicles.

During my first evening in Ho Chi Minh City, I strolled through the streets and fell into conversation with a former South Vietnam government soldier who now painted automobiles to support his wife and two children. His salary was less than a dollar a day, barely enough for subsistence. As we walked, he was accosted by a policeman and led down the street away from me. I was later told that ordinary Vietnamese are not to interact with foreigners except on official business or in their place of work.

Various times during my stay in Ho Chi Minh City, I was reminded that the Vietnamese government today is very sensitive to security considerations. Interviews, even with old acquaintances, were usually set up through officials of the Foreign Ministry. Sometimes I got the impression that the Vietnamese government is still concerned that the United States might try to destabilize or upset their government. To this returning visitor the government's fears sometimes seemed paranoid and excessive.

Our national psyche will never quite be healed until we can reach out to Vietnam in a spirit of forgiveness and generosity.

Yet at the same time the international news was carrying stories of an American president striving mightily to secure funding to harass and perhaps overthrow the government of Nicaragua. And the American Congress was trying to reintroduce military funding for anti-Vietnamese combatants in Kampuchea. I am left to fear that as long as the Vietnamese government is faced with such real or potential threats, the mechanisms of control of their citizens may continue.

The most immediate concern for most people I encountered, though, revolved around the economy. I saw few signs of conspicuous malnutrition in my very limited exposure, but the fact is that life remains a subsistence matter for most Vietnamese.

A young woman friend of ours is today selling seaweed in the market and earns the equivalent of 30 to 50 cents a day. Pedi-cyclo drivers may earn up to a dollar on a very good day.

Earl Martin, Akron, Pa., is Mennonite Central Committee co-secretary for East Asia. He was an MCC worker in South Vietnam when the U.S.-supported government fell to the Vietcong rebels and their North Vietnamese allies in 1975.

GOSPEL HERALD Volume 78 Number 30

Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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While more lenient government policies in the past five years allow for more flexibility in economic enterprise, the fact that the situation remains quite spare a decade after the war's end leaves some people saying "there's no future here."

Some Vietnamese government people I met still lament the fact that the United States has steadfastly refused to accept any responsibility for reconstruction assistance in Vietnam. During a long conversation, my guide from the Foreign Ministry said he thought that it was America's tradition to help rebuild after warfare had destroyed a country. Some officials do not seem to grasp how psychologically devastating the defeat in Vietnam was for many Americans.

Religious groups. I was eager to get an impression of the fate of religious groups in Vietnam today. The picture seems mixed. On the one hand, a number of religious leaders are in prison today. On the other hand, I was surprised at the high level of church attendance and activity in Ho Chi Minh City.

I inquired of a Buddhist leader why there seemed to be fewer monks and nuns in the city than 10 years ago. Thich Minh Chau pointed to the fact that since all social institutions of religious groups, such as schools and hospitals, are now administered by the government "the monks and nuns are not so visible."

I was able to attend Catholic worship twice in the large downtown cathedral and was surprised to discover a standing-room-only crowd on what appeared to be an ordinary Sunday afternoon mass. A Protestant Sunday school I attended had only 50 participants, but I was told that during worship that church and other Protestant churches in the city were often filled. The former Vietnam Mennonite Church has dissolved and been absorbed by other Protestant churches.

It would appear that, at least in Ho Chi Minh City, the church has so far fared much better than during the comparable years after the revolution in China, North Korea, and perhaps Cuba.

While many religious leaders in Vietnam go to great lengths to demonstrate their loyalty to the present government, Vietnamese officials still seem to view the church as a potential for disruption.

Mai Chi Tho, top Communist Party official in Ho Chi Minh City, in answer to a question on religious groups, recalled Vietnamese history with French colonialism which came "first with the missionaries, then the merchants, and then the military."

This official insisted that today no one is imprisoned or sent to "re-education camps" unless they have broken some law. Whatever the reasons, there are in fact several Buddhist leaders in prison, along with a handful of Catholic priests and several Protestants, including the pastor of the Tran Cao Van Church that was closed more than a year ago.

Torn feelings. I left Vietnam with feelings torn between sadness and gratitude. Sadness for a people who had been made to suffer too much and too long, with a devastating war and now a struggling economy. And yet I felt gratitude that the Vietnamese government is open to work with people and agencies even from the very countries that had also brought bombs.

I felt special gratitude that Mennonites and others in North America continued to seek ways to listen and to contribute, in whatever limited ways, to the rebuilding of that land.

For all the treasure and lives the United States invested in Vietnam during the war—but a fraction of the Vietnamese lives lost—it would seem that our national psyche will never quite be healed until as a people we can reach out to Vietnam in a spirit of forgiveness and, despite the pain, a spirit of generosity. That groups like MCC have been able to make those connections seems a first step toward a deeper repentance and healing that will yet come between our peoples.

The leper

A leper came to him, and bowed down to him, saying, "Lord, if you are willing, you can make me clean."
—Matthew 8:2

Take a leper, for instance.
Fingerless, toeless, noseless.
The usual.

Figure he's been spat from one end of town
to the other. His money on the market
buys contempt and caricatures of fruit
and nuts, all thrown, kicked, or rolled
from ten paces back. If he touches it,
he's bought it.

Take away his sun;
substitute a charred match.
Multiply by burns.
Divide by char.

Assume vagrancies, thefts, curses,
and cries in the night,
the usual accoutrements of destitution.
Add a mat somewhere, lice and bedbug lumpy.
Subtract fitful sleep.
A hatchet to the middle toe
wouldn't stir this painless wonder's dreams.

In addition, takes his place
on the other side of the street,
in the dark,
out of eyeshot.
What you don't see,
you don't have to care about.

Finally, add one pinch of hope:
the heart of Christ.

—Mark R. Littleton

The challenge to witness: one percent growth is not enough

by Paul M. Gingrich

My conviction for a special challenge to the Mennonite Church grows out of contacts during the past year with churches in Eastern Europe and in South America.

After visiting sisters and brothers who have suffered or are suffering persecution, I am convinced the Lord has a special message for the church in North America. When I read reports of my sisters and brothers in Ethiopia, some of whom are in prison because of their witness to Jesus Christ, and when I compare their vision and enthusiasm for evangelistic outreach with that of the church in North America, I become deeply burdened.

At the end of each year, we in mission boards do an evaluation of the mission enterprise in the Mennonite Church. How well did we do? Did we reach our goals? Was the mandate of the church fulfilled?

When we look at church planting efforts, new members, and worldwide church increases, we are encouraged and praise God for growth and results. We might be satisfied to let it at that and plunge into another year, doing more of what we have been doing. But there's a statistic I've missed.

Alarming statistics. There are two pages in the 1985 *Mennonite Yearbook* I'd rather not know about. They report membership gains and losses in the Mennonite Church in North America for the year 1984. Any mission board leader charged with the evangelizing task in the church must view these raw statistics with alarm. Net gain in members for the 22 conferences in North America was 1,025. If we use a base of 102,000 Mennonite Church members, this is almost exactly a one percent increase. In other words, it took 100 members of the Mennonite Church to gain a new increase of one person.

If we look at new members only, then there were 2,247 last year, which would figure out to two percent of the Mennonite population. In that case, it took 45 members to gain one new member in the Mennonite Church. No conference had a net increase of more than 189 members, and the smallest net increase was 12. The fact is, had it not been for several strong, growing, evangelizing congregations, this statistic would be even more bleak.

It is my belief, and the belief of most conference mission leaders, that one percent net growth is not the will of God. We believe God is calling the Mennonite Church in a new way to repentance and renewal. God wishes to do a new thing in the Mennonite Church. Isaiah 43:19 says, "See, I am doing something new! Now it springs forth, do you not perceive it? (New American Standard Version). This is not a business-as-usual situation. This is a time of crisis.

When congregations, especially the old established congregations, continue to turn in upon themselves and when maintenance of the status quo has become the organizing principle rather than outreach to the world, I say we are moving toward oblivion. We have gotten trapped behind our walls; we're not organized for mission.

God in Christ is coming to us in the church with one simple invitation: "Invite me to be the head of this church, and I will bless you with my Spirit and there will be a new creation" (2 Cor. 5:17). God is asking us to surrender the rule of our church to God's control. God is asking the Mennonite Church to invite Jesus to become the true head, chief, leader, or president of the church.

There are two pages in *Mennonite Yearbook* I'd rather not know about. They report membership gains and losses.

The General Board of the Mennonite Church acted in 1983 to approve two direction papers for the church: "A Call to Faithful Stewardship" and "A Vision for Witness." It is the belief of many in the church that our vision for witness will only be given concrete form when we commit ourselves to faithful stewardship of all of life. This is not a subversive way to get people to give more money so that a church agency can survive or even expand. I am talking about the life and death of a church.

The vision and the call grow out of deep conviction on the part of leaders in the Mennonite Church in North America. Under Christ's headship, this is a vision and a call to new commitment. Stated briefly, it's this:

> *We believe God is calling the Mennonite Church to expand her witness to the rule of God, urging all people to salvation and life under the lordship of Jesus Christ.*
>
> *We challenge congregations, conferences, and churchwide boards and agencies as God's servants, empowered by the Holy Spirit, to prayerfully set goals to seize every opportunity for faithful witness.*

The stewardship call challenges us to "respond to God's love with such faithfulness and joy that by 1995 our total congregational offerings will grow beyond 10

Paul M. Gingrich, Elkhart, Ind., is president of Mennonite Board of Missions. This was an address he gave to the Mennonite Church caucus at the Alive 85 conference in April.

percent of our churchwide individual and family income.

Revival needed. The witness and stewardship challenges are first of all calls to revival in the Mennonite Church—calls to each of us individually to surrender to the renewing power of God's Spirit. We are being called to prayer and waiting upon God for the outpouring of the Spirit in power. Out of this prayerful waiting will come goals for each congregation. Every congregation will discover at least one goal for outreach and stewardship.

Some examples of specific goals might be:

- We will consciously invite Christ to be the *head* of our congregation. All our decisions will be made in light of Christ's headship and we will take time to listen for Christ's direction.
- Our organizing principle will be *mission.* All plans and objectives of the congregation will be organized around the sharing of the gospel.
- Each member in the congregation will *disciple* one new person in faith during the next year.
- Each member will spend 15-30 minutes daily in prayer and silence for renewal and empowering.

Together let us help each other. Let Mennonite congregations in one area gather together to discern how they might follow Christ in obedience as head and true leader in their community. As a denomination, let us consciously invite Christ to take charge of the church.

The shape of this call does not begin out there with others. This challenge comes as a very personal question to us individually: "What am I ready to do that my congregation may discover and have a mission outward?" In other words, we will need to give up the mission proxy concept. In addition to giving money for mission outreach, we will need to be involved personally in the missioning task where we are. The two go together. Conferences and mission boards can only help us; they cannot do the work we need to be doing ourselves.

Individual commitments. Goals for witness and stewardship, then, must grow out of the willingness by each of us to make individual commitments in the congregations where we are.

We must also take time to be silent and to wait. Let's not be afraid of silent waiting. Let us wait creatively and even seek help as we wait, and expect our Lord, the head of the church, to give us directions.

I believe the call of the Lord to the church in this day is not a call to guilt and frustration. This is not a challenge to multiply more *oughts* and *shoulds.* We are being called to grace and freedom. I believe the renewal the Lord wants for the church will result in joy, liberation, and revival in the Spirit. Second Chronicles 7:14 (NEB) says: "If my people whom I have named my own submit and pray to me and seek me and turn back from their evil ways, I will hear from heaven and forgive their sins and heal their land." This is God's promise to us.

Let us move from the theory of vision for witness to the practical challenge to witness—from a call to faithful stewardship to a new practice of stewardship, beginning with our personal budgets this year. And may God's name be blessed.

HEAR, HEAR!

Nonresistance or nonviolence?

My mother and father taught me that love is active, not passive, and that it should pervade all of life. Later my study and understanding of the Scriptures, particularly the life and teachings of Christ and the Anabaptist tradition, deepened my conviction that life's meaning is found in accepting, living, and sharing God's amazing and reconciling love and task (Matt. 5; Rom. 12; Luke 4:18-19; 2 Cor. 5:18).

In my youth I interpreted nonresistance to mean that love was to be expressed positively, gently, persistently in all conflict situations involving family, friends, acquaintances, strangers, and enemies. During my Civilian Public Service, my conviction grew that equality and justice (well-being) for all people was central in this expression of love. I observed that persons captured with this reconciling mission are empowered to witness clearly and fearlessly in affirming the good and resisting evil wherever found.

Such witnessing, I concluded, was risky, demanding, often costly, and therefore was not for the passive, the fearful, or the weak. At 70 these convictions are stronger than ever. Whether this is called nonresistance or nonviolent direct witness or action is not a major point to me.

My professional studies helped me discover that nonviolence has been a powerful, transforming change force. This has been shown in my individual group, and structural situations across the world. Recently Rob Hetter, Mennonite Central Committee volunteer in Brazil, "stood with the poor,"—a paraplegic friend who was being threatened with eviction by a hired terrorizing gang. The Brazilian term for this kind of active witness is *firmeza permanente,* standing firm for what one believes.

Dom Helder Camara has been challenging Brazilian structures of society for many years through nonviolent actions. During World War II, Andre Trocmé and his wife, French Christian pacifists, saved the lives of hundreds of Jews from Nazi extermination through faithful, courageous, intelligent nonviolent actions.

I believe that Christians living and applying the principles of nonviolent witness can bring about significant changes. I am committed to this love way of direct witness, however, not primarily because it may be effective in bringing about change in individuals or systems, but because I believe Christ's discipleship call requires me to follow this way. Christians, I believe, should examine and select appropriate forms of nonviolent direct and indirect witness.

The evils around us are many and powerful. To illustrate, there is war and violence, individual selfishness and sin, corporate greed and ecological destruction, personal and structural discrimination and oppression, the arms race and the nuclear threat. A nonviolent witness against such evils needs to be grounded in God's grace and in God's new community.

Such communities generate spiritual power for witness against evil. Such witness must always be consistent with the Spirit of Christ and his mission. Regardless of labels, then, let us move in faith, courage, joy, and love in this day of great need and opportunity in carrying out the "ministry of reconciliation."—**Atlee Beechy,** *Akron, Pa.*

Congregations in Mission: "To Know Christ Is to Serve" (13)

Midland: no stylish programs

by Al Keim

Brad and Cheryl Miller are not unique. They have peers across the Mennonite Church. But they are special. Young, gifted, deeply committed to Christ and the church, they are helping to forge a new style of congregational leadership in the Mennonite Church.

In the six years that they've been with Midland (Michigan) Mennonite Church, Sunday morning worship attendance has nearly doubled, giving has increased by 25 percent, there is a lively Mennonite Youth Fellowship, the congregation exudes a sense of confidence and vitality, and new people are coming to church.

Brad and Cheryl don't have seminary degrees, but his history major and her education major from Hesston and Goshen Colleges, combined with their seven-year apprenticeship under Sam Troyer at First Mennonite Church of Middlebury, Indiana, seem just right for their present assignment.

Phone call from Midland. It all started in February 1979. A telephone call from Emerson Bontrager of the Midland congregation. Brad agreed to consider a call from the congregation, then turned to Cheryl; "Midland Mennonite wants to talk to us about a pastorate. By the way, where's Midland?"

Brad and Cheryl had been praying for such a call. For more than a year they had felt restless, for reasons they couldn't quite put into words. Brad's job at the bank was going well—he had just been promoted. They were happily involved in the life of First Mennonite, Cheryl's home church. Brad was assistant pastor, preaching once a month and enjoying his apprenticeship with Pastor Sam Troyer.

Troyer had an eye for talent, and during the 1970s he had led Brad and Cheryl into sustained involvement in every facet of congregational life. After seven years of tutelage, Brad and Cheryl were poised for a call to more responsibility.

The interview with representatives from Midland went well. Brad and Cheryl learned that the congregation was located in north-central Michigan. The well-built meetinghouse stood within sight of the sprawling Dow Chemical Company complex. The massive concrete reactor towers of the Consumers Power Company nuclear plant were just three miles east of the church. Standing in the sanctuary one could look out on the flat fertile farmland tilled by several generations of Wyses, Yoders, Millers, and Kindys.

The committee brought along a congregational profile. The congregation was 66 years old. There were 77 active members and nearly as many non-attending members. The membership showed a median age above 50 years old.

Would Brad and Cheryl care to visit Midland? "Yes," they replied, and in May they drove to Michigan. On Saturday evening they met the congregation at a church social and Brad preached on Sunday morning. In the afternoon they met the church council.

Tough questions. Brad and Cheryl pushed the questions: What were the goals of the congregation? What did they want from a pastor? Where would they expect him to focus his energies? What were their expectations of the pastor's wife? Brad and Cheryl were only 29. Was age a concern?

Young, gifted, and deeply committed, Millers are helping to forge a new style of congregational leadership in the Mennonite Church.

Age was a matter of some concern. The congregation had been led during its first 45 years by a father-and-son succession. More recently the pastors were middle-aged and older men. Brad, mustached and lithe, looked very young to serve as a congregational leader.

What were the priorities for the pastor? *Preaching*, a congregational survey had revealed. Strong preaching ability was top priority. *Teaching* was second. A close third was *counseling*. Brad was delighted; those were his priorities too.

Congregational focus was less clear. Brad and Cheryl found that the congregation had a solid core of committed people who provided stability and continuity. But they also sensed that, given the number of people over age 50, the generation-long departure of young people who didn't return to the community, and the limited likelihood of attracting Mennonites from other areas, the congregation needed to open its doors to growth from the Midland community itself.

The role of the pastor's wife was left open. As a mother of small children, Cheryl was a busy homemaker. Later her role might be more defined.

Brad perceived an overstructured congregation. The structure had not become simpler as the congregation became smaller. Too few people and too much machinery.

Brad and Cheryl were overwhelmed by the warmth of the congregation. When the invitation came to take the pastoral appointment, they were ready. And en-

Al Keim, Midland, Mich., is living in the home community of his wife, Leanna, while on a two-year leave from Eastern Mennonite College. He was most recently dean of EMC.

thusiastic. There were challenges. There was good rapport. There was a close fit between Brad's abilities and the congregation's interests.

Young son mystified. Brad was ordained during the summer and in August they moved into the parsonage a half mile east of the church. Brad recalls how he enjoyed the freedom from needing to juggle two jobs—bank and church. Young son Matt was mystified: Why doesn't Dad go to work like other dads! (In those days Brad had his office in the parsonage.)

Now, six years later, Brad, Cheryl, and I were sitting in their pleasant living room reflecting on their life and work since they came to Midland. I observed the growth that had happened in that time. From my queries I had gathered that many members believe the new life is largely the result of Brad and Cheryl's work. What had they done?

Brad squirmed, his Mennonite humility ethic hard at work, his easy loquacity temporarily gone. His first love is preaching, he offered. And he believes he does that well. He has tried to personalize the worship service—give opportunity for the congregation and individuals to participate and interact with one another. We meet God with our brothers and sisters, he reminds the congregation often. Brad and Cheryl believe the quality of preaching and worship is one reason for the return of some members who had ceased attending. And it has attracted new members as well.

Brad sees himself as a motivator. His workers are volunteers. He has no staff to get things done. So he works hard to encourage, plant seeds, share opportunities. He sits on two committees in addition to the church council, which is made up of committee chairs and where he has opportunity to provide some direction and orientation. The great temptation for pastors is to begin projects and then try to find volunteers to carry on the work. Brad urges people to begin things they believe in and are committed to. Once begun, he tries to assist the activities.

Thus, what happens emerges from the life of the congregation rather than from the sweat of a hired preacher. Pastors, Brad believes, must lure people to truth and action. The patience to encourage and wait are necessary attributes.

Warmth and acceptance. A significant number of other-than-Mennonites have become members of the congregation, I noted. Why? Congregational warmth and acceptance, Cheryl believes. Do you have a congregational outreach program? "No, we don't," Brad said, "but when congregational life is healthy, it becomes contagious."

Many members believe that Brad and Cheryl are a key. Their youthful zest, ready witness, appropriate lifestyle, and relationships in the community (Parent-Teacher Association, school board meetings, and volunteer work) have fostered a new image of Mennonites.

I commented: "Pastors often suffer a fishbowl-black box problem. Public visibility is high, but much of the work (sermon preparation, study, correspondence) is secluded. There are no fellow workers or staff to interact with on a daily basis, as is the case in many jobs. How do you handle that?"

"We have many friends, but it's hard, perhaps unwise, to have intimate friendships in the congregation," but it's hard, perhaps unwise, to have intimate friendships in the congregation," Brad said. He rather enjoys the mix of work—the seclusion of sermon preparation punctuated with visiting, weekend activity, community work. One surprise: the congregation's high priority for counseling has not materialized. In six years he has done almost no formal counseling. He does lots of informal door-of-the-church and hallway counseling, but Midland Mennonites do not come to the pastor for formal counseling.

How does he keep his spiritual battery charged, I wondered? Like everyone else, he replied. He begins his days with a time of meditation, reading, and prayer. He wanders in and out of journaling. He finds his annual study stints at Associated Mennonite Biblical Seminaries especially stimulating. His monthly meeting as a member of the Indiana-Michigan Conference Mission Commission is a good time for fellowship. Attendance at churchwide meetings are important events for him.

What startled me about Midland was the relative ordinariness of most of what is working so well.

Cheryl noted that they have found the annual renewal week speakers who stay at their home helpful to them personally. This has become a nourishing and healing time for them as they share their hopes and fears with another pastor.

"Brad, I notice you teach the youth Sunday school class. Why?"

"Because they are so important to the life of the congregation, and it's my best opportunity to be close to them." Brad smiled. "And they like me." Pastors—perhaps especially pastors—enjoy warm fuzzies, too!

Fellowship of believers. Mennonite Church polity places the congregation at the center of its life. The congregational fellowship of believers is the mustard seed—the kernel—from which springs the power of the Spirit of God in the life of the church. In the context congregational leadership is an important matter.

As I worked on this article I was quite surprised by how the interviews I had with the Millers and others in the congregation changed and reshaped what I thought I would be doing. What startled me was the relative ordinariness of most of what is working so well at Midland Mennonite. No great insights; no stylish programs. Just an able young couple and a responsive congregation. God and the Spirit.

CHURCH NEWS

MBM board prepares 10-year 'Challenge to Witness' for Ames 85

Ongoing work on a 10-year "Challenge to Witness," along with reports on Israel and Japan, highlighted the quarterly Board of Directors meeting of Mennonite Board of Missions in Elkhart, Ind., May 16-18.

Since the February board meeting, MBM staff have continued developing the witness statement for testing at Ames 85, the biennial convention of the Mennonite Church in August. The preliminary statement was affirmed by Mennonite Church General Board in April.

The Home Ministries Committee of the MBM board reached consensus on five aspects of the statement after considerable discussion: (1) state the challenge in both overarching and bite-size terms; (2) articulate the challenge over and over; (3) shape priorities to reflect commitments to the challenge; (4) develop people and practical tools to enable the challenge; and (5) develop leadership.

The committee agreed with General Board executive secretary Ivan Kauffmann that the challenge must be "directed, empowered, and enabled by God's Spirit." He added that congregations must have "ways to get hold of this, get involved, and feel ownership."

Ronald Yoder, MBM director for Africa, Asia, and the Middle East, reported on a March consultation for mission agencies working in Israel. United Christian Council of Israel sponsored the event to discuss how member bodies could grow in unity and cooperation among themselves as well as with nonaffiliated groups and congregations. Board member Eldon King of Eureka, Ill., also attended the consultation.

At the end of the consultation, in response to growing dissatisfaction and resistance to what is perceived as paternalism by foreign workers, a training program was proposed for all new expatriate workers going to Israel, at least those sponsored by UCCI member bodies. An action plan still must be formulated.

Yoder also participated in a consultation last March between MBM and Japan Mennonite Church. The objective was to discuss future relations and cooperation. Yoder was joined by vice-president for overseas ministries Wilbert Shenk, board member Glen Miller of Bellefontaine, Ohio, and others.

Clarity about MBM's future involvement in Japan did not result from the meeting as hoped, according to Yoder. He said a way must be found to move forward, and that perhaps a joint MBM/Japan Mennonite Church task force is needed.

In other business, the board:

—Elected Ronald Schertz, an attorney from Peoria, Ill., as its vice-chairperson, beginning in November, to serve alongside its newly elected chairperson, Glen Miller, a physician from Bellefontaine, Ohio, who will take office at the same time.

—Elected Dorothy Yoder Nyce of Goshen, Ind., as chairperson of the Overseas Ministries Committee, and reelected James Metzler of Goshen, Ind., and Richard Baum of Perkasie, Pa., as chairpersons of the Home Ministries Committee and Administration and Resources Committee, respectively.

—Appointed or reappointed 10 workers for assignments in China, Ivory Coast, Japan, Nepal, and Surinam.

Mennonite seminaries in Elkhart, Indiana, recognize 53 graduates

The two schools that make up Associated Mennonite Biblical Seminaries conferred postgraduate degrees or certificates at their 26th commencement on May 31 at City Church of the Brethren in Elkhart, Ind.

Forty-six students, of whom 13 were women, were graduated with the Master of Divinity degree, the basic degree in preparation for pastoral, teaching, counseling, evangelism, cross-cultural, and academic ministries in the church. Four Master of Arts in Peace Studies degrees were conferred and three Certificates in Theological Studies.

Katie Funk Wiebe, writer and teacher at Tabor College, a Mennonite Brethren school in Hillsboro, Kans., gave the commencement address, "Map-Making in a New Country." She told the graduates that their assignment is "to be mapmakers, to give others the Christ-pattern to follow."

Dean Jacob Elias presented the graduates and Goshen Biblical Seminary president Marlin Miller and Mennonite Biblical Seminary president Henry Poettcker conferred the degrees.

Graduates will be involved in pastoral ministry (28), other congregational and conference ministries (8), overseas mission and service assignments (4), teaching (4), further graduate study (4), and self-employment (1). The involvement of four others is still in process.

The class was the second largest to graduate from AMBS. The commencement followed the commissioning service of the seminarians. Commissioning represents the culmination of the Experience in Christian Community program or *context*, for seminary training which at AMBS is designed to have equal significance with the academic program, or *content*.

AMES 85 UPDATE

Fraternal visitors to attend

Mennonites from Ghana, Spain, and Tanzania will be overseas fraternal visitors at Ames 85, the biennial Mennonite Church convention, Aug. 9-14, at Iowa State University in Ames.

The visitors will attend General Assembly sessions and participate in other convention activities. They will bring greetings from their churches to the delegates and will have floor privileges during assembly sessions.

The Ghanaian visitor is Emmanuel Galbah-Nusetor, moderator of Ghana Mennonite Church. He will be in North America for one month, visiting congregations and attending Ames 85.

Carmen and Jose Gallardo will represent Comunidad Cristiana of Burgos, Spain. The intentional community is related to Mennonite Board of Missions. Gallardos are in North America six months for spiritual renewal and itineration in Hispanic congregations.

There will be six visitors from the 16,000-member Tanzania Mennonite Church, which is currently celebrating its 50th anniversary. They include North Mara Diocese bishop Zedekiah Kisare and his wife, Margaret; Shirati Mennonite Hospital administrator Jeremiah Okidi; South Mara Diocese bishop H. N. Sarya and his wife, Perusi; and pastor-overseer Daudi Waryuba Mahemba.

The Tanzanian delegation is visiting churches in Lancaster Conference for five weeks. The Tanzanian church was founded in 1934 by missionaries sent by Lancaster Conference's Eastern Mennonite Board of Missions.

In addition to the international visitors, other Anabaptist bodies in North America have been invited to send fraternal delegates to Ames 85. Represented will be the General Conference Mennonite Church, the Brethren in Christ Church, the Church of the Brethren, and the Mennonite Brethren Church.

NEWSMAKER INTERVIEW

MPH publishes for diverse audience

Letha Froese of La Junta, Colo., chairs the Board of Directors of Mennonite Publishing House. Her regular work is in Colorado, where she is editor of The Echo *of Rocky Mountain Conference.* Gospel Herald *asked her about the state of MPH as she prepares her board's report to General Assembly at Ames 85. This is the fifth in a series of interviews with the people who oversee the work of the Mennonite Church boards.*

What has been the special focus of MPH since the last Mennonite Church convention?
We have attempted to meet the needs of the varied interest groups of the church by publishing a variety of books, Sunday school materials, periodicals, and other literature.

What accomplishments are you happy about?
The 14 Provident bookstores, under new leadership, are continuing to improve and grow as they meet the needs of their communities. We are also happy about the cooperative printing projects with other Anabaptist groups, the hiring of several new key staff persons, the planning of an evangelistic tabloid for use by congregations in their neighborhoods, and participation in an effort to provide adult Sunday school materials for Spanish-speaking Mennonites in North *and* South America.



Letha Froese chairs MPH board

What counsel do you need from the General Assembly delegates?
We have some crucial questions:
1. Are there segments of the church not being reached by MPH?
2. Are books, periodicals, and curriculum materials adequate vehicles of communication today?
3. Is MPH cooperating adequately with other agencies?
4. In an attempt to better communicate with every church member, should we plan a way for *Gospel Herald* or a new periodical of some kind to get into every home?

What are your priorities for the next biennium?
- Help develop a Sunday school curriculum for Spanish-speaking children.
- Discern the diverse literature needs of the church and try to meet them.
- Encourage reconciliation among the diverse groups by concentrating on our common beliefs.
- Publish literature that will attract and hold the interest of young adults.
- Cultivate minority writers.

Mennonites launch relief project in Chile for earthquake victims

Mennonite Central Committee and Mennonite Board of Missions have together launched an emergency relief program for victims of the March earthquake that destroyed thousands of homes in communities near Santiago, Chile.

Already $10,000 has been contributed to the Chilean Interchurch Emergency Committee for building about 30 temporary shelters. The four MBM missionaries in the country have distributed household utensils, clothing, and food.

MBM and MCC have now initiated a 12-month $145,000 reconstruction project which will provide 100 housing units in several communities.

MCC is providing a program coordinator and funds for the project, MBM is giving $20,000 and some staff time through its missionaries in Chile. The rebuilding project will employ local laborers and possibly Mennonite construction supervisors from neighboring countries. Construction on the 100 houses began in June.

The new units will be wooden houses which resist earthquakes. Plans also call for the construction of model earthquake-resistant adobe houses to encourage that type of reconstruction in several communities.

MBM missionaries Don and Marilyn Brenneman noted that the devastation is awesome in some towns and villages they visited. Despite the widespread damage, said MCC South America secretary Herman Bontrager, "the national and international aid response has been woefully inadequate."

The Chilean government estimated 70,000 houses completely destroyed and another 240,000 housing units severely damaged. The housing shortage which had been set at nearly 900,000 units in 1983 has been made even worse by the earthquake. Many Chileans and international observers say these statistics are understated and the actual number of destroyed and damaged housing units is much higher.

MCC helps cyclone victims in Bangladesh

Mennonite Central Committee has launched an emergency response effort in Bangladesh, where a May 25 cyclone struck the coast and offshore islands, killing an estimated 20,000 people, with thousands more reported missing.

Winds of up to 100 miles an hour drove waves 10 to 12 feet high across islands in the Bay of Bengal and onto the coastal districts of Feni and Noakhali, where MCC has had agricultural programs for the past 15 years. Saltwater, swept in from the Bay of Bengal, has rendered nearly all of the groundwater and pond water in these coastal areas useless.

MCC teams dug about 300 wells so that residents have fresh drinking water. They are also pumping saltwater from ponds in the affected coastal areas so that when the seasonal rains begin soon, the ponds will be filled with fresh water again. Water from these ponds is used for bathing, irrigation, laundry, and other household tasks.

MCC is also planning a three-month program that will likely involve work with rice seedlings, draft animals, and equipment. Details of the program are still being worked out, but four or five full-time people from the MCC agriculture and job creation teams will work in the program.

Contributions for the cyclone emergency response, which MCC country representative Mark Nord estimates will cost $100,000, are welcome.

In 1970 a worse storm, killing 300,000 people, brought MCC to Bangladesh, and it has continued its work in that country ever since. Presently MCC has 24 North Americans working there in agriculture, job creation, sanitation, health, child sponsorship, and material aid.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Mattie Miller, Sugar Creek, Ohio

I marvel at God's timing: that the pastor and conference official should present his strange conclusion about "Alcohol: The Abuse of 'Nonuse' " (Hear, Hear! June 18) at the time when our Sunday school lessons are taken from Amos and Micah.

Before I had recovered from reading the article, I once more came across the words of Micah 2:11: "If a man walking in a spirit of (vanity) and falsehood should lie and say, 'I will prophesy to you of wine and strong drink, O Israel,' he would even be the acceptable prophet of this people" *(Amplified).*

I believe the perilous times of 2 Timothy 3:1-5 are upon us when parents can no longer trust their young people to the care of pastors and conference officials. How disturbing to think that our leaders might be drinking with them and teaching them the exact opposite of what we would want them to be taught!

With all the disturbing and shocking articles that appear in the *Gospel Herald,* no one should be surprised that we need a Fellowship of Concerned Mennonites. We need a group whose message does not change to meet the demands of our society or culture, a group that does not come up with new options when the right ones cease to fit our lifestyle.

Carolyn Yoder, Springs, Pa.

I am very disturbed that *Gospel Herald* even printed the article "Alcohol: The Abuse of 'Nonuse.' "

This church leader knows what he should do. He has admitted it in saying what the church would think should be done. Repent! Does this church leader realize all the souls he may be causing to go to hell because he tripped them up by what he wrote?

Mr. Name Withheld, you have a great responsibility to a lot of people, being a church leader, pastor, and conference officer. If you know your Bible as you should, being all of those, you will know this is wrong. Luke 12:48 tells us, "For unto whomsoever much is given, of him shall be much required."

Where is our Bible teaching? If we follow the Lord closer we will have strength to resist strong drink and other sins, too. We are told in 1 Corinthians 5:11 that if any man that is called a brother be a drunkard, among other sins mentioned, we should not even keep company with that person.

The drunkard does not realize when he changes over from that social drinker to the one who thinks he must depend on that drink for a bracer. What or where does the drunkard come from? It comes from taking that first sip, whether it is a social drink or a drink to satisfy the curiosity.

There is no way to teach your children or any one else's children to drink wisely. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

I realize there have been some church groups who lift their hands in praise to God, and after being dismissed, numbers of them have gone to their parked cars, opened their car trunks, pulled out a couple of six-packs and passed them around to their fellow worshipers. They returned to speak with "pickled tongues," as David Wilkerson says about the "sipping saints."

Mr. Name Withheld, perhaps you were socializing too much before you attempted to write that article. You cannot use alcoholic drinks responsibly for any length of time. When you play with fire, sooner or later you are going to get burned! And also in a few years you won't need to say you are drinking, even moderately—people will be able to see and recognize your thinking isn't as clear as it once was.

Jo Bontrager, Indianapolis, Ind.

I write—not as one who has never had a drink of alcohol, but as one who has known the devastation of alcoholism—in response to "Alcohol: The Abuse of 'Nonuse.' " My observations during five years of working at one of our Mennonite colleges confirm the writer's suggestion that preaching abstinence is certainly not a guarantee that abstinence will be practiced. My experiences with my alcoholic father also confirm the argument that messages about the virtues of abstinence are not likely to impact the problem drinker.

"Speaking the truth in love" sounds like an excellent alternative. Let's not forget that the "truth" must include the statistic that one in 10 of those who try alcohol—intending to use it responsibly, of course—will become an alcoholic. (In fact, some family therapists who treat alcoholics contend that in groups that take a hard-line abstinence position this statistic is actually much higher.)

All of this wouldn't be so bad if all of us "in working out our own salvation" live alone with the results of our choices. Unfortunately, the problem drinker creates unending problems, not only for him or herself, but also for his or her family and for the larger society.

The "truth" also must include facts about alcohol as a mind-altering drug. One of the biggest problems with problem drinkers is that they sincerely believe that they are in control of their consumption of alcohol.

"Truth" must include teaching about the meaning of responsibility—responsibility in relationships, responsibility behind the wheel of a car, responsibility for the health of our bodies.

For some people responsible social drinking may be an option, but that is not the whole truth about alcohol—not for Mennonites and not for anybody else.

Carl L. Smeltzer, Goshen, Ind.

I like it when people express their convictions. I think those convictions should be clearly expressed. I'm not sure the writer of "Alcohol: The Abuse of 'Nonuse' " did that. He, or she, claims to list three ways, but by definition and his reasoning, he lists only one accusation: that those of us who advocate nonuse of alcohol are shaming users. His abuse of "nonuse" silence is eliminated by definition. There cannot be nonuse and use at the same time by the same person. Yet he, a user, admits to "nonuse" silence.

He asks to reopen dialogue, yet indicts himself on two counts: (1) he admits his own silence, (2) he asks his name to be withheld. I don't think Jesus asked other people to speak about what he refused to speak about. Nor did I read that Jesus spoke anonymously.

I encourage our brother or sister to think again in what way Jesus was a social drinker. The making of drinks now is much different from then. Probably the beverages that come closest to Jesus' social drinking that we have would be grape juice and soda pop.

I disagree that a call for abstinence shames people. If it does, then we are in Jesus' tradition. He said to the woman caught in adultery, "Go and sin no more." That is a proclamation of abstinence, and a direction for salvation, not shame. In like manner, I would like to say to Name Withheld, "Go and drink no more." Discover how liberating it is!

My abstinence is not because I am "protected from secular society" as Name Withheld implies is the reason some Christians don't drink alcohol. I do not drink alcohol because even one drink has its effect (if not, why drink?), because Jesus never drank the kind of alcoholic drinks that are used today, because I don't need it, and most important, because of my convictions and

opportunities to share my Christian faith.

Nancy Sheeler, Parker Ford, Pa.

To Name Withheld: How could you write such an article? Small wonder you didn't want your name published. I wouldn't either. You are your brother's keeper whether you accept the responsibility or not and will give an account of it, want to or not, to a righteous judge before whom we will all appear.

Perhaps you will never become a derelict but you very easily might. What of those, especially the younger ones, who see or hear of your so-called liberty? I hope you will repent. God gave his Son so we could live a life more abundant. Let's avail ourselves of the privilege and not live a questionable life.

God recently healed me of a difficult nerve illness of more than six years' standing and, with God's help, I will live the rest of my days in service to him by serving others.

I would appreciate your prayers for me and our family. Remember this and ponder it hard and long: "At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).

Eugene Neer, West Liberty, Ohio

I awoke early this morning and could not sleep. Only yesterday I read the lead article in the June 18 issue, "Is There Any Word from the Lord on Dancing?" As I reflect on what I read, was it a dream or was it for real? I got out of bed and went to see the *Gospel Herald.* Yes, it is true, it's not a dream! This is June 18, 1985. I did read the news that in our "Christian (Mennonite) college(s)" dancing, drinking, and rebellion among college-age persons (and others) has become a serious problem to the extent that even our official church organ carries what is an apparent concern on the part of many on the front page! Sounds something like what the prophets had to say to Israel or how the Holy Spirit, through John, wrote to the churches in Asia—repent!

I also read in "Hear, Hear!" (same issue) by Name Withheld, "Alcohol: The Abuse of 'Nonuse.' " I was shaken even more by this statement: "I am a 'church leader'—pastor and conference official—and since I drink socially, have asked the editor to withhold my name." To be sure, our Lord Jesus knows whose name belongs there! It sounds to me like the "blind leading the blind."

Likewise it seems preposterous to say "Jesus was a social drinker." It's very difficult for me to realize that our beloved Mennonite Church has come to this point where we become faced with these kinds of problems among professing Christians who also profess to be Spirit-filled children of God! What's more, that the *Gospel Herald* editor could see clearly to include such counsel for the *Gospel Herald* readers. Is there any doubt why there is "A Crisis Among Mennonites"? Perhaps a second volume is also overdue.

Let us pray for old-time revival again among Mennonites, as well as for all God's children (2 Chron. 7:14).

Jake Buhler, Bangkok, Thailand

Brenda Stoltzfus ("What to Do with Beggars?" June 11) says it all when she says, "I do not pity Teresa. I love her...." The "love" part is so difficult because it involves changing systems so that people like Teresa can be freed from poverty. God help us all as we "love" in various countries around the world.

What caught my eye was the photograph. It shows a slum housing area in the shadow of the five-star Dusit Thani Hotel in Bangkok! The slum dwellers have since had to leave to make room for a business venture. Evictions are a big problem in Bangkok's 400 slums.

Linden Wenger, Harrisonburg, Va.

My heart was warmed by Marion Bontrager's article "The Bishop Washed My Feet" (June 4). Two things impressed me—the importance of that personal human touch as a part of whatever we do in the life of the church, and second, the power of rituals and symbols to give meaning and identity to our corporate Christian faith.

I remember a speaker I heard as a student at Princeton Seminary who cited illustration after illustration where persons had been converted or had their Christian life made meaningful by participation in one of the rituals of the church.

Bontrager observes that the Mennonite Church has been "shoveling rituals and symbols out the window at an alarming rate." I agree. Perhaps we do create some new symbols along the way, but too often we are simply left with a void. Again, Bontrager asks, "When rituals are discontinued, can the meaning and reality continue?" Usually it does not. Along with the things mentioned, I have also been distressed at times with the "informality" so much prized currently for church functions. A baptismal or communion service can become so informal that its sacredness is lost and the dignity and authority of the church forgotten.

Wilson Hunsberger, Calcutta, India

So far removed geographically from America, I appreciate anew and in a special way the voices and expressions of faith I find in the *Gospel Herald.* If left to *Time* to sully one's intellect and perspectives as I fear happens to so many in America, then for sure, we would be captive to the pernicious distortion of values as expressed by President Reagan and his cohorts.

I was especially appreciative in this respect of the prominence given in the June 4 issue to Richard McSorley's brief article entitled "Export the Farmers." (Hear, Hear!) Thanks for this succinct statement on the sad state of affairs in Washington (and aped by the counterparts in Ottawa). May your readers indeed "hear."

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MENNOSCOPE

Mennonite Publication Board has appointed a Search Committee to find a chief executive officer for Mennonite Publishing House. Ben Cutrell, who has been publisher since 1961, will retire in 1988. The committee invites applications and nominations for this position. Committee members may be contacted directly. They are Arnold Cressman (chairman) of Scottdale, Pa.; Hubert Pellman of Harrisonburg, Va.; Hope Lind of Eugene, Oreg.; Rufus Jutzi of Cambridge, Ont.; and Dave Hostetler (employee representative) of Scottdale, Pa.

Mennonites were among the 1,500 people arrested across the United States on June 12 while protesting U.S. policies in Central America. As part of the Pledge of Resistance network organized by religious and peace groups, some 65,000 people held hundreds of demonstrations in all 50 states. Many of the arrests took place as protesters engaged in civil disobedience by illegally occupying the field offices of their U.S. representatives. They targeted members of Congress who had just voted to aid the U.S.-supported contra rebels seeking to overthrow the leftist government of Nicaragua.

A two-year jail term plus three years probation was the sentence given on June 10 to Michael Waite, the 22-year-old driver of a car that killed four Mennonites during a Mennonite Youth Fellowship hayride last September near Elora, Ont. The light sentence was described as a "clear victory for drinking and driving" by the father of one of the accident victims. Waite was intoxicated and driving at a high speed when his car struck a group of young people standing next to the hay wagons.

Six Mennonites were among over 50 people from religious groups who talked with congressional representatives in Washington on June 18 about agricultural legislation now moving through Congress. Their intent was to build support for government policies that will help maintain a family farm system of agriculture. The congressional contacts were planned by the Family Farm Project of Interfaith Action for Economic Justice. One of the key staff persons for the Family Farm Project is Roger Claassen, a Mennonite from Whitewater, Kans.

A husband-wife doctor team from India are part of a Mennonite Central Committee medical effort in Kampuchea (formerly Cambodia). Sunil and Veena Chatterjee, both doctors at Dhamtari Christian Hospital, which was started by early Mennonite Board of Missions workers in India, are on a one-year assignment at Provincial Hospital in Prey Veng. Chatterjees say 30 to 50 percent of the outpatients they see each day suffer from what they have labeled "Pol Pot Syndrome"—the after effects of the brutal Pol Pot dictatorship of the late 1970s.

"Serving With Love" was the theme of 40th anniversary celebrations at Mennonite General Hospital in Aibonito, Puerto Rico, recently. Administrator Domingo Torres Zayas recalled the humble beginnings of the hospital in a small wooden structure. Founded by Mennonite Board of Missions and governed by a community board, the hospital currently has 80 acute-care beds and 100 apartments for the elderly and handicapped.

An enthusiastic new Mennonite is spending the summer between his seminary graduation and first pastorate telling Anabaptist stories in Mennonite congregations in seven states. Lynn Miller is traveling June 9-Aug. 22 with his family on a "working vacation" while sharing stories from the Swiss Brethren and Dutch Mennonite beginnings that contributed to his identity and excitement in becoming a Mennonite. After an unchurched childhood and a nine-year career in the U.S. Navy, he was led to Christ by his Brethren father-in-law and became a Mennonite after a Mennonite Central Committee term in Africa. Miller graduated from Associated Mennonite Biblical Seminaries in May and will become pastor of South Union Mennonite Church in West Liberty, Ohio, in late August.

Members of the 1985 Summer Training Action Teams (STAT) departed during the week of July 14 for their outreach locations after completing four weeks of intensive discipleship training. STAT is an eight-week program of Eastern Mennonite Board of Missions for high school youth. Three teams went overseas this summer and one stayed in the U.S. The seven-member Venezuela team is assisting the Mennonite congregations in Caracas and Charallave. The seven-member France team is serving at a home for mentally handicapped men near Paris. The six-member Honduras team is helping upgrade the facilities of a Christian school near Tegucigalpa. The 10-member U.S. team is bicycling from Pennsylvania to Ames 85 in Iowa, sharing dramatic presentations in churches and camps along the way.

Five persons entered Summer Voluntary Service with Mennonite Board of Missions after orientation, June 3-6, in Elkhart, Ind. The VSers and their assignments are: Shelley Walker, Harrisonville, Mo., day camp counselor in Albany, Oreg.; Sandra Torres, Barranquitas, Puerto Rico, youth camp worker in La Jara, Colo.; Jerry Yoder, Middlebury, Ind., day camp counselor in Albany, Oreg.; Carol Yoder, Mt. Morris, Mich., day camp counselor in Albany, Oreg.; and Wendy Martin, Brussels, Ont., children's crisis center assistant in San Antonio, Tex.



VSers serve in needy area of Colorado. *Diane Royston (left), a Voluntary Service worker with Mennonite Board of Missions, develops a home health care proposal on computer with the help of nurse Denise Ornelas at Conejos County Hospital in La Jara, Colo. The hospital operates two health clinics, and began construction this summer on 26 federally financed housing units for the elderly. The hospital is operated by MBM-related Mennonite Health Resources.*

Diane and her husband, Chuck, have been VSers in La Jara since last October. Chuck is a staff member of San Luis Valley Christian Community Services. Conejos County is the 13th poorest county in the United States, with a large number of Hispanics and Native Americans, many of whom are migrant farm workers.

The office of Mennonite Health Resources moved to La Junta, Colo., on July 1. It was previously located in Hesston, Kans. The move coincided with the resignation of Executive Director William Zuercher, who left to become business manager of Goshen College. The executive director position will not be filled for at least six months. Mennonite Health Resources provides administrative support and consultation services to seven Mennonite hospitals in Colorado, Kansas, and Oregon. It is affiliated with Mennonite Board of Missions.

The works of Goshen College art professor Abner Hershberger were displayed at the Haitian Museum of Art, May 17-June 7, in Port-au-Prince, Haiti. Hershberger, who is serving as director this year of Goshen's Study-Service Trimester in that Caribbean island country, gave a public lecture about his art on May 31.

Missiologist Harvie Conn will discuss ways to share the gospel with secular people in an Oct. 21-23 consultation sponsored by Eastern Mennonite Seminary's Center for Evangelism and Church Planting. Conn will also be the featured speaker for the second annual Myron Augsburger Lectureship on Evangelism and Mission on the same dates. He will speak on "The City." Conn is director of the missions program at Westminster Theological Seminary in Philadelphia. He has served as a missionary both at home and abroad.

Dave Gerber of Hesston College is available to assist Kansas farmers with financial management problems. An agriculture instructor, he recently received training for this at Ohio State University's Farm Financial Management Institute. Gerber can be contacted at Applied Sciences Department, Hesston College, Hesston, KS 67062; phone 316-327-4221.

Bryan Stauffer became principal of Western Mennonite School on July 15. The high school, located in Salem, Oreg., is operated by Pacific Coast Conference. For the last four years, Stauffer was mathematics coordinator for a large high school near Edmonton, Alta. He is a 1963 graduate of WMS. Although the WMS board selected Stauffer as principal in 1982, no announcement was made or contract signed until this year because of the time-consuming immigration process between Canada and the U.S.

Linda Stucky has been named director of data processing at Hesston College. She will be responsible for the college's administrative computer system. Stucky has had over a decade of experience in data processing at business firms in Wichita and Newton, Kans. Most recently she was computer programmer at KSNW-TV in Wichita.

LuAnn Brenneman has been named assistant director of admissions at Eastern Mennonite College. A 1985 graduate of EMC, she worked the past two years as a student assistant in

the admissions office. She is a native of Mt. Joy, Pa.



Savanick

Reuben Savanick has been appointed finance and service director at Mennonite Publishing House, effective Sept. 1. He will succeed John Beachy, who is retiring. A native of Scottdale, Pa., Savanick joined the MPH staff a year ago as audit manager. He served previously as director of Scottdale Community Civic and Industrial Association, associate pastor of Mennonite Church of Scottdale, deaf ministries director for Mennonite Board of Missions, and mathematics teacher at Christopher Dock Mennonite High School.



Hartzler

Harvey Hartzler has been appointed executive director of Friendship Retirement Corporation in Glendale, Ariz. The corporation operates Glencroft, a retirement community sponsored by eight local Mennonite, Apostolic, and Friends congregations. The corporation is currently expanding Glencroft to accommodate 1,000 residents, and is planning another retirement community for the northeast side of Phoenix. Hartzler was administrator of Glendale Care Center the past four years. Before that he was a state health services surveyor in Arizona and a hospital administrator in Colorado. He is a member of Trinity Mennonite Church.

Evelyn Bertsche and Steve Ropp were licensed at Mennonite Church of Normal, Ill., on May 5 for the roles of pastoral associate and conference youth minister, respectively. The congregation is affiliated with both Illinois Conference of the Mennonite Church and Central District of the General Conference Mennonite Church. Ropp serves both groups as youth minister.



Martins

Linford Martin and Elaine Horner Martin were licensed and installed as copastors of Kingview Mennonite Church in Scottdale, Pa., on July 7. Overseer Loren Johns of Allegheny Conference officiated, and Pastor Glen Horner (Elaine's father) of Wooster (Ohio) Mennonite Church preached the installation sermon. This is the first pastorate for both Elaine and Linford after preparation at Associated Mennonite Biblical Seminaries.

A training seminar on managing congregational conflict will be held Aug. 20-25 at Mennonite Central Committee headquarters in Akron, Pa. It is sponsored by Mennonite Conciliation Services. The primary goal of the seminar is to train new leaders to conduct workshops on "Conflict in the Congregation." Requests from congregations for this workshop have been increasing steadily. Persons interested in the training seminar should immediately contact MCS at 717-859-1151.

The first annual Chicago Mennonite Festival and Sale will be held on July 27 at First Baptist Church of Oak Park, Ill. The event will include ethnic food, quilt auctions, third world crafts, music, films, and drama. All sale items have been donated, with the proceeds going to the various projects of Chicago Area Mennonites, including a ministry to the homeless, an alternative school, programs for inner-city youth, continuing education for church leaders, and an immigration center. More information is available from Chicago Area Mennonites coordinator Pauline Kennel at 312-629-3060.

The 20 presentations at Conversations on Faith II are now available in print form. The conference at Laurelville Mennonite Church Center in March dealt with a variety of views on "The Church's Relationship to the Political Order." The complete set of papers is available for $5 (postpaid) from Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148.

Missionary comings/goings:

•*Joe and Elaine Haines* returned to North America from Israel in early July after completing several terms there with Mennonite Board of Missions. They worked primarily with the country's Arab minority. Their new address is 3850 S. Iddings, West Milton, OH 45383.

•*Otis and Betty Hochstetler* returned from Brazil in mid-July for a one-year North American assignment. They are MBM appointees serving Brazil Mennonite Church in the Brasilia area. Their address is 63895 CR 11, Goshen, IN 46526.

•*Mark and Beverly Barwick* returned from France recently for a three-month leave after completing a three-year assignment with Eastern Mennonite Board of Missions. They served the Association of Mennonite Churches of France. Their address is 3709 42nd Ave., Cottage City, MD 20722.

•*Juan and Ruth Vega* returned from Guatemala on June 17 for a home leave to study at Goshen College. They are Eastern Board appointees serving Guatemala Mennonite Church in Guatemala City. Their address is Goshen College, Goshen, IN 46526.

•*Harold and Joyce Lefever* returned from Honduras on June 20. They are Eastern Board appointees who have served in church development in Tegucigalpa with Honduras Mennonite Church. Their address is c/o Dan Nauman, R. 1, Ulysses, PA 16948.

Church-related job openings:

•*Conference minister* to serve both Illinois Conference of the Mennonite Church and Central District (western part) of the General Conference Mennonite Church. Contact—by Aug. 1—Search Committee Chairman James Detweiler at Box 435, Morton, IL 61550; phone 309-266-7591.

•*Physical plant director* at Goshen College, beginning on Jan. 1. This person will plan and supervise buildings and grounds and manage maintenance and repair programs. Position includes supervision of large staff and budget development and control. Contact Vice-President for Administration Alice Roth at Goshen College, Goshen, IN 46526; phone 219-533-3161.

•*Nursing director* at Rockhill Mennonite Community, beginning in September. This person will have administrative responsibility for 96 skilled nursing beds and about 75 employees. Contact Administrator Randy Shelly at RMC, Box 21, R. 152, Sellersville, PA 18960; phone 215-257-2751.

•*Seventh- and eighth-grade teacher* at Quakertown Christian School, beginning this fall. Contact Principal Richard Yoder at QCS, 143 Rocky Ridge Rd., Quakertown, PA 18951; phone 215-536-6970.

New members by baptism and confession of faith: *Salford, Harleysville, Pa.:* Melodia and J. Rein Alderfer by confession of faith. *Hopewell, Kouts, Ind.:* Ruth Atherton, Dennis and Jody Leek, and Barry and Theresa Olson by confession of faith. *Yoder, Haven, Kans.:* Diane Bontrager, Gloria Bontrager, Sondra Hamilton, Karen Miller, Susan Nisly, and Lori Yutzy by baptism and Cindy Troyer and Douglas Yoder by confession of faith. *Mennonite Fellowship, Waudesha, Wis.:* Chuck Beach, Donna Beach, George Beyer, Laurie Beyer, Jeri Black, Hedwig Buhler, Grinilla Cheeseman, Ida Knopp, Clarice Kratz, Lawrence Kratz, Linda Oberbrunner, Mike Oberbrunner, Joe Penner, Mary Prinz, Bernice Raduechel, Lois Royske, Mary Tenant, Daryl Waukau, and Krezlyn Waukau. *Groveland, Pipersville, Pa.:* Eleanor Schantz by confession of faith. *Casselton, N.D.:* Andrew Antoine, Peter Antoine, Michelle Antoine, and Justin Stoll by baptism and Ronald Antoine, Judith Antoine, Brian Turner, and Jane Turner by confession of faith. *Pine Creek Chapel, Arcadia, Fla.:* Bunny, Becky, and Debbie Copeland. *Clinton Frame, Goshen, Ind.:* Janice Troyer. *Forest Hills, Leola, Pa.:* Jon Sweigart. *North Main Street, Nappanee, Ind.:* Rob Blucker, Melodie Graber, Troy Moneyheffer, Greg Mullett, and Katy Wallace.

Change of address: *Mennonite Health Resources* from Hesston, Kans., to 1100 Carson Avenue, La Junta, CO 81050. *William R. Zuercher* from Hesston, Kans., to 124 S. 6th St., Goshen, IN 46526. *Keith and Nancy Hostetler* from Casilla 2146 to Casilla 16471, Santiago 9, Chile.

Pontius — **Joel Kauffmann**



BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bentzel, Edwin and Linda (Wenger), Manheim, Pa., second daughter, Bobbi Nicole, June 10.

Booz, Michael and Renee (Meyers), Harleysville, Pa., first child, Mikaela Sharde, June 30.

Garboden, Steve and Susan (Fulton), Goshen, Ind., third child, second daughter, Leah Padmini; born on Jan. 28, 1984, received for adoption on May 25.

Hendrix, Denny and Debra (Liechty), Apple Creek, Ohio, first child, Joshua Tyler, June 23.

Hershberger, Paul and Lorie (Ringenberg), Harleysville, Pa., first child, Andrew David, May 24.

Holman, John and June (Opel), Deer Park, Md., second child, first son, Andrew John, June 18.

Kaufman, Peter and Ranita (Marner), Moundridge, Kans., second daughter, Akeisha Marie, June 6.

Kauffman, Leroy and Judy (Wyse), Columbus, Ohio, first child, Elizabeth Annette, June 22.

Kent, David and Karen (Fitzgerald) Guelph, Ont., second son, Adam David, June 18.

Miller, Martin and Lorraine, Marietta, Ohio, third and fourth children, third son, Alex Ryan, and first daughter, Abby Roselle, Apr. 9.

Myers, Merv and Doris (Good), Blountstown, Fla., first child, Bradley Dale, May 30.

Peachey, Lowell and Rita (Eash), Muscatine, Iowa, third child, first son, Tyler James, June 17.

Troyer, Rodney and Sherry (Frey), Mio, Mich., second son, Keith Grant, June 18.

Walker, David and Kathleen (Detweiler), Norfolk, Va., third child, Melody Joy, May 12.

Weaver, Wendell and Jolene (Alderfer), Telford, Pa., second child, first daughter, Marissa Anne, June 4.

Yoder, Alan and Lorna (Baer), Goshen, Ind., first child, Bradlyn Shane, June 25.

Correction: In the birth announcement of Nathan Dean Miller (June 11), the mother's maiden name is *Warstler,* not Varns.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Birkness-Wenger. Eric A. Birkness, Mississauga, Ont., Lutheran Church, and Cindy LuAnn Wenger, Leola, Pa., East Chestnut Street cong., by Glen A. Roth, June 1.

Driver-Chase. David Driver and Elizabeth Chase, both of Harrisonburg, Va., Zion cong., by Harvey Yoder, June 29.

Frey-Brunk. Sidney Frey, Orrville, Ohio, Martins cong., and Elaine Brunk, Westfield, Pa., West Union cong., by Leonard Brunk, father of the bride, and Vincent Frey, father of the groom, June 15.

Jantz-Elmblade. Mike Jantz, Shedd, Oreg., Plainview cong., and Karen Elmblade, Halsey, Oreg., by Adrian van Aswegen and Dennis Stauffer, June 22.

Lehman-McCowan. Stephen Lehman, Toronto, Ont., Erb Street cong., and Sharon McCowan, Toronto, Ont., United Church of Canada, by D. Bruce Suitor, June 8.

McGill-Zehr. Mark McGill and Heather Zehr, both of Waterloo, Ont., Erb Street cong., by Wilmer Martin, June 1.

Monemi-Fisher. Shahriar Monemi, Iowa City, Iowa, and Cheryl Fisher, Iowa City, Iowa, East Union cong., by Sheldon Burkhalter, June 8.

Nafziger-Snider. Larry Nafziger, Ottawa, Ont., Floradale cong., and Jane Snider, Ottawa, Ont., Erb Street cong., by Gerry Vandeworp, June 7.

Schlather-Flinchbaugh. Steve Schlather and Nancy Flinchbaugh, both of Mennonite Fellowship, San Antonio, Tex., by Don Rheinheimer, June 29.

Shantz-Albrecht. Kent Shantz, Fairview, Mich., and Dawn Albrecht, Mio, Mich., both of Fairview cong., by Virgil Hershberger, June 22.

Stalter-Summers, Tim Stalter, Flanagan, Ill., Waldo cong., and Kristine Summers, Iowa City, Iowa, First Mennonite cong., by Edwin Stalter, father of the groom, June 15.

Todaro-Duffield. Umberto Todaro, Sarasota, Fla., and Gudrun Luise Duffield, Oneco, Fla., both of Bay Shore cong., by Paul R. Yoder, Sr., June 29.

OBITUARIES

Culp, Paul D., son of Charles and Phoebe (Sears) Culp, was born at Tiskilwa, Ill., July 14, 1910; died at Pekin Hospital, Pekin, Ill., June 29, 1985; aged 74. He was preceded in death by one sister. He was a member of First Mennonite Church, where funeral services were held on July 2, in charge of James Detweiler; interment in Science Ridge Cemetery.

Diers, Mayme Vernelda, daughter of Christian and Ida (Wyse) Roth, was born at Wayland, Iowa, Nov. 8, 1910; died of cancer at Burlington Medical Center, Burlington, Iowa, June 29, 1985; aged 74 y. On Mar. 12, 1941, she was married to Dale Diers, who died on Feb. 8, 1984. Surviving are 3 sisters (Ada Leichty, Beulah Barron, and Velma Smith) and one stepbrother (Dallas Miller). She was a member of Bethel Mennonite Church, where funeral services were held on July 2, in charge of Kenneth Steckly and Oliver Yutzy; interment in Bethel Mennonite Cemetery.

Greene, J. Carl, son of Harim and Susie (McClamey) Greene, was born in Lee County, Va., May 19, 1903; died at Durham, N.C., June 23, 1985; aged 82 y. On Apr. 16, 1927, he was married to Mary Floyd, who died on June 9, 1979. Surviving are one son (Edgar), 3 grandchildren, 4 great-grandchildren, 4 sisters (Billy Jean Slemp, Geneva Gibbons, Julia Statzer, and Fannie Olinger), and one brother (V.C.). He was a member of Durham Mennonite Church. Funeral services were held at Hudson Funeral Chapel on June 26, in charge of Frank E. Nice; interment in Maplewood Cemetery.

Lehman, Louise, daughter of Ira E. and Nora A. (Cordell) Eshleman, was born in Washington Co., Md., Nov. 16, 1905; died at Menno-Haven Nursing Home, Chambersburg, Md., June 3, 1985; aged 79 y. On June 25, 1927, she was married to David H. Lehman, who survives. Also surviving are 2 daughters (Dorothy—Mrs. Norman Kreider and Gladys—Mrs. Galen Buckwalter), 4 grandchildren, 2 brothers (Charles and John Eshleman), and one sister (Elizabeth—Mrs. Norman Martin). She was a member of Marion Mennonite Church, where funeral services were held on June 6, in charge of Merle Cordell and James Beachy; interment in the church cemetery.

Martin, Norman H., son of Abram and Susan (Horst) Martin, was born at Paramount, Md., Sept. 18, 1910; died at the Chambersburg Hospital on Mar. 16, 1985; aged 74 y. On July 13, 1933, he was married to Elizabeth Eshleman, who survives. Also surviving are 2 sons (Lester E. and N. Harold), 2 daughters (Frances Diller and Lorraine Eby), 18 grandchildren, 10 great-grandchildren, stepmother (Martha Strite Martin), 5 brothers (Clyde, Raymond, John, Russell, and Lloyd), and 2 sisters (Mabel Horst and Edna Kuhns). On Dec. 14, 1937, he was ordained to the ministry and served the congregations of Marion, Cedar Street, Williamson, and Salem Ridge. He was a member of Salem Ridge, where funeral services were held on Mar. 20, in charge of Merle Cordell, Mahlon Eshleman, and Joe Martin; interment in Marion Church Cemetery.

Miller, Lydia Susan, daughter of Andrew and Barbara (Martin) Birkey, was born at Oberlin, Kans., Dec. 3, 1895; died at Seward, Nebr., June 23, 1985; aged 89 y. On Dec. 30, 1914, she was married to Ammon M. Miller, who died on Apr. 23, 1973. Surviving are 4 sons (Kermit, Merle, Richard, and Clifford), one daughter (Barbara—Mrs. Earl Stutzman), 25 grandchildren, 33 great-grandchildren, one brother (Reuben), and one sister (Mrs. Mary Stutzman). She was a member of East Fairview Mennonite Church, where funeral services were held on June 27, in charge of Oliver Roth and Lloyd Gingerich; interment in East Fairview Cemetery.

Stutzman, Milo D., son of David and Susanna (Mast) Stutzman, was born in Milford, Nebr., Jan. 18, 1886; died at Municipal Hospital, Tofield, Alta., June 13, 1985; aged 99 y. On May 30, 1907, he was married to Barbara Birky, who died on Apr. 29, 1952. On Apr. 2, 1958, he was married to Salina Swartzendruber, who died on Oct. 2, 1984. Surviving are 2 sons (David and Nathan), 3 daughters (Erma—Mrs. Harold Lauber, Verba—Mrs. Boyd Stauffer, and Fern—Mrs. Joseph Roth), 16 grandchildren, 34 great-grandchildren, and 3 great-great-grandchildren. Two grandsons preceded him in death. In 1913 he was ordained as a deacon and in 1914 he was ordained to the ministry and served the Salem congregation at Tofield. He was a member of Salem Mennonite Church, where funeral services were held on June 17, in charge of Harold Boettger and Paul Voegtlin; interment in Salem Mennonite Cemetery.

Yoder, Sophia K., daughter of Harry and Carrie (French) Yoder, was born in Bratton Twp., Pa., Nov. 11, 1921; died of cancer at Centre Community Hospital, State College, Pa., June 25, 1985; aged 63 y. Surviving are her mother, 3 brothers (Ambrose, Raymond, and Daniel), and one sister (Corena—Mrs. Wilmer Stauffer). She was a member of Mattawana Mennonite Church, where funeral services were held on June 28, in charge of Leon Yoder and Charles Kauffman; interment in Mattawana Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24
All New England Mennonite Gathering, "Weekend in the Birches," Plymouth, Vt., Aug. 31-Sept. 1
Hesston College classes begin, Sept. 2
Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19

CREDITS

Cover design by Ann Graber; pp. 517, 521 (top) by Steve Shenk; p. 520 by Tom Bishop.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

United Church of Christ convention in Ames, Iowa, notes 'delicate issues'

Delegates to the General Synod of the 1.7 million-member United Church of Christ meeting at Iowa State University in Ames, were challenged by UCC president Avery Post recently to face up to "very delicate issues in internal and external relations." All is not sweetness and light in Catholic and Protestant relations, he said. Post cited "the chasm between the Roman Catholic Church and many other churches and Christian bodies on the issue of abortion." He expressed concern about the "seeming putdown" of liberation theology within the Catholic Church, and lamented "some strategic tiptoeing in the ecumenical relations of the Roman Catholic Church that is a puzzling contradiction to the creative openness" in other areas of cooperation and discussion between Catholics and Protestants. Post said it is time to face up to "the wide gulf between the so-called evangelical right and the mainline churches." He said this division creates "distress" and "stereotyping" when, in fact, "there are so many God-bestowed areas of common confession, common cause, and common mission." The General Synod got off to a rousing start earlier, with an emotional service featuring civil rights leader Jesse Jackson, who called the UCC "the most progressive church in America."

Shiites: religious factions united in opposition to the U.S.

The Shiite Muslims who held American hostages in Beirut recently are part of what one journalist has described as "a religious movement whose foot soldiers are not confined to a single country or sect." The comment was made by Robin Wright, former Beirut correspondent of the *Sunday Times* of London, and author of a forthcoming book entitled *Sacred Rage: The Crusade of Militant Islam.* "One point of consensus among the diverse and disparate Shiite groups, who are often in disagreement with each other on other major issues and tactics, is that they see themselves as having lived under the heel of the United States for 40 years—since America became the main influence in the Middle East," he said. From the beginning, Shiites have been a minority movement even within Islam. Of the 832 million Muslims in the world today, between 85 and 90 million are Shiites. About 3.8 million are concentrated in southern Lebanon, where they have battled both Israeli and Palestinian forces in recent years. Their minority status within Islam has led Shiites to develop an underdog psychology in countries even where they make up the majority of the population, such as Lebanon. The only major nation to be ruled by Shiites in the 20th century is Iran, as a result of the Islamic Revolution of 1979, which overthrew the shah. But factionalism has also divided the Shiites and made it difficult for the United States to know who are the leaders with the most influence. This was particularly the case in the recent hostage crisis, in which even the terrorist group holding the Americans seemed to be made up of various factions.

Former Lebanon hostage is 'tentmaker' Lutheran minister

Benjamin Zimmermann, flight engineer of the TWA airliner hijacked recently by Shiite Muslims, is a "tentmaker" Lutheran minister who heads a mission congregation in Cascade, Idaho. Zimmermann was 33, the father of three, and a Trans World Airlines pilot, when he entered Concordia Seminary in Clayton, Mo., in 1973. The seminary is sponsored by the Lutheran Church-Missouri Synod. In entering the ministry, he was following in the path of his father, Elmer Zimmermann, who died on June 15 of heart trouble at the age of 88, though he had fought to remain alive until he could see his son again. The elder Zimmermann had been a missionary in China, from 1928 to 1942. Hundreds of friends and relatives gathered in Nashville, Ill., for his funeral, while his son, unaware of his father's death, spent his seventh day in the hands of terrorists in Beirut. Melvia Zimmermann, wife of the hostage, said the family had been sustained by their faith during the crisis. That same faith sustained the family in the early 1940s, when the Japanese invaded the town in China where the elder Zimmermann was working, and held him captive for two years.

Poll shows Canadian pastors' wives give lowest rating to marriages

Canadian male pastors indicated more satisfaction with their marriages than did their wives, and missionaries had the happiest marriages of all in a survey taken by *Faith Alive*, the quarterly magazine of Evangelical Fellowship of Canada. The magazine admitted that the results were inconclusive because only 350 responses were received. But some interesting patterns emerged in answers to the questions about marriage satisfaction. Pastors' wives rated their marriages lowest of any category, with a B-minus. In contrast, their husbands ranked their marriages with an overall grade of A-minus. The highest category was missionaries, who topped the list with A-plus. Male pastors and their wives also differed notably when asked if they think divorce or separation could ever happen to them. Forty-three percent of pastors' wives replied "yes," or "maybe," compared with 21 percent of the pastors. None of the missionaries gave an affirmative response to the question. In response to a question of who provides spiritual leadership in the family, all of the missionaries and 79 percent of the pastors said it is the husband. Thirty-two percent of the women—but only 2 percent of the men—said the wife is the spiritual leader. Twenty percent of the men and 10 percent of the women said spiritual leadership is shared.

Auto seat belts shown effective in many countries

Elizabeth Dole, U.S. Secretary of Transporation, has called on Americans to wear lap and shoulder safety belts. As reported in *Accident Prevention News*, Dole said, "The case for safety belts is persuasive. In 29 foreign countries where seat belt use is mandatory, highway deaths have declined by an average of 25 percent."

Draft sign-up resister agrees to seek CO status, avoids trial

An evangelical Christian college student indicted for not registering for the military draft will not be tried because he has agreed to seek conscientious-objector status. Stephen Schlossberg, 21, a student at Bethel College in Arden Hills, Minn., emphasized that he did not regard his decision as a compromise of conviction. He called the agreement reached with the government "an accommodation on the part of the state that is acceptable to me." Schlossberg was one of 18 young men from around the country and the only Minnesotan indicted for not registering under the 1980 law. His trial had been scheduled to start in June. He was indicted by a federal grand jury in 1983, after he refused to register because of religious reasons. He maintained that requiring draft registration without allowing exceptions places the state before God. The presidential order of 1980 requiring young men to register with Selective Service differs from past registrations because it does not classify registrants until there is a draft. The agreement reached with the government permits Schlossberg to register and makes it clear he will seek conscientious-objector status.

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The blessing of the Lord

The Lord bless you and keep you.—Numbers 6:24

There is an old chestnut about a fellow who bought a Ferrari and wanted to have it "blessed." As the story goes, the Jewish rabbi, the Catholic priest, and the Protestant minister could not respond to the word "Ferrari." They didn't know what he meant. So in disgust and desperation the man took his request to a Unitarian. He understood well enough about the car, but failed to grasp the meaning of bless!

According to Strong's concordance, the first biblical occurrence of the word "bless" is in Genesis 12:2 and the last in James 3:9. "Blessed" is spread even further: from Genesis 1:22 to Revelation 22:14. What is the meaning of all this emphasis on bless and blessed? (One could include also references to blessing and blessedness.)

Some idea of the scope of meaning implied in bless and blessed can be found by noting the first and last occurrences of each. In Genesis 12:2 there is a promise that God will bless Abraham. In James 3:9 it is we who bless God. Something different is implied here. In Genesis 1:22 blessed is a verb: God blessed the living creatures and the birds. In Revelation 22:14, blessedness is the lot of "those who wash their robes, that they may have the right to the tree of life."

Without having the time for a detailed study of bless and blessed in the Bible, I note that in the earlier references, at least, it implies in most cases that God will do something good for people. On other occasions it is used to indicate they show respect for God. In some cases, as in Numbers 6, it suggests that the blessing from God is obtained through the efforts of clergy. There is no occasion that I can see where blessing is expected upon something inanimate such as a Ferrari!

So what have we here? In Genesis 1:22, the blessing conferred by God looks like general good will, the opportunity and context to fulfill the purpose for which created. In Genesis 12:2, the blessing is something more. Here it is pronounced upon Abraham, a person with a special calling. It is implied that because of special blessing, others will be blessed—or will be enabled to bless themselves, as one translation has it. In other biblical instances people bless each other. Sometimes this appears to be little more than a friendly greeting.

In Psalm 1:1 appears a different use of blessed. Here it seems the blessedness comes as a result of making wise choices. This use of blessed seems echoed in Jesus' famous Beatitudes where many common assumptions about blessedness are turned on the head. The state of blessedness here is not so much a case of conferred prosperity. Rather it is a result of good attitudes and wise choices. The blessed ones are those who have reality straight. They have their heads screwed on right.

What comes to mind when the word blessing is heard today? Is it my impression that it is seen as a hope if not an order for God to do something good on behalf of the one toward whom the blessing is directed? A pale magico-secular expression of this hangs on in the words "bless you" when someone sneezes. I have heard that in the Middle Ages it was understood that the soul of a person left the body at the time of a sneeze. The devil might snatch it if not protected and a pious statement was seen as needed to protect the soul.

What should we expect today by way of blessing? While I support intercessory prayer and the validity of personally seeking God's will, I question the expectation that God will make house calls or find parking spaces for people. I am more inclined toward the blessed life described in Matthew 5:3-12.

If I understand Jesus, he does not propose that we should implore God to do things for us, to "bless" us. Rather, in choosing the way of God, we find blessedness as a state that comes along with the territory. Blessing in the New Testament is mainly this or else an expression of gratefulness to God.

Possible exceptions are the references to Jesus blessing children and blessing his disciples. What is intended by these is not clear to me. But if we assume they were in harmony with his vision of the good life in the Beatitudes, it would suggest that he desired for them lives of blessedness based on good choices.

With all the loose talk of prosperity for Christians and of God as celestial bellhop, it is worth asking ourselves what we mean when we pray for a blessing on ourselves or others. What are we hoping that God will do? And are we asking needlessly, when the path to blessedness is already laid out? All we need to do is follow it.

—Daniel Hertzler

July 30, 1985

GOSPEL HERALD



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The fingerprints of fellowship and the footprints of unity

by John M. Drescher

For the church to be called Christian it must bear the fingerprints of fellowship and the footprints of unity. The church can be called "mature" to the extent that fellowship and unity are experienced. And if unity is lost, the first element of true fellowship is forsaken.

In that swift summary statement of Acts 2, which describes the life and witness of the early church, we read, "They persisted in fellowship." The early church was for some time simply called "the fellowship." This word, used some 50 times, with its root and derivatives, explains the secret of how the church grew in grace and numbers. It tells us how the church acquired spiritual strength and how it developed a dynamic witness to the world. In Ephesians, Paul stresses that unity of the Spirit is a *gift* to receive and keep, and unity of the faith is a *goal* to strive for with every effort possible.

Fellowship and unity are, therefore, not optional. The church is not Christ's church without them, and there are no substitutes.

Fellowship and unity begin in a believing relationship. The good news is that God has acted in Jesus Christ to reconcile us to himself and to each other. We come to the level ground at the foot of the cross and experience his saving grace. Barriers are broken down. We enter the family of the forgiven and are now indwelt by the Spirit of Jesus.

Christ is at the center of our fellowship and unity. Fellowship is the fusion of persons in Christ, who gives new life and unites us to form one body. This produces a sevenfold oneness described in Ephesians 4:5-6—one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all.

Therefore Christianity finds its focus not in a cause

but in Christ. A cause can be a divisive and demonic substitute for Christian fellowship and unity. Christianity finds its center not in a unifying principle or practice but in a person. It finds its oneness not in common likes or dislikes but in a common love and loyalty to Jesus Christ.

We who claim a high Christology must call ourselves to this central truth again and again. "Other foundation can no one lay than that which is laid, which is Jesus Christ." *Christ* transforms every relationship and

Fellowship and unity are not optional. The church is not Christ's church without them and there are no substitutes.

makes us one in himself. *Christ* calls us continuously to himself as the way for going, the truth for knowing, and the life for living.

Because our unity is in Christ, Paul calls that carnal, divided church at Corinth to the centrality of Christ and shouts in all the confusion, "Is Christ divided?" If our fellowship and unity are in Christ, we are united. If we find our fellowship and unity in some position or practice, they will last only as long as that position or practice lasts. The church has an embarrassing history of dividing over the clock on the wall, the heights of the steeple or the pulpit, whether German or English is spoken, the cut or color of a coat, and dozens of other such substitutes for true unity in Christ.

Too often the church has tried to find its unity by gathering around what Paul in Philippians 3:8 labels the "manure pile"—a certain rite, race, record, or righteousness. Too often the church has boasted in its theology, its background, or its practices, forgetting salvation is in Jesus Christ alone. One of the devil's devices to destroy the church and its witness is to persuade people that for unity and fellowship all must look alike, think alike, love alike, speak alike, believe alike, even hate alike. This is not the church but a clique. These build pride, not humility, and self-centeredness, not Christ-centeredness. Such things take our eyes off Christ to some personal or denominational concern or crusade.

We can usually tell where our unity is by what divides us. Sometimes it centers in a passing practice, and when it passes we divide. Sometimes it centers in a certain leader, and if others do not follow there is hostility. Sometimes it is in a certain ritual to which righteousness is attached, and when it is threatened we mutilate the body of Christ all over again. Too often we allow labels such as "liberal" or "conservative" to divide, forgetting that each of us is both, depending on who does the labeling.

Paul sums it up by saying, "May the God who gives endurance and encouragement give you a spirit of unity among yourselves *as you follow Christ Jesus*, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God" (Rom. 15:5-7, NIV).

Fellowship and unity grow in a love relationship. As we are brought together in a believing relationship in Christ, we are also bound together in a love relationship through the Spirit of Christ.

Love is the evidence that we know new life in Christ. "Faith works by love" (Gal. 5:6). How do we know if we have true Christian faith? The answer is another question: Does our belief work out in love for others? John says, "We know we have passed the frontier from death to life because we love one another." The practical test of Christianity is not faith which is invisible but love which is visible. Love is the test of whether we have new life and true faith and whether we are living in obedience to Christ and his Word. And love in the Scripture is always concrete and visible. But how do we make love concrete and visible?

We begin by realizing that the Holy Spirit sheds abroad God's love in our hearts (Rom. 5:5). We confess our lack of love and the Holy Spirit replaces our sins of jealousy, envy, and hate with God's love.

Love becomes concrete when we listen to one another. Paul in Romans 15 tells us to open our hearts to each other and God will be glorified. Most hindrances to fellowship and unity arise because we do not really know what the other is saying. We do not listen until we know.

Love is concrete when we obey Matthew 18 and first go to the person with whom we may differ or who has injured us. This is still the scriptural path for the Christian. If we avoid this step we need to confess our sin. And when one Christian criticizes another, we should insist that person go to the person criticized and then, if the person still does not hear, we should offer to be the second person to go along.

Love is concrete when we speak the truth in love. There is a world of difference between speaking the truth and speaking the truth *in love*. It is possible to speak the truth out of hate and guile and ill will and self-righteousness. If we cannot speak in love we ought not to speak at all.

John M. Drescher, Harrisonburg, Va., is a writer, teacher, speaker, and former *Gospel Herald* editor. This article is sponsored by the Council on Faith, Life, and Strategy, of which Drescher is a member. It was originally delivered as the opening address at Conversations on Faith I.

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Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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Love is concrete when we seek to restore in the spirit of Galatians 6. If we want to test our spirituality, let it be here. Do we respond to another's failure or sin by reaction against or by seeking to restore to full usefulness again, just as a surgeon seeks to restore a broken bone?

Love is concrete when we seek ways to encourage, edify, build up, and strengthen the other person (Rom. 14:19). Those who damage another's reputation or react against others are acting against the church. Those who delight in exposing another expose their own carnal nature.

Jesus prayed for a unity so visible and vigorous, so demanding and decisive, that when people see it in operation they confess that God is at work.

Love is concrete when we freely forgive one another. The Scripture is clear here also. To refuse to forgive is to burn the bridge over which we ourselves must travel to find forgiveness from God and others.

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.—Colossians 3:12-14, NIV

Christian fellowship and unity demand a dependent relationship. When we realize our dependence and interdependence we sense new strength, stability, and spiritual life. We do not live the Christian life alone. We are planted together, quickened together, raised up together, made to sit together, comforted together, live together, perfectly joined together, tempered together, laborers together, fitly framed together, knit together, built together, heirs together, and someday we shall be caught up together and glorified together and we shall forever be together with the Lord.

No one is a saint alone. The word never appears in the singular in the New Testament. Wesley is right: "God knows nothing of a solitary Christian." First Corinthians 12:12-26 speaks of the *integration* of each part of Christ's body. Although we are many, we are the one body of Christ. The loss of one part cripples the body, while the help of one part strengthens the whole body. It speaks of the *indispensable* nature of each part. Even hidden parts are often the most necessary parts and can be the heart and lungs of a healthy church.

Fellowship and unity result in a witness relationship. Luke links the large growth of the early church to the unity and fellowship of the believers. Jesus in John 17 prays for a visible oneness so that the world *will believe* that the Father has sent the Son as the Savior of the world and so the world *will know* that he loves the world. All Scripture joins together the oneness and the witness of the church. The undeniable proof of the resurrection of Jesus is that you see a living body walking around. And it isn't hard to believe John 3:16 if you see it in the lives of those who say they believe it.

Jesus in John 17 did not pray for God to raise up great scholars who could intellectualize the faith, or great evangelists who could preach with power, or great defenders of the faith who could define every doctrine. Jesus prayed for the one evidence which the devil can never counterfeit. He prayed for a unity so visible and vigorous, so demanding and decisive, that when people see it in operation they confess that God is at work and that Christ is alive and present in his people.

How do we exhibit that oneness, that unity? We exhibit oneness when we approach differences with the spirit of sorrow and not with the idea of exposing or tearing down one another. A visible unity means that the greater the difference, the more necessary it is to demonstrate love. The Christian fellowship is a body which knows that its unity in the living Christ is greater than the differences that divide it.

A visible unity means we are willing to suffer loss rather than destroy the oneness in Christ. True Christian submission means we are willing to yield our own desires for the glory of Christ and the church.

A visible unity means we desire to solve differences rather than to win arguments. "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus" (Phil. 2:3-5, NIV).

In a visible unity we deal with differences rather than attack persons. To write persons off is easier and more self-righteous than to wrestle with problems. "Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way" (Rom. 14:13).

Let us who have covered land and sea with mission, relief, and service demonstrate the kind of fellowship and unity by which all may believe and know that God has come among us in Jesus Christ.

The mountaineer

Faith sees and hears
beyond the barriers of our senses,
scales the craggy rocks of doubt, stands
above the timberline
of reason.

Faith climbs the cold glaciers
of defeat, breaks through the clouds
of fear, rests on the summit
of inner knowing.

—Marilyn Black Phemister

A ribbon of hope

by Sara Wenger Shenk

The idea for the ribbon was born in prayer. In 1982, while on a Quaker retreat, Justin Merrit envisioned a giant ribbon of many panels, each depicting what its makers could not bear to think of losing in a nuclear war. The theme of the ribbon would be to remind ourselves and our nation that we love the earth and its people and that we *understand* the dreadful consequences of nuclear war.

Merritt's dream was that by August 4, 1985—the 40th anniversary of the Hiroshima and Nagasaki bombings—the ribbon would be long enough to encircle the Pentagon, as a reminder that persons of all ages and in all walks of life are determined that nuclear holocaust will not be their legacy to future generations.

Justin Merritt hesitantly shared her "foolish notion" with a few friends. The idea took a powerful hold on the imagination of many women who had been seeking some visible and creative expression for their concern.

More than 20,000 people have created handmade banners which, when tied together, stretch more than 11 miles, enough to wrap around the Pentagon, and the White House and Capitol as well. Organizers expect more than 100,000 people to attend the wrapping in August.



Illinois women prepare their state's peace ribbon for the national demonstration in Washington.

What to do with my fear? I learned of the ribbon project from women at Reba Place Church in Evanston, Illinois. When asked to participate in the creation of a panel. I agreed—with only mild enthusiasm. But the idea has increasingly gripped my imagination. I am afraid that my children will never grow up; I feel powerless to reverse the suicidal arms race; I feel horror and grief when I read the newspaper headlines. But what can I do with my fear?

Carl Sagan tells us about the awesome effects of even a "small" thermonuclear war—that perhaps there will be no rosebud, no bird's song, no child's laughter, but only dark, dark cold. Our generation has manifold cause for pessimism. Grim facts suggest that it is too late, that our fate is determined. And yet, even in the face of stark probabilities, I resist capitulating to despair.

I am determined that my children will come to know that we belong to a people of hope—not a sentimental hope that denies reality, but a stalwart hope that in spite of pollution and the threat of nuclear overkill celebrates the goodness of life. I want them to learn to trust in the overarching and undergirding goodness of their Creator.

On May 26, I traveled with Brethren and Mennonite sisters from Reba Place Church and others from the Chicago area to the state capital of Springfield for a gathering-together celebration of all the ribbon panels from Illinois. The segments from Illinois and all the other states will be sent to Washington, where they will be on exhibit in 50 public buildings prior to the August wrapping.

"Piece-makers." As we "piece-makers" tied our ribbons together in front of the Illinois Capitol steps, we were regaled with rousing speeches, children's singing, and lusty folk songs. Most memorable was the vast display of the panels themselves, each uniquely fashioned to make an artistic statement of hope. Each told in its own way "What I cannot bear to think of as lost forever in a nuclear war."

One held the text of Robert Frost's poem, "Stopping by the Woods on a Snowy Evening." Another, "All creatures great and small." One bore the cross-stitched names of patients at Children's Memorial Hospital who are afflicted with cystic fibrosis and struggle each day for breath to live. Another held the embroidered score of a Mozart composition. Others depicted Home, Sweet Home, romance, a quiet rain on the night's windowpane, "my children," "my husband," a kiss, the harvest moon, the soft snow on Christmas Eve.

In the particularity of each person's creation one began to sense why there has been such a heartfelt surge of response to the ribbon project. Everyone, regardless of religious or political affiliation, has a vested interest in preserving a quality of life on our planet.

The interfaith character of the project was readily apparent. There were panels from Methodists, Baptists,

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Sara Wenger Shenk, Evanston, Ill., is the author of *And Then There Were Three: An Ode to Parenthood,* which will be released in September by Herald Press of Mennonite Publishing House.

Lutherans, Presbyterians, Mennonites, Catholic orders, Jewish organizations, and many other groups and individuals.

It has been primarily women who have taken the time to share artistically those things closest to their hearts. Women, who have sacrificed most directly to bring life into being, know best the human cost of war. Women, as primary nurturers and sustainers of stability, want a future in which loved ones can thrive.

A person in the Pentagon is quoted as saying that the ribbon is a very stupid idea. One is tempted to retort, "Is preparing destructive power sufficient to destroy the world many times over therefore intelligent?"

An 11-mile-long ribbon, stitched with much thought and loving care, serves as a powerful hurrah for *life.* To wrap a symbol of war with a lovingly crafted symbol of peace may not move the hearts of those within the Pentagon, but it has served to stir the hearts of its creators to *choose life.* God uses the foolish things of the world to confound the wise. God has chosen the meek to inherit the Creator's good earth.

"We should remember," Merritt reminds us, "as we read of a cold planet and the darkness . . . when we comprehend that there are enough warheads to kill each being on this planet 10 times . . . when the grief and horror of this kind of understanding threatens to drown us in fear and immobilize us, that we are called an Easter people. Let us begin to create 'little Easters,' honoring the God who loved the world enough to send an only beloved Son."

HEAR, HEAR!

Responding to the 'Call to Faithful Stewardship'

The Mennonite Church's "Ten-Year Response to the Call to Faithful Stewardship" is presently being stated as follows:

We want to respond to God's love with such faithfulness and joy that by 1995 our total congregational offerings will grow beyond 10 percent of our churchwide individual and family income.

We are grateful for the great grace of God in Jesus Christ who "rich as he was . . . made himself poor for [our] sake, in order to make [us] rich by means of his poverty."

We are growing in conviction that we are most certainly rich, both in spiritual blessings and in material possessions, so that John's words apply to us doubly when he asked: "If a rich person sees [someone] in need, yet closes his heart against [him], how can he claim that he loves God?"

And we are being gradually filled with hope and confidence that God is indeed beginning a new thing among us. We have the promise in the Word that "God, who supplies seed for the sower and bread to eat, will also supply you with all the seed you need and will make it grow and produce a rich harvest from your generosity."

However, when we speak of generosity we would have to say that our average as a people of 5 percent giving over the last 20 years does not speak of a very generous sharing of our total wealth. And, to our knowledge, there is no indication at the present time of any basic change in this giving picture.

But we believe it is time to change. We believe one of the paths to renewal will be lifestyle changes for the sake of the kingdom that will make possible the doubling of our giving as a people. This will call us to change more and more into the image of our generous-hearted God who in the very beginning created us in his image, and then, in Jesus, offers our re-creation into our Lord's likeness.

Let us be clear. When we speak about our giving stewardship, the primary concern is not the raising of funds. It is, rather, that God wants the love and loyalty of our hearts so that he can remake us like himself again. And God knows it is impossible for him to get that love as long as we are clinging to our possessions. Jesus said that our hearts (our love) will always be where our riches are. God wants us to be free from the control of material things. Only then can we love and serve our Lord and the world he has placed in our care and management.

And it is so important for us to realize how closely tied together are our capacity to be entrusted with the sharing of the gospel and our financial faithfulness. Jesus said: "If, then, you have not been faithful in handling worldly wealth, how can you be trusted with true wealth?" It is strategic and crucial that we recognize the close affinity in Jesus' teachings and in our culture between the stewardship of the gospel and the stewardship of money.

We believe it is realistic for us to trust God to move us as a people from giving 5 percent to beyond 10 percent in the next 10 years. We believe it is biblical and spiritually healthy to have that giving happen primarily through our congregational offerings, for it is there where our life, witness, and caring for God's world happens most basically.

We do not expect this to come easily. But, then, what good thing of God ever comes without a price, at no cost, with no pain? But let us remember that "they who sow in tears will reap with joy."

Our hearts throb with great anticipation and desire. We believe that the giving of more and more of our treasures into Christ's kingdom will do several things:

- It will bring glory to God.
- It will bring a new joy and freedom to us as God's people.
- It will center our loyalty more in congregational life and witness.
- It will make it possible to share more justly—that is, more fairly—with others the good things of this life, both spiritual and material.

Hudson Taylor once said: "My experience was that the less I spent on myself and the more I gave to others, the fuller of happiness did my soul become."—**Ray and Lillian Bair,** *Coordinators of "Call to Faithful Stewardship," Elkhart, Ind.*

Congregations in Mission: "To Know Christ Is to Serve" (14)

Ebenezer: Serving Hispanics in Florida

by D. Lowell Nissley

"Today is your day of salvation." It was a voice not heard by the priest or the congregation. It was a voice perhaps like that heard by Saul on the Damascus Road. In any case, the 19-year-old priesthood trainee heard it clearly, and like Saul, it changed his life.

Wilson Reyes was born in a devout Catholic family in 1940 in the Dominican Republic. At age 12 he entered training for the priesthood following the example of two uncles. His family was very proud of him.

On the day of the "Damascus Road," Wilson was assisting the priest during mass. The voice from heaven was a fearful experience and Wilson found himself shaking so severely he retreated to a small room behind the altar and asked a fellow student to take his place.

The experience was not entirely unexpected, but the timing and place was. A friend from a local Assembly of God Church had told him one time that God would call him to salvation. This was that call.

Wilson's family disowned him because of their keen disappointment with his discontinuing training for the priesthood. He was even treated with suspicion by the members of the Assembly of God Church, where he now attended for spiritual growth and fellowship. This was during the time of the Trujillo dictatorship, and they thought he was a spy.

Later, with the aid of a Mennonite missionary, Wilson traveled to Puerto Rico. In 1962 he went to New York to preach the gospel.

In 1979, Wilson moved to Orlando, Florida, where he started a church for the Spanish-speaking people of the area. It was here that he met Ambrosio Encarnacion, Southeast Convention's associate home missions secretary for Latin concerns.

In 1980 the church moved to Apopka, renamed itself Iglesia Christiana Ebenezer, and joined Southeast Convention of the Mennonite Church. An arrangement was made with the local American Legion to use its building free for five years if Wilson would do some repairs.

The congregation recently baptized 17 persons and now has an average attendance of from 70 to 90 persons. Wilson says the American Legion building will be too small in about two years. Ebenezer has also begun another church in Astatula, about 15 miles away.

D. Lowell Nissley, Sarasota, Fla., is coordinator of Winter Voluntary Service in Florida for Mennonite Board of Missions.



Juana and Wilson Reyes

Wilson is a man with vision, commitment to the work of Christ, and boundless energy. On Monday evening he meets with the prebaptism classes, on Tuesday he conducts home prayer services, on Wednesday he leads Bible study, on Thursday he works 11 hours as a medical technician at a clinic near Ocala, that evening he conducts a Bible worship service, on Friday he leads an evangelistic service, and on Saturday he participates in a prayer/fasting retreat at the church. Sunday, of course, is occupied with traditional morning and evening services.

In addition to the above, the congregation operates a federal food and clothing bank for needy families of the community.

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AMES 85

The Mennonite Church General Assembly
August 9-14, 1985

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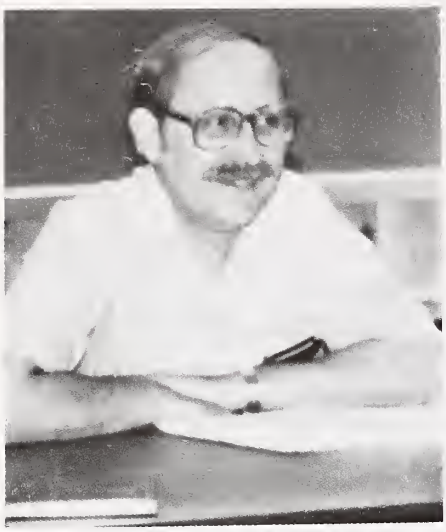
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CHURCH NEWS



Ted Koontz's paper at the Peace Theology Colloquium sparked the most reaction.

Theologs agree that love is in and killing is out

Some 50 persons met June 20-23 at Associated Mennonite Biblical Seminaries in Elkhart, Ind., in the fourth Peace Theology Colloquium. ("Colloquium *n 3a*: discussion meeting ... a seminar that several lecturers take turns in leading," *Webster's Third New International Dictionary*, unabridged). Prior colloquia in the series had met in Kansas City, 1976; Bethel College, 1978; and Bluffton College, 1981.

For this meeting, Conrad Brunk reported for the planners, it had been decided to try a new approach: to have an ongoing dialogue to develop a peace theology together.

The dialogical quality of the meeting was evident: it was a three-day talk fest. In contrast to Sunday school, where the bell typically rings as the discussion quickens, the Elkhart meeting sought to let all be heard.

Sponsored by the Peace and Social Concerns Committee of Mennonite Central Committee Canada and the Peace Section of MCC U.S., the colloquium considered four topics in major fashion and others in a smaller way. The four main topics were: "How do we do Peace Theology?" "Power and Justice on Peace Theology," "Rethinking Christian Witness to Society and State," and "Biblical Concepts of God." It was hoped that the meeting could serve as a forum to identify theological issues, to set the agenda for the next round.

As the discussions made their way through the sessions it became clear that this largely academic group had a core of agreement on the biblical mandate for Christians, but some differences on how a peace theology is defined and carried out. Most controversial from the standpoint of critical responses were the "preliminary reflections" of Ted Koontz on the third topic.

Koontz, a political scientist who teaches at Goshen College, the Associated Seminaries, and Notre Dame University, asserted that the state should not be held to the same peaceful standard as the church. Drawing authority from sources such as Thomas Hobbes, Romans 13, Guy Hershberger, and a 1979 statement by Lancaster Conference, Koontz held that the calling of the state is different from that of the church. It is responsible to use violence for the protection of the innocent and it is possible that a state could be "too nonviolent."

Like a beleaguered Martin Luther, Koontz took his stand at this point and patiently resisted all efforts to dislodge him. He insisted that any who do not grant the state's right to violence should be consistent and renounce the use of the police. Instead of a sign proclaiming a "nuclear free zone," he proposed signs on individual houses announcing that "this house is not subject to police protection."

The unease aroused by Koontz's revisionism (which he maintained was a return to traditional Anabaptism) seemed to be a fear that he would cut the nerve of a consistent broad-based testimony against violence. Does he let both sides off too easily?

Among the criticisms were the following: Ron Sider, author of "Are We Willing to Die for Peace?" *(Gospel Herald*, Dec. 25, 1984) saw Koontz edging toward "just war" theory. Conrad Brunk of Conrad Grebel College observed that Koontz "is committed in some sense to the idea that war has a moral basis." Denny Weaver from Bluffton College was "uneasy about a two-kingdom system which allows the state to do things I can't do. If we accept two kingdoms we almost concede that violence is the only way that works."

Helmut Harder of Canadian Mennonite Bible College asked, "How many masters can you serve? Making a case for government violence in principle as a part of a system begins to recognize government as Lord. With straining and groaning we understand and have sympathy for the dilemmas that governments get themselves into. But we don't in principle legitimate government military action."

Time and space fail to report at length on other topics presented and discussed in patient, courteous fashion during the long weekend. There was Lawrence Burkholder of Goshen College calling for a systematic, comprehensive peace theology in contrast to fragmentary biblical theologies. (The biblical theologians present did not appear to concede on this.)

There was Duane Friesen of Bethel College, who asserted that power and coercion are not sinful in themselves, but may be in how they are exercised.

There was Ron Sider, with further thoughts on his proposal for an Anabaptist Peace Guard, a nonviolent group to confront injustices where they happen. (A number suggested turning this assignment over to Mennonite Disaster Service. Another thought that such persons might offer themselves as scapegoats in place of the Beirut hostages, but no one offered.)

There was John Redekop, moderator of the Canadian Mennonite Brethren Conference, saying that Mennonites make too much of church-state issues. In Canada the two are becoming intertwined as more and more persons are employed by government.

There was Ben Ollenburger from Princeton Theological Seminary, who asserted that even without a systematic theology the Anabaptists may serve as models of how to use the Scriptures in speaking for peace.

There was Gayle Gerber Koontz of AMBS, who built a case for accepting the functional authority of the Scriptures in spite of what some feminists see as sexism in the Bible.

There were additional short reports on other issues related to the topic.

It did not appear that any minds were dramatically changed as a result of these discussions. (But then when did we last view dramatic conversions in Sunday school?) At the final session Harry Huebner from CMBC, who appeared to be chair of the planning group, noted, "It is one thing to plan a conference and quite another to see what happens." He thanked all of those who took time to write papers. "It takes some nerve to put ideas before such a group."

Indeed. But then no one raised a voice beyond the need to be heard, or pounded the table. While there were various disagreements on intellectual methods and some lack of consensus on strategies, the core of Anabaptist intention still holds: the Christian is called to love in spite of the ambiguities of living in a violent world.

On the ambiguities, Lawrence Burkholder declared himself: "I believe we are responsible for history. I would like to go to the centers of power. I can't see the world going to hell without taking some responsibility. If you're a pacifist, the contradictions between your position and the position of government will be apparent."

—Daniel Hertzler for Meetinghouse

NEWSMAKER INTERVIEW

General Board leads the way

Myron Augsburger of Washington, D.C., chairs the General Board of the Mennonite Church. The chairperson is also moderator of General Assembly. Augsburger's regular work is at Washington Community Fellowship, where he is senior pastor. Gospel Herald *asked him about the state of General Board as he prepares his board's report to General Assembly at Ames 85. This is the last of a six-part series of interviews with the people who oversee the work of the Mennonite Church boards.*

What has been the special focus of General Board since the last Mennonite Church convention?

In the past two years we have given special attention to interpreting vision for the church in evangelism and stewardship, we have worked to achieve a greater sense of understanding one another in our divergent views and experience more unity in Christ, and we have spent considerable time in coordinating and reviewing the work of our program boards and "associate groups." General Board has its greatest role in seeing the church whole, in enabling us to do things together that smaller units can't do alone, and in representing our beliefs in reconciliation, evangelism, justice, and peace to the larger Christian community.



Myron Augsburger chairs General Board

What accomplishments are you happy about?

One is that I have grown personally in my understanding of and appreciation for the dedicated people and work in our church. I am especially grateful for Executive Secretary Ivan Kauffmann as a brother of tender spirit and careful insight in church administration.

Significant happenings I'm especially pleased about are the two Conversations on Faith assemblies, the Alive 85 Mennonite/Brethren sharing on evangelism, the work of the new committee on spirituality in the church, and the production of a major document by the committee on human sexuality.

I would also applaud the maturity and quality service of the Afro-American Mennonite Association and the National Council of Hispanic Mennonite Churches. (And from Washington Community Fellowship's experience of being a congregation at large with the General Assembly, I hope we have pointed the way for some 80 currently unaffiliated congregations to become directly related to General Assembly.)

What counsel do you need from the General Assembly delegates?

We need help on (1) ways to better involve the total church in our mission, (2) how to respect the congregationalism that has developed but at the same time work together responsibly on the total church cause and budget, and (3) how to participate effectively with our program boards in their work for us.

As to issues, we need help in achieving a clear Anabaptist biblicism that is not interpreted by or as synonymous with the conservatism of our society, we need support for study and teaching that will enrich family life and marital covenant, and we need strong commitment to the vision for our practice in stewardship and evangelism.

What are your priorities for the next biennium?

I would like to see:

- the development of an Anabaptist round table that would involve business and professional people as well as pastors and theologians in a think tank/prayer setting
- a greater sense of educational mission that excites youth about our colleges and about an education that will enhance their faith, security, interpretation, and versatility in a changing world
- new dimensions of mutual aid that can create covenant/co-op units to help farm (and urban) families to be stronger by doing things together
- more church planting in urban settings by and in the world of professionals.

AMES 85 UPDATE

Worship to include feeding of 5,000

Persons who would like to participate in a reenactment of the feeding of the 5,000 in the Bible should take special interest in the Sunday morning communion service at Ames 85, the biennial Mennonite Church convention, Aug. 9-14, at Iowa State University in Ames.

Over 2,500 persons are expected to gather for the service in Hilton Coliseum at the Iowa State Center. Participants will be led in English, Spanish, and the Southeast Asian language of Thai Dam as they reenact the mass feeding on the Galilean hillside. As in the Luke 9 passage, the congregation will be divided into groups of 50, and disciples will serve the feast.

According to Worship Committee chairpersons Anne and Terry Stuckey, "We will sing together, pray together, and celebrate the fact that no matter who we are, or where we have come from, God has made us one."

An afternoon missions festival and a joint youth/adult service in the evening will also be part of the Sunday program. The missions event will feature former Goshen College president Lawrence Burkholder, an Iowa-Nebraska Conference mass choir, and a sight-and-sound presentation produced by Mennonite Board of Missions to celebrate God's call to serve across North America and around the world. John Perkins, a well-known speaker and founder of Voice of Calvary Ministries, will address the assembly.

In addition to Sunday's events, there will be a worship service each evening and a closing service on Wednesday morning, with emphases related to the overall theme "To Know Christ Is to Serve." Highlights will include addresses by speakers including Myron Augsburger and Gloria Martin Eby.

"We are becoming more and more excited about what will be happening among God's people at Ames," said Stuckeys, who will also serve as worship leaders. "We hope that many people, especially local persons, will attend. One fear is that some people will hear about the experience afterwards and wish they had come."

Conference organizers emphasize that persons who cannot attend Ames 85 for the entire time are welcome to come for those days that they can attend.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Christine Thomson, Radnor, Pa.

Concerning your editorial for July 16: Good.

Jurgen Brauer, Notre Dame, Ind.

I should like to respond to a couple of articles that appeared in the July 9 issue.

Dirk Eitzen, in his "Born Again Radically" contribution, talks quite a lot about the "Spirit" and of the necessity of being born again of the Spirit. At one point he uses the creation *"Spirit-centered"* to describe his position. I couldn't help but recall that my good friend Harold Wenger used to describe his stance as *"Christ-centered,"* and it was no small surprise to find a report on the Pittsburgh Mennonite Church in the same *Gospel Herald* issue where Harold says exactly that: "We are a Christ-centered church." Harold used to distinguish his Christ-centered position from those who took a *Bible-centered* one. He argued that those who believe in the Bible may or may not believe in Christ. And I take it that Eitzen might argue that those who believe in Christ may or may not believe in the Spirit. And, of course, there are those multitudes of people who would simply hold that they are *Jesus-centered.*

I do not wish to add to the confusion by venturing to release who or what I am centered around, but I would find some clarification helpful if any one of the *Gospel Herald* readers could come forward with one.

Aden J. Yoder, Shipshewana, Ind.

I have read the June 18 issue and appreciate your willingness to publish articles that raise issues of controversial nature in the church—namely, dancing, women in leadership, peacemaking, and alcohol. The church needs to talk about these issues and give a helpful word of counsel to the constituency. I hope more will be written on all of these issues.

In my judgment the "Hear, Hear!" article on alcohol was in very poor taste. To plead for open-minded dialogue on an issue and ask the editor to withhold the author's name is just plain dishonesty. There are several statements that indicate the author's closed-mindedness: "The call for abstinence appeals only to those already convinced of its case . . ." "Since Jesus was a social drinker. . . ." "Abstinence arguments will not be heeded by responsible social drinkers because such people perceive abstinence arguments as irrelevant (for themselves)." If these are factual statements, then is there any room for open dialogue?

I encourage the editor to use greater discretion in the selection of articles on controversial issues in the future. It is in very bad taste to publish any kind of material and withhold the author's name. It is on the level of gossip, even if it comes from a respected churchman.

John M. Drescher, Harrisonburg, Va.

For me an opinion article without a signature presents all kinds of problems, especially if it is of the nature of the article, "Alcohol: the Abuse of 'Non-use.'" The value in the article I see is that God may use it to point out the seriousness of the problem in our church and start real conversation on a major evil we need to face.

Otherwise the article resembled closely a promotional letter I received recently from one of the large beer producers. Numerous points in the letter were exactly the same: We must teach responsible use, not abuse; we must aim for the entry group, our youth, and teach them to drink, but of course "responsibly."

Alcohol is called, even by those of no religious inclination, a major evil of our time. We one time were taught to abstain from all appearance of evil. Are we prepared to say Jesus was also a glutton and blasphemer because persons called him such in derogatory statements?

Concerning the stand on alcohol being a recent Mennonite stand, again the facts are not known by the writer. At a time when drinking was assumed, the earliest Anabaptist Confession, the Seven Articles of Schleitheim (1527), forbade the patronage of drinking places. Capito, the reformer of Strasbourg, states that the Anabaptists refrained from drinking. Bullinger, Zwingli's successor in Zurich, in his 1560 writing against the Anabaptists states that they drank only unfermented sweet cider and water.

Further, in those days it was the custom upon entering an inn to drink to the health of the other guests. If a man came in and refused to drink, it was a dead giveaway. He was an Anabaptist. Michael Seifensieder was discovered by his refusal to drink in Vienna and burned at the stake on March 13, 1576.

Protestant reformers refused total abstainence for fear of promoting legalism. The Anabaptists had no such fear. They were not afraid to advocate strict ethics and discipleship.

Chances are probably better with the bullet or bomb than with the bottle. Alcohol kills 70 times as many Americans per year as the Vietnam War did. No matter how responsible, one in seven to 10 persons who drink will be alcoholic. And many more, such as families, accident victims, and others, will experience untold suffering.

Paul O. King, Fisher, Ill.

I would like to respond to the anonymous pastor ("Hear, Hear!" June 18) who questioned the preaching of abstinence and seemed to advocate social drinking. He has several fallacies in his article that suggest either that he has not worked with any alcoholics, or he is attempting to rationalize his own social drinking.

(1) Evidently this pastor is not aware that alcoholism is a condition that you cannot guard against by simply teaching. He may teach his children to drink socially and warn them against alcohol abuse, but that is no guarantee that some of his children will not become alcoholics at a later time. Most alcoholics began as social drinkers. Today, one out of 10 who begin to drink will become an alcoholic. He cannot be sure that one of his children or one of his drinking friends will not become part of that statistic. Does he want to be responsible for a life that is destroyed by this drug?

My grandfather had a barrel of wine in his basement most of the time, like many other Swiss Mennonite families. He served it when his family gathered and I never saw any of them drunk. They were raised with it and thought they could drink socially and handle it, but some of that family later became alcoholics. Two years ago, an uncle wrote me (at 73 years of age) to inform me and ask me to pass the word in our family that he is now a "dried-out," recovering alcoholic, and is now spending much of his time with Alcoholics Anonymous, helping others to experience the new life of freedom from alcohol that he now enjoys.

If early experience and use of alcohol would prevent alcoholism, then France and Germany would have few alcoholics. We know the opposite is true as that has become a serious problem in those countries. I heard a Mennonite pastor in Germany share his concerns about members in his church who were having problems with alcohol. He indicated his desire to visit America to observe alcohol treatment centers so he could deal more effectively with those who have that problem in his area of Germany.

(2) This pastor criticized the calls for

abstinence as he believes they appeal only to certain persons already convinced. Does he use that same logic and refrain from preaching on other issues that might be controversial or where persons have already taken a position? Is he silent about militarism and war because some Mennonites have not taken a peace position? His logic is very weak here.

(3) To label a call for abstinence a "shaming tactic" is a complete ignoring of the facts. When he preaches against militarism, does he call that a "shaming tactic"? Rather, to warn persons of impending dangers is a duty of love and concern by a true pastor. We pastors have been silent too long about this danger. It seems a bit incongruous for the pastor of a peace church to sanction or encourage the use of a drug that destroys more lives than all wars. I make no apology for preaching against war and also preaching against the use of alcohol that causes more death and shattered lives than war. I choose to be "pro-life" in all its dimensions. I think it is time we are consistent in our peace concerns. Christ is calling us to work for peace and fullness of life in all its dimensions. Surely that must mean a life without the prop of any drug.

Finally, I think this pastor should have had the courage to sign his name. His lack of convictions and the sanction of the use of his favored drug contributes to a loss of confidence in the leadership of pastors and conference leaders. Our churches and conferences do not need this kind of disillusionment with their leadership.

John Martin, Kitchener, Ont.

I would like to say a few words regarding the article on dancing by Larry Augsburger (June 18). I believe that to focus on dancing as a moral issue is to miss the point. Rather than focus on something external like dancing we should be focussing on basic sexual values. The controls that are written on the heart are much better than external controls.

I go to dances occasionally and find the experience to be innocent. That is because I go to dances where there are good people. Dancing largely depends upon the type of persons involved. If a person enters a dance with good attitudes and high sexual values, the dance experience will be innocent. There is no logical connection between dancing and drinking and drugs.

The only form of dancing that I think is questionable is very close dancing. This does not mean we have to banish social dancing. Many people take part in social dancing without engaging in very close physical contact. A person can be a witness for Christ at a dance by the way one dances.

To the pure all things are pure. If persons have good attitudes toward the opposite sex and high sexual values, then they will not likely abuse dancing.

Wanita Miller, Philomath, Oreg.

Having recently spent 8½ months in Pakistan, my reaction to "What to Do with Beggars" (June 11) is stronger than had I been in the U.S. doing what most people do: seeing beggars as secondhand news. Brenda Stoltzfus clearly states much of my reaction to the beggars of Pakistan, the quandary of whether to share or not to share.

Does my giving encourage bad habits (laziness, etc.)? Does it function too comfortably in a system dependent on a clear separation of the haves and have nots? Is this child or maimed person part of a syndicate? Am I being taken advantage of? But what would Jesus do? Why didn't he say more than "give to the one who asks of you"? Am I making this difficult when it's relatively simple?

I agree with her conclusion that love as evidenced in justice is greater than that seen in pity. Thanks for a reflective article on beggars. May it help move us to justice.

Audrey Metz Frey, Homer, Alaska

On June 6, we began a long journey to our new home in Alaska. During the pre-trip sorting and discarding prior to packing, I decided to use 12 years' accumulation of *Gospel Heralds* to stack between the dinner plates.

What started out in bliss was not born of ignorance: we knew it would be a difficult trip with the three cumbersome vehicles we were driving. When we hit South Dakota, a punishing windstorm hit us. The trailer carrying many of our household and business items was ripped off its towbar.

We staggered back to the trailer to find our belongings scattered all over a grassy incline beside the Interstate. Stepping around the broken glass, our dread turned to disbelief when we upturned the face-down console TV and could find no crack or chip in the screen. Relief turned into a release of hilarity when we were greeted by the dinner plates on the ground, still in a stack, still with the *Gospel Heralds* loyally standing firm between each plate! It will be a long time before we forget that sight.

All of this is to say: Having moved into a non-Mennonite area, the *Gospel Herald* will be one of our few links with the Mennonite Church. We want to continue receiving it—even if we never move again!

Lydia Samatar, South Orange, N.J.

I feel disturbed by the "Hear, Hear!" column on alcoholism in the May 28 issue.

I find it obvious that alcoholism is a sin, but why are we so eager to say so? Do we have any idea how hard it is, in any particular case, to say exactly when alcohol use has progressed to a state of "alcoholism"? I would like to make this response:

It is fine to say that alcoholism is a sin if I am talking about my own condition. However, it is not my duty or privilege to call someone else's condition a sin. Which is easier to say, "I am an alcoholic" or "I am a sinner"? Perhaps, if in our churches, we greeted everyone with "My name is ____ and I am a sinner," we would have the kind of turnaround in our daily lives that members of Alcoholics Anonymous experience. They say, "My name is ____ and I am an alcoholic."

I am personally convinced that alcoholism is a spiritual, mental, and physical disease. AA and Al-Anon groups are a special fellowship because, contrary to some church fellowship groups, every member admits he is hopeless and helpless without a Higher Power in his life.

I think it's okay to "come to God as we see him" (Is there any other way to begin?) because when we come to God, we not only see him (however imperfectly), we see ourselves—and our diseases.

Ralph Lebold, Waterloo, Ont.

The title heading the announcement of my appointment as moderator-elect for the Mennonite Church (May 14) leads me to respond with a note of sadness. Was the appointment really made in the midst of controversy? It is my understanding that various views were expressed in relation to the two candidates and the committee has made a decision. Is the headline really accurate and fair?

My sadness runs deeper, however. It emerges because of the reality that we are not yet able to accept a person's commitment to leadership in the light of one's gifts, leadership ability, and experience. We judge rather on the basis of one's sex. Emma Richards is viewed as a capable and responsible leader. Can she not be judged on those merits?

I am intrigued by the proposal of Millard Lind in "Readers Say" (June 4). Even though I do not accept what appears as an egalitarian model of leadership in his interpretation of Scripture, it would be a delightful opportunity to share the moderator-elect role with a valued colleague—Emma Richards.

MENNOSCOPE

Exceptionally high contributions in June helped Goshen College avoid a financial crisis and exceed its $1.5 million annual fund goal by nearly $14,000 at the end of the fiscal year on June 30. College relations director Ron Gunden said the outpouring of support makes it probable that Goshen will balance its budget for the 46th consecutive year, but final accounting will not be completed until August. Leading the way in the annual fund drive were the alumni, who responded in record numbers by contributing $609,000—nearly $60,000 more than their goal.

Eastern Mennonite College and Seminary was saved from a serious budget crunch with record-high contributions to annual operations. EMC&S received $1.1 million by the end of the fiscal year on June 30. This was 20 percent more than the previous year, but still $60,000 short of the goal. College officials, however, predicted a balanced operating budget. An emergency appeal for funds which was sent to supporters in early May brought in nearly $170,000—"probably the best donor response to a direct-mail appeal in the school's history," according to development director David Miller.

Hesston College completed its most successful annual fund year in its history on June 30. The $645,000 contributed to the fund represented a 9 percent increase over last year's total and helped the college achieve a balanced budget for the fourth consecutive year. Two big sources of funds were the annual alumni phonathon and the 75th anniversary challenge. Development director Arliss Swartzendruber said more than 700 people gave to Hesston for the first time and another 600 increased the size of their gifts.

The former Mennonite Home for the Aged in Rittman, Ohio, has been purchased by Crown Hill Mennonite Church. The property had fallen into disrepair since the home was closed in 1974. The congregation's plans for it are not definite, but the members want to return the facility to a function that is compatible with the vision of Bishop D. C. Amstutz, who in 1897 donated the 160 acres on which the home was built. Amstutz asked that the property be used for the care of "unfortunate brethren and sisters." The original building was destroyed in a 1919 fire. The current building was constructed in the late 1930s. A significant event in the history of the Mennonite Church occurred at the home in 1906 when two Mennonite organizations merged to form what is now Mennonite Board of Missions. To this day MBM, although headquartered in Elkhart, Ind., retains its incorporation in the state of Ohio.

A newly purchased three-story building in Philadelphia will soon become a training center for Youth Evangelism Service (YES) of Eastern Mennonite Board of Missions. Since its beginning four years ago, YES has used the training facilities of Youth-With-A-Mission. But now, Eastern Board's Discipleship Ministries Department, which administers YES, will operate its own training program at the new building, starting in September. Intended for high school youth, YES provides three months of training and then sends the volunteers on mission assignments overseas and at home for four to six months.

"Ken Coblentz," the fake Amishman who bilked Mennonites out of an estimated $15,000 across the U.S. since last fall, was arrested in New Hampshire on July 10 as a fugitive from justice. His real name is Kevin Chapman, an ex-convict who was wanted on a burglary charge. His only connection with Mennonites and Amish was a traveling Mennonite prison minister by the name of Nelson Coblentz, whom he met while serving a prison term in Florida. Chapman used a variety of hard-luck stories to get money from a total of 98 Mennonites in 15 states. Instrumental in uncovering the con artist's true identity and tracking him down was *Lancaster (Pa.) Intelligencer-Journal* reporter Eugene Kraybill, a Mennonite.

By the second week in July, more than 1,700 adults and nearly 330 children had registered for Ames 85, the biennial convention of the Mennonite Church set for Aug. 9-14 at Iowa State University in Ames. Fewer registrations have arrived at the Ames 85 office since the June 27 deadline for early registrations. Persons still wanting to attend may send their reservations to the Ames 85 office by Aug. 5 or register upon arrival in Ames. Forms are available from the office at 528 E. Madison St., Lombard, IL 60148; phone 312-620-7802.

After the First Death, **winner of the 1984 Goshen College Peace Play Award, will be presented again** in five encore performances at the college and at Ames 85, the biennial convention of the Mennonite Church in Ames, Iowa. The one-act play, written for the college by Los Angeles theater critic Richard Stayton, is scheduled for Aug. 1-2 at Goshen and Aug. 9-11 at Ames 85. "*After the First Death* was given a premiere I never dreamed possible," said Stayton after seeing the opening performance at the college in March. He praised the direction of Lauren Friesen and the student cast of Naomi Kroeker and Greg Smucker.



Choraleers plan four-month tour. *The 19-member Choraleers youth choir of Lancaster, Pa., has finalized plans for a four-month tour of the United States, Canada, and Central America. The group will take its ministry of music and drama to some 120 Mennonite and other congregations in 26 states and provinces and to the Central American countries of Costa Rica and Guatemala. The tour dates are Sept. 8-Jan. 19.*

Choraleers is directed and sponsored by Arnold and Maietta Moshier. Since it was begun in 1960, the choir's changing music styles, program format, and personnel have had an impact on the music, worship, and mission of the church. Choir members have almost always been between the ages of 18 and 21. For nearly 15 years, Choraleers has produced a recording every year and has traveled almost every year to Central America and the national parks of the western U.S.

Arnold, a music teacher at Lancaster Mennonite High School for 23 years, now teaches music at Lititz Area Mennonite School. Maietta is a nurse at Lancaster Osteopathic Hospital.

Itineraries of the upcoming tour are available from Choraleers at Box 261, Smoketown, PA 17576.

Goshen College will host a reception for alumni, parents, and friends at Ames 85 after the evening mass session on Aug. 13. It will take place in rooms 175 and 179 of the Scheman Building.

Nearly 34,000 school kits were sent to Laos in late May by Mennonite Central Committee, ending a special drive that began during the Thanksgiving and Christmas holidays last year. The goal was 40,000 kits. They will be distributed to children in three remote northern provinces of Laos. "In this setting, receiving a brand-new school kit means much more to a child than it ever could mean in North America," says MCC country representative Linda Peachey, who will oversee distribution of the kits when they arrive.

The Mennonite Church in Honduras is helping refugees from war-torn El Salvador build wood-sided houses to replace the tents they have been living in. The church, with the assistance of Mennonite Central Committee, is coordinating the building crews. The church was also responsible for drawing up the plans for the project, which was then accepted by the United Nations High Commissioner for Refugees and funded by the UN agency to the tune of about $750,000.

Applications are being sought for grants from the newly established June Schwartzentruber Fund. Contributions to the fund are also needed. Schwartzentruber, a home missions worker for many years, died a year ago. As Toronto-based mission consultants since 1979, she and her husband, Hubert, helped start nearly a dozen churches. Grants will be awarded to people seeking training for or working in areas for which Schwartzentruber had deep concerns—women and minorities in ministry and church leadership, peace and justice issues, urban ministries, and cross-cultural projects. Applications for the first grant are due by Sept. 1, with a second deadline

set for Mar. 1. The fund is administered by the Missions Committee of Ontario/Quebec Conference. More information is available from the conference office at 131 Erb St. West, Waterloo, Ont. N2L 1T7.

Guidelines for the new Canadian Japanese-Mennonite Scholarship have been approved by the two sponsoring organizations—Mennonite Central Committee Canada and National Association of Japanese-Canadians. The scholarship is the result of MCC Canada's desire to make tangible its October 1984 apology on behalf of Canadian Mennonites to Japanese-Canadians who lost property and possessions amid the anti-Japanese hysteria of World War II. Donations are being solicited for the scholarship fund so that postgraduate students studying minority rights in Canada can be assisted. More information on applying for scholarships or contributing to them is available from MCC Canada at 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8.

George Brunk III, dean of Eastern Mennonite Seminary, will pursue postdoctoral studies this fall at Eberhard-Karls-Universitat in Tubingen, West Germany. In addition to research in New Testament studies, Brunk plans to revise courses he teaches at EMS and visit the Mennonite congregations in Italy, where he and his wife, Erma, served as missionaries in the 1960s. EMS registrar John Martin will serve as acting dean until Brunk returns in January.

Jim Stutzman of Bluffton College was the first-place winner in this year's Henry Smith Oratorical Contest for Mennonite college students. His speech was a call for the establishment of a peace studies program at Bluffton. Greg Goering of Bethel College took second place, and Kathy Keener of Hesston College came in third. The contest, administered by Mennonite Central Committee U.S. Peace Section, was established 11 years ago in honor of Smith, a Mennonite historian and college professor. All speeches deal with the "application of the Anabaptist peace position to contemporary concerns."

Two Goshen College nursing students were honored for "meritorious service" during a unique awards ceremony recently at Renaissance Treatment Center in Elkhart, Ind. Sara Zimmerly and Reba Locher each received a bronze medallion after 10 days of helping with an intensive therapy program for alcoholics. Although the medallions are normally awarded to clients who successfully complete the program, the clients themselves decided that the student nurses should also be honored for their outstanding assistance.

Conrad Grebel College had "a good year, without major problems, with significant policy work by the board, and with numerous reports of positive student experiences," said Chairman Paul Enns at the annual meeting of the inter-Mennonite college's Board of Governors on June 20 in Waterloo, Ont. In addition to reviewing the accomplishments of the 1984-85 academic year, the board also had the happy problem of dealing with a budget surplus of $44,000.

Goshen College controller Dana Sherman, 44, died on July 8 after a four-month illness with cancer. He had been a member of the college's administrative faculty since 1971. Before that he was an accountant at Lancaster (Pa.) General Hospital and at Brook Lane Psychiatric Center in Hagerstown, Md. Sherman was a native of Goshen, Ind., and was active at Assembly Mennonite Church. He is survived by his wife, Ruth, and two teenage sons.

P. T. Yoder became president of Virginia Mennonite Board of Missions on July 15. The presidency is a half-time position. Yoder succeeds Willard Heatwole, who was doubling as both president and overseas missions director. Yoder is a physician in Harrisonburg, Va., and a former medical missionary in Africa.

Mary Jane Eby has been named interim youth staff person for Ohio Conference. She succeeded Don Yoder on July 1 and will serve until next March. Eby served most recently for five years as chairperson of the conference's Nurture Commission, whose responsibilities include youth ministry. She lives in Millersburg, Ohio.

Jerry Unruh has resigned as administrator of Kiowa County Memorial Hospital—a Mennonite facility in Greensburg, Kans. He will leave on Aug. 1. Unruh served the hospital for 20 years in a variety of capacities, succeeding Marie Naffziger as administrator several years ago. Unruh is moving to Moundridge, Kans., to become administrator of Memorial Home.

Priscilla Nielsen has been named nursing service director at La Junta (Colo.) Medical Center. For the past 1-½ years she has been staff development director at the Mennonite hospital.

Ruperto Guedea, Jr., has been employed as a printer at Mennonite Board of Missions. He started on June 14. The year prior to coming to MBM, he worked at The Printing Emporium in Goshen, Ind. Born in Mexico, Guedea has had training in both printing and pastoral ministry. He has worked in the printing industry for 15 years and has served in several pastorates.

Paul Burkholder, the last of the original pioneer Mennonite missionaries in northern Alberta, retired in June. Paul and his wife, Doris, went to Bluesky in 1948 to begin a church-planting ministry. Bluesky Mennonite Church was officially organized in 1956, and Paul served as its pastor for 29 years. A special service of recognition for Burkholders was held on June 9.

Ted Hanleck was ordained as pastor of Southside Christian Fellowship in Springfield, Ohio, on May 5. He was a licensed pastor for two years before that. Local Ohio Conference overseer Howard Schmitt officiated, and Conference Minister Wilmer Hartman preached the ordination sermon.



Salvation Army gives award to MCC. *Mennonite Central Committee received the "Others" Award from the Salvation Army's Central Illinois-Iowa Division during the religious group's annual civic luncheon recently in Peoria, Ill.*

Accepting the award from Douglas Wells (right) of the Salvation Army Advisory Board is Donald Roth, cochairman of MCC's Illinois Relief Sale. At the same time, Relief Sale cochairman Delton Litwiller (second from left) presented a check for $3,000 to Salvation Army divisional commander Dennis Phillips for hunger relief in the Peoria area.

The "Others" award has been presented only five times since 1972 to individuals who have performed outstanding service for the needy. MCC is the first organization to receive the award.

Cliff Brubaker and Ned Wyse were licensed as pastors of Salem Mennonite Church in Waldron, Mich., recently. Both have been members of the congregation for a number of years. Local Ohio Conference overseer Ed Diener officiated and chairperson Keith Leinbach of the conference's Leadership Commission preached the licensing sermon.

Church-related job opening:
•*Administrator* of Hartville Meadows, a 32-bed intermediate care facility for the developmentally disabled. College degree required. Must be, or willing to become, a qualified mental retardation professional or nursing home administrator in Ohio. Contact—by Aug. 15—Administrator Lois Yoder at Hartville Meadows, 844 Sunnyside, Hartville, OH 44632; phone 216-877-3694.

Special meetings: *William R. Miller*, Harrisonburg, Va., at Camp Amigo, Sturgis, Mich., Aug. 4-17.

New members by baptism and confession of faith: *Salem, Oreg.:* Karen Blackstone and Harold and Paula Miller by baptism and Russell and Maribeth Kennel and Joyce Yoder by confession of faith. *Yellow Creek, Goshen, Ind.:* Megan Ramer, Rita and Tim Carpenter, Joy Detweiler, Mike Gongwer, Scott Hartman, Jerry Kehr, Kevin Martin, Julie Ramer, Steve Sutter, Dale Goetz, Bryan Heinz, Keffrey Krawiec, Kathy Jo Slabaugh, Phyllis Ramer, Sherry Kehr, Susan Frey, Kari Wenger, and Vong, Pheng, Phoukhong, Dongxay, Somsamay, Liane, Phendgdy, Lamthiene, and Hatsady Saovongxay by baptism and Glenn Graber, Karen Leinbach, and Sharon Swartzentruber by confession of faith. *Clarence Center-Akron, Akron, N.Y.:* Elizabeth Ann Frey and Karl Vaughn Klingelsmith. *Grace, Berlin, Ohio:* Reuben Miller and Stephen R. Schlabach by confession of faith. *Belmont, Elkhart, Ind.:* Bruce Smucker and Kirby Rhodes. *Waynesboro, Va.:* Nina Varner. *Mountain View, Lyndhurst, Va.:* Caleb Glick, Amanda Glick, Susan Glick, Mervin Glick, Carman Glick, William Huffman, Peggy Huffman, Darrell Kislek, Cathy Kislek, Melvin Bender, and Fern Yoder.

Change of address: *Stanley D. Shantz* from Baden, Ont., to Richmond 2-1801, 300 Regina St. N., Waterloo, Ont. N2J 4H2. Phone: 519 886-5798. *Fred E. Augsburger* from Orrville, Ohio, to 8617 Emerson Road, Apple Creek, OH 44606. Phone: 216 698-1073. *Frank E. Farrow* from Wilmington, N.C., to Box M, Spring Mount, PA 19478. *Harold Christophel*, R. 1, Box 325, Germfask, MI 49836.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Berkey, Carl and Rose (Neer), Harrisonburg, Va., fourth child, second daughter, Molly Suzanne, June 29.

Hartman, Joe and Cindy (Sheeter), Elida, Ohio, third child, first daughter, Sabrina Joy, June 18.

Hoover, Paul and Shirley (Dagen), Orrville, Ohio, second child, first daughter, Maria Joy, Apr. 19.

Kiser, Orvin H., Jr., and Barbara (Faulkner), Stuarts Draft, Va., third child, first son, Orvin Herman III, May 25.

Landis, Edward and Carol Jeanne (Rutt), Landisville, Pa., Adrian Michael, June 17.

Nofziger, Neil and Kathy, Archbold, Ohio, first child, Erica Lynn, May 10.

Nofziger, Ross and Jo, West Unity, Ohio, first child, Carrie Jo, May 2.

Oyer, Robert and Rebecca (Falb), Orrville, Ohio, third child, second son, Brian John, June 27.

Roth, Stan and Jan (Friesen), Hesston, Kans., second son, Matthew Jordan, June 30.

Short, Randy and Deb, Archbold, Ohio, second son, Christian Charles, May 25.

Stamm, Mark and Sue, Archbold, Ohio, third child, first daughter, Samantha Sue, June 21.

Stoltzfus Jost, Timothy and Ruth, Columbus, Ohio, second son, Micah Prieb, June 4.

Zehr, John and JoAnn (Bontrager), Hesston, Kans., fourth child, second son, Peter Andrew, Feb. 10.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Amstutz-DeSicy. Doug Amstutz, Apple Creek, Ohio, Sonnenberg cong., and Ronda DeSicy, Dalton, Ohio, Assembly of God Church, by Ray Himes and David Garber, June 15.

Byler-Landis. Doug Byler, Uniontown, Ohio, Marlboro cong., and Joyce Landis, Seville, Ohio, Bethel cong., by Ed Yoder, May 25.

Eng-Derstine. Ken Eng, Souderton, Pa., and Ruth Ann Derstine, Lederach, Pa., Souderton cong., by Mark Derstine and Gerry Clemmer, July 6.

Gingerich-Faul. Merle Gingerich, Lititz, Pa., Akron cong., and Cheryl Faul, Lutheran Church, Steelton, Pa., by Truman H. Brunk and Allen Wenrich, June 1.

Gundy-Stuckey. Gary Gundy, Flanagan, Ill., and Carolyn Stuckey, Archbold, Ohio, Lockport cong., by Keith Leinbach, June 29.

Hardy-Powers. Lawrence Edward Hardy, Susquehanna, Pa., and Karen Renee Powers, Susquehanna, Pa., Lake View cong., by Jonas Mininger, June 15.

Kennell-Wise. Mark A. Kennell, Jr., Sarasota, Fla., Ashton cong., and Elaine R. Wise, Sarasota, Fla., Bahia Vista cong., by Arthur Wise, July 6.

King-Stoltzfus. Kevin P. King, Cochranville, Pa., Kennett Square cong., and Karen Joy Stoltzfus, Mountain City, Tenn., Grace Fellowship Church, by Tom Oyler, June 8.

Martin-Keener. Delray Lynn Martin, Maugansville, Md., Bible Brethren Church, and Joy Annette Keener, State Line, Pa., Cedar Grove cong., by Nelson L. Martin and John Hoffman, July 6.

Miller - Derstine. Bryan Miller, Colorado Springs, Colo., Beth-El cong., and Jodi Derstine, Elkhart, Ind., Neil Avenue cong., Columbus, Ohio, by James L. Derstine, father of the bride, May 25.

Miller-Ross. Rod Miller, Sarasota, Fla., Ashton cong., and Janet Ross, Sarasota, Fla., Bay Shore cong., by Ken Nauman, Feb. 15.

Myers-Knepp. Rodney Myers, Grantham, Pa., Slate Hill cong., and Rhonda Knepp, Missionary Alliance Church, Lancaster, Pa., by Randall Corbin and Samuel J. Troyer, May 25.

Nyce-Mumaw. Douglas James Nyce, Slate Hill cong., Camp Hill, Pa., and Dawn Leanne Mumaw, Orrville cong., Orrville, Ohio, by Paul W. Nisly, May 18.

Shenk-Raynor. Steven Lamar Shenk, Mt. Joy, Pa., and Janet Raynor, Waynesboro, Va., both of the Erisman cong., by Rick Koster, July 1.

Stuckey-Short. Ron Stuckey, Archbold, Ohio, Lockport cong., and Jodi Short, Archbold, Ohio, Evangelical Mennonite cong., by Charles Zimmerman, June 29.

OBITUARIES

Gehman, Abraham G., son of David S. and Lavina H. Gehman, was born in Montgomery Co., Pa., Sept. 27, 1890; died at Wadsworth-Rittman Hospital, Wadsworth, Ohio, June 30, 1985; aged 94 y. On July 2, 1921, he was married to Mary H. Kulp, who died on Oct. 19, 1938. Surviving are 3 daughters (Elizabeth, Bertha, and Lavina Gehman), one son (David), 4 grandchildren, and one great-grandson. Funeral services were held at Bethel Mennonite Church on July 3, in charge of Ed Yoder, and at Bally Mennonite Meetinghouse, Bally, Pa., July 4, in charge of Norman Kolb; interment in Hereford Cemetery.

Good, Ross Richard, son of Joseph D. and Anna B. (Martin) Good, was born in Hopedale, Ill., June 4, 1916; died of a heart attack on July 5, 1985; aged 69 y. On Mar. 17, 1937, he was married to Ella Owen, who survives. Also surviving are 2 sons (James and Dennis), 3 daughters (Anna Mae Manago, Joy Peterson, and Faith Ediger), 18 grandchildren, one great-grandson, 3 brothers (Leonard, Wilmer, and Ralph), and 2 sisters (Irene Freyenberger and Nettie Lampel). He was preceded in death by one brother (Marvin) and one sister (Clara Tyson). He was a member of Sunnyslope Mennonite Church, where memorial services were held on July 9, in charge of David Mann and Stanley Weaver; interment in Phoenix Memorial Park, Phoenix, Ariz.

Kolb, William, son of Tobias and Mary (Silvius) Kolb, was born near Walnut Creek, Ohio, Apr. 5, 1892; died of cancer on July 1, 1985; aged 93 y. In 1916, he was married to Ida Greaser, who died in 1966. In 1969, he was married to Verna Troyer, who survives. Also surviving are 2 daughters (Wilma—Mrs. Lloyd Basinger and Margaret—Mrs. L. A. Castro), 10 grandchildren, 8 great-grandchildren, and one sister (Mary Shonk). He was preceded in death by 2 stillborn daughters and 3 sisters (Lydia Horrisberger, Susan Horrisberger, and Amanda Petersheim). He was a member of Salem Mennonite Church, where funeral services were held on July 1, in charge of Fred Augsburger and Glen Martin; interment in Maple Grove Cemetery.

Litwiller, Alvin E., son of Benjamin and Emma (Litwiller) Litwiller, was born at Hopedale, Ill., Jan. 18, 1901; died at Memorial Hospital, Sarasota, Fla., July 6, 1985; aged 84 y. On May 9, 1937, he was married to Mildred M. Mount, who survives. Also surviving are one daughter (Mary Sisley), 4 sons (Milton, Earl, Marvin, and Dean), 7 grandchildren, and one sister (Estella Litwiller). He was a member of Hopedale Mennonite Church, where funeral services were held on July 11, in charge of H. James Smith; interment in Hopedale Mennonite Cemetery.

Martin, Joseph Preston, son of David H. and Mary (Horst) Martin, was born near Reid, Md., Nov. 16, 1898; died in Washington County Hospital, Hagerstown, Md., Mar. 15, 1985; aged 86 y. On Apr. 17, 1917, he was married to Mamie Reiff, who died on Sept. 16, 1976. On Apr. 17, 1977, he was married to Ada Gieb, who survives. Also surviving are 2 sons (Mervin B. and Dale E.), one daughter (Arlene—Mrs. George Mark), 16 grandchildren, 19 great-grandchildren, 3 stepchildren, 7 stepgrandchildren, and one sister (Martha—Mrs. Howard F. Lehman). He was preceded in death by one son (Glenn) and 2 children who died in infancy. He was a member of Mount Olive Mennonite Church, where services were held on Mar. 19, in charge of Glenn E. Martin and Adam Martin; interment in Reiff's Cemetery.

Neff, Ella W., daughter of Eli and Lillie (Wenger) Witmer, was born in Lancaster Co., Pa., Nov. 22, 1894; died in Lancaster General Hospital, Lancaster, Pa., June 18, 1985; aged 90 y. On Nov. 27, 1917, she was married to Emanuel C. Neff, who died on Oct. 20, 1976. Surviving are 2 daughters (Miriam—Mrs. Harold Denlinger and Arlene—Mrs. Wilmer Rohrer), 7 grandchildren, 14 great-grandchildren, 2 brothers (Samuel W. and Caleb W. Witmer), and 3 sisters (Anna Brackbill, Esther Landis, and Eva Martin). She was preceded in death by one sister (Ada Shank) and one brother (Enos W. Witmer). She was a member of Paradise Mennonite Church, where funeral services were held on June 20, in charge of Clair Eby, Fred Martin, and Delmar Sauder; interment in the Paradise Mennonite Cemetery.

Yoder, Levi, son of Levi B. and Elizabeth (Hartzler) Yoder, was born at Belleville, Pa., Jan. 30, 1896; died at Akron, N.Y., June 26, 1985; aged 89 y. On Jan. 16, 1926, he was married to Ida Kaufman, who survives. Also surviving are one daughter (Helen Schrock), 2 sons (Melvin and Donald), 6 grandchildren, and one sister (Elizabeth Woodiwiss). He was preceded in death by 4 sisters and 2 brothers. He was a member of Clarence Center-Akron Mennonite Church, where funeral services were held on June 29, in charge of Howard S. Bauman; interment in Good Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

South Central Conference, LaGrange College, Hannibal, Mo., Aug. 2-4
Iowa-Nebraska Conference, First Mennonite Church, Lincoln, Nebr., Aug. 3
Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24
All New England Mennonite Gathering, "Weekend in the Birches," Plymouth, Vt., Aug. 31-Sept. 1
Hesston College classes begin, Sept. 2
Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19

CREDITS

Cover design by David Hiebert; p. 532 by Daniel Hertzler; p. 533 by Richard A. Kauffman

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

New surge of interest raises old questions about devotion to Mary

She has been called the "new Eve," the "Mystical Rose and Queen of Heaven and Earth." Her image has been fixed in centuries of Catholic thought as the Holy Virgin of Virgins, the Mother most pure and undefiled, the Morning Star, and Refuge of Sinners. Luther himself wrote a commentary on her and used the title *Mother of God.* Yet there is no question that Jesus' mother, Mary, has been a more powerful symbol for Catholics than for Protestants. For anyone growing up Catholic in the 1940s and 50s, signs of Mary were everywhere. Then all at once, it seemed that priests and nuns decided Mary no longer had much to say in an age of social activism and ecumenism. Today, Marian devotion is scarce in many places. But in others, some of the old practices are being revived. New books on Mary and Marian spirituality are making their way into print. Priest-sociologist Andrew Greeley says the trend is not really surprising. His own research, he says, showed even though the Catholic elite may have "given up" on Mary, her image among ordinary Catholics never really died. "And of course, it will never die, so long as people carry around the image that God loves us as a mother loves her little baby."

Sanctuary workers defy government; given key to city in Berkeley

In a rare display of public defiance of the U.S. government, Berkeley (Calif.) mayor Gus Newport gave the key to his city to a group of Central American refugees traveling from Los Angeles to Seattle. The refugees are being transported by church sanctuary workers angered by the arrests of co-workers in Arizona. Those 12 workers go on trial in September for smuggling, transporting, and harboring Central American refugees. The "caravan" of refugees along the West Coast is part of a national effort to bring attention to the plight of Central American refugees. A similar "caravan" left Tucson, Ariz., recently, bound for Massachusetts. Sanctuary workers claim the U.S. government is breaking the law by arresting sanctuary workers and by deporting Salvadoran and other Central American refugees. Sanctuary movement workers say refugees are subject to political persecution upon returning to their homelands. The U.S. State Department and the U.S. Immigration and Naturalization Service claim this is not true. They say Central American refugees are *economic* refugees. The refugees' reception in Berkeley was boisterous, with hundreds greeting them in a burst of song and applause. The tension sanctuary workers said existed during most of the trip was dispelled during the time in Berkeley because of the city's well-known opposition to U.S. policy toward Central American refugees. In February, Berkeley declared itself a sanctuary for refugees. At the same time, Mayor Newport issued an order forbidding any city employee from assisting the Immigration and Naturalization Service.

W. A. Visser 't Hooft, first leader of World Council of Churches, dies at 84

Willem Adolf Visser 't Hooft, the first chief executive of the World Council of Churches and a major figure in the 20th-century ecumenical movement, died on July 4 at his home in Geneva, Switzerland. He was 84 years old. Visser 't Hooft, an ordained minister in the Netherlands Reformed Church, was a key leader in the formative stages of the world ecumenical body just prior to World War II. He worked to keep church linkages alive despite the war's disruption of the formation process, and served as general secretary of WCC from its formal inauguration on Aug. 23, 1948, until his retirement in 1966. Under his leadership, the World Council, which began as a largely white, Western, Protestant movement, added to its membership the Orthodox churches, including those in communist countries, and enlarged the role played by churches in African and Asian countries. It was one of his disappointments that the Roman Catholic Church never became a member, though he once described growing Catholic participation in ecumenical work as a "stunning" change. The council now has 303 Protestant, Anglican, and Orthodox member bodies in 118 countries.

Southern Baptist approach seen as 'arrogant,' says evangelism expert

Southern Baptists are considered "arrogant" by people of other denominations because of their approach toward church-planting and evangelism, an American Baptist authority on urban evangelism told a forum sponsored by the Southern Baptist Home Mission Board in Atlanta recently. Ray Bakke of Northern Baptist Seminary in Lombard, Ill., said "people in other churches really feel some bitterness when they hear the name 'Southern Baptist.' " One reason for this, he said, is that Southern Baptists go to a city like St. Paul, Minn., where there are 140 Swedish Baptist churches, and then call it "a pioneer missions area." Bakke added that some Christians think the Southern Baptist Convention's goal to proclaim the gospel to every person in the world by the year 2000 "is a kind of arrogance." The seminary professor said there are two main causes of this arrogance. First, he said, it comes from an achievement-oriented culture that led to establishing what he called "the nation of Texas." Second, Bakke said, Southern Baptists have been fighting an "inferiority complex" that arose from television coverage of the civil rights movement of the 1960s, which he said made Baptists look like racists. Bakke urged church planters in northern cities to spend two years finding out what is already in an area before starting any programs. He also urged them to visit every "social agency," including schools, police stations, and welfare agencies, as well as factories and corporations. Bakke said Southern Baptists must learn to "custom build" churches to reach a pluralistic, urban society instead of trying to design churches in their own image. The city is too diverse for one type of church to work in every situation, he said.

South Africa church council breaks law by urging disinvestment

The South Africa Council of Churches has taken the risky and illegal step of asking churches in other countries to disinvest their holdings in South Africa businesses. The council's national conference said in a resolution passed at its annual meeting recently that such action is a "peaceful and effective means" to pressure the South African government to bring about fundamental change. The call for disinvestment, proposed by Allan Boesak, vice-president of the council, was an amendment to a resolution asking churches outside South Africa to promote "effective economic pressures to influence South Africa towards achieving justice and peace." During the disinvestment debate, C. F. Beyers Naude, general secretary of the council, informed delegates that he had been visited that morning by security police. Naude said they delivered what they called a "friendly message" to him and the council from South Africa's minister of law and order, warning that "the campaign which you are conducting to encourage civil disobedience can lead to illegality, licentiousness, confrontation with the authorities, and eventually violence." At the suggestion of Boesak, the conference replied to the message with a statement declaring, "God must be obeyed before man."

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On the reading of books

"Of making many books there is no end, and much study is a weariness of the flesh" (Eccles. 12:12b).

What a shock it would be to the writer of the sentence above to learn about the making of books today. Whatever was envisioned by "many books," it is nothing compared to the volume visited upon us now. Some years ago I heard that 40,000 new titles are published each year in the U.S. alone. What a torrent of books.

Like a child turned loose in a candy shop, there is danger that we become sated by this abundance of books and fail to read them. Clearly we cannot read 40,000 books. Also, many of them are trash and it would be a waste of time. But others are like precious ore, waiting to be exploited.

It is worth recalling that a church like ours may not have been possible without the advent of printing. Significant numbers of the original Anabaptist leaders were scholars who read books. And everyone in the Anabaptist churches was expected to become familiar with the Bible, a library of books. Now that it was printed instead of only copied it could be read by more than just the clergy and the monks.

The use of books requires that people be able to read them. One of the more alarming developments in recent times in North America is the growth of illiteracy. Dorothy Cutrell, editor of *Provident Book Finder*, reports that one third of the U.S. population is "functionally illiterate" and many others read so poorly that they do not enjoy it. And we thought we were a civilized society! (I hope Canadians do better in this.)

In a review of Jonathan Kozol's *Illiterate America*, she reports what Kozol found when he queried people who wanted to learn to read. Why?

"First: 'I want to read the Bible.' "

"Second: 'I just want to read good books.' "

"Third: 'I want to help my kids. I don't want them to grow up like me.' "

I wrote above of books as precious metal. The analogy may be developed further. Precious metal is a concentration of elements which are otherwise scattered about and thus not useful. So with books. We can learn a lot without them. We may go personally to the places and listen personally to the people written about in books. But we lack the time and money for all of these visits. In books we find the concentrated experience to enlarge our world without always needing to travel.

I took several books along on a recent vacation: more than I got read, but at least I read two and one-half of them. *Grenada an Eyewitness Account . . .* by Hugh O'Shaughnessy; *Resurrection* by Morton Kelsey; and half of *The March of Folly* (from Troy to Vietnam) by Barbara W. Tuchman. These were not selected by any grand strategy, but on reflection they illustrate a part of what I mean to say.

O'Shaughnessy's eyewitness account told me some things I wanted to know about the Grenada invasion of 1983. His book has some authority because he was one reporter who was able to get on the island before the fighting stopped. (By his own confession, he narrowly missed getting blasted out of the water.) There is still room for difference of opinion on Grenada, but I found information in this book that is useful without my having to go there and investigate for myself. It provides the kind of perspective that cannot be given in a 90-second spot on the evening news.

Tuchman's, on the other hand, gives the historian's long view. By a labored sifting of historical evidence, the writer has illustrated her contention that governments are wont to follow "policies contrary to their own interests." The oldest example of this she draws from the Bible: Rehoboam who destroyed his kingdom by unwillingness to be flexible with the people from the North. When one is finished with Tuchman (which I did after vacation) one is depressed. But one also is less surprised if leaders of the country seem bent on pursuing bankrupt policies.

As for Morton Kelsey in *Resurrection*, he comes through as a fellow pilgrim trying to make sense of the world we live in. He testifies that he has wrestled with doubt but has found meaning for his life in the resurrected Christ. He writes, "The real miracle of the rising of Jesus from the dead lies not in the fact that a dead body was raised from death and transformed into a radiant transcendence. The Creator who fashioned the infinite complexity and magnificance of the universe could certainly do that. The true miracle is what this resurrection reveals—the inhumanly loving God" (p. 177).

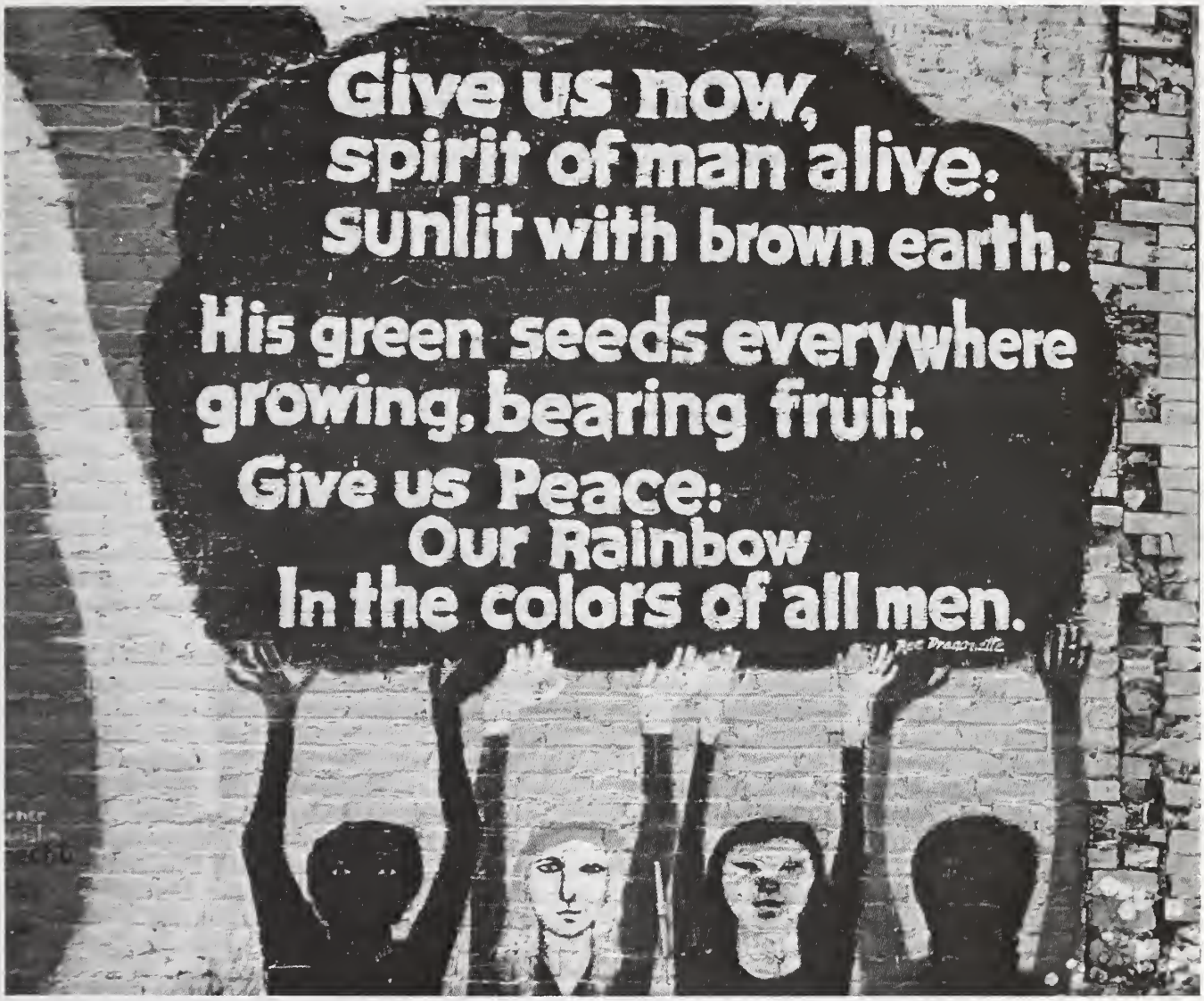
This is what we need to lift our spirits when books by O'Shaughnessy and Tuchman get us down. In light of this I find it alarming to see that of last year's six best-sellers by our own Herald Press, three were cookbooks. I like to eat as well as the next person and I would like to see everyone follow the *More-with-Less Cookbook*. But when cookbooks sell better than food for the spirit something is out of balance.

So let us hear it for the reading of books. Not only cookbooks, but books which help us understand what's wrong with our world and books that encourage us to respond in loving service.—*Daniel Hertzler*

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GOSPEL HERALD

August 6, 1985



The cloud, the rainbow, and the dove

by Donald B. Kraybill

The number 40 is used in biblical imagery to symbolize trial and oppression in Hebrew history. The flood lasts 40 days. Moses waits on Mt. Sinai 40 days, Goliath taunts the Israelites 40 days, Jesus is tempted 40 days, and the Hebrews wander in the wilderness for 40 years.

This month marks 40 years of wandering in the nuclear wilderness for the human community. On August 6, 1945, the "little boy," a peewee atomic bomb by today's standards, killed an estimated 100,000 residents of Hiroshima, Japan, in a few seconds. We have lived under the shadow of the nuclear cloud for the last 40 years.

Nuclear weapons have not been exploded in warfare since the days of Hiroshima and Nagasaki, although the reason for our safe passage is uncertain. Perhaps it is the result of God's providential care, fervent prayers, the efforts of international diplomacy, economic ties between countries, a profound respect for the unthinkable terror of nuclear weapons, or more likely—a combination of several of these reasons. In any event, we have found safe passage through this wilderness in spite of ominous threats of massive destruction. Yet the nuclear cloud has not passed away and there are good reasons for despair.

In spite of the fact that every American president beginning with Eisenhower has pledged to curtail the arms race, each one has lacked either the will or clout to stop the growth of nuclear arsenals. In spite of arms control treaties, the sophistication, accuracy, lethality, and numbers of nuclear weapons has steadily increased around the world. The preparation for arms negotiations spurs the development of more and newer weapons for use as "bargaining chips" in this giant poker game.

In spite of all the efforts to halt their spread, the evidence suggests that more and more countries will have their hands on nuclear weapons in the next five years. In spite of the U.S. Catholic bishops' pastoral letter and widespread public support for a nuclear freeze, the American government has approved construction of the deadly MX missile and embarked on a major research venture which aims to place weapons in outer space.

This month marks 40 years of wandering in the nuclear wilderness for the human community.

This push toward space weapons comes at the same moment that technology has provided nuclear weapons the size of a backpack. This so called "nuke pack" can be carried across territorial boundaries on the backs of foot soldiers. In spite of all the letters, all the marches, all the books, all the prayers, all the official church statements, and all the sermons, we stand 40 years later less secure, more threatened, and closer to a nuclear conflagration than ever before. And after wandering 40 years in this wilderness, scientists only two years ago discovered the chilling effects of a nuclear "winter."

An assault on hope. If, by God's grace, we are granted safe passage in the next 40 years and even if another nuclear weapon never explodes, the arms race has already taken its toll by assaulting hope. The shadow of the bomb touches our lives by threatening the future and giving youth what psychiatrist Robert Lifton calls a "radical sense of futurelessness." Youth in particular are given to an ethic of gratification—eat, drink, and get high now on anything—for tomorrow we die. An erosion of hope breeds an ethic of instant pleasure seeking. What the long-term effects of this will mean for society at large is hard to say.

The strangulation of hope not only suffocates the spirit of a people. It also encourages the pursuit of vain hopes. We are tempted to hope that a super-duper weapon will save us by finally putting the Soviets in their place for all time. We might also hope that another president, another arms control treaty, or some other new political fix will turn this monster around. History suggests that all of these are naive and flimsy wishes on which to stake our hopes. What then is the nature and character of biblical hope?

It would be nice to learn that Christian hope is optimistic, promising a "brighter and better" tomorrow like the one sung about in the musical *Annie*. It would be a comfort indeed to learn that Christian hope promises protection from a nuclear attack. It would be reassuring to discover that God will prevent a nuclear war from ever happening. It certainly would seem useful to have the play-by-play details of the last innings of history. Yes, it would be satisfying to discover that biblical hope offers optimism, protection, prevention, and prediction. But it doesn't.

Yet such beliefs are so attractive to our security that we often are tempted to read the Bible in such a way that it appears to offer optimism, protection, prevention, and prediction.

The biblical view of the outcome of history is realistic rather than optimistic. It appreciates the evil which can flow from the hands of humans created with the capacity for free choice. And while there are some special moments of God's miraculous care in history, Christians have generally not received special protection from evil perpetrators.

The fact that God has not prevented the human community from engaging in violence in the past suggests that divine prevention may also be a vain hope. And rather than trying to predict future events, biblical hope looks backward, since its roots are found in God's redeeming acts in holy history.

Two promises of hope. The rainbow and the dove in the Genesis account of the flood symbolize two promises of Christian hope—preservation and presence—which we can claim today. The description of the days of Noah sounds too much like our own times, although the details differ. Today billions of dollars and thousands of careers are devoted to the research, development, production, and deployment of weapons which could obliterate God's creation in a few minutes. In the days of Noah, "Every imagination of the thoughts of his heart was only evil continually. . . . And the earth was filled with violence" (Gen. 6:5, 11). According to the story, God was so furious over the violence that he wished he had never made humans and he decided to wipe out the evil and violence with 40 days and nights of flooding.

Donald B. Kraybill, Elizabethtown, Pa., is the author of *Facing Nuclear War* and other Herald Press books and a faculty member at Elizabethtown College. This was originally presented as part of a lecture series on "Hope in a Nuclear Age" at Bethel College.

GOSPEL HERALD Volume 78 Number 32

Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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At the end of the destructive wash, the rainbow rises above the clouds signaling to all future generations and to all flesh that God has forged a new covenant with the surviving remanant—a pledge to never destroy the earth again (Gen. 9:8-17).

And so today we live under the rainbow—the promise of preservation—that God will not destroy his creation again. Disturbing the created order with nuclear explosions might come about only because humans build, target, and trigger the weapons, not because God is bent on destroying our Garden of Eden. And while it is comforting to know that God will not blow us up, it is also disquieting to know that the human community now holds that awesome power in its own hands.

Even when the future looks bleak, we can count on God's relentless and unshakable love and care.

The second promise of hope in Noah's story emerges out of the dove's flight. The dove is sent out three times to scan the countryside for fresh vegetation. The seven-day pause between each flight—the symbolic Old Testament number for perfection—contrasts sharply with the 40 days and nights of flooding. On the third flight the dove remains at large, signaling that God's loving presence is once again permeating the world.

The dove is often used in the Scripture as a sign of God's presence. The Spirit descends upon Jesus like a dove at his baptism. Known for its loyalty to its mate and for its proverbial gentleness, the dove represents God's omnipresence. The reliability of God's steadfast presence is a key motif throughout the biblical story.

The Scripture suggests that God's love is the security—the seal—of our hope. God's steadfast love guarantees and underwrites our hope. Even when the future looks bleak, we can count on the dove, the sign of God's relentless and unshakable love and care.

In his letter to the Romans, Paul tells us that God's hope doesn't disappoint us, it doesn't leave us stuck even in nuclear muck. God's hope doesn't disappoint us because his love has been poured out on us through the Holy Spirit. Just as God in the days of Noah poured out his wrath and vengeance on evil with a mighty flood of water, today he pours out his love on us and floods our lives with his loving presence. God delights in the dove's flight at large.

Above the mushroom cloud. The dove soars high above the mushroom cloud announcing God's triumphant and everlasting love. The promise of presence not only floats above the mushroom cloud; it also glides deep into the dark valley of the shadow of death. No miraculous promises here—

- to kill off wild lions
- to bring an early dawn
- to remove the mountains
- to blindfold attacking robbers
- to clear the path of treacherous rocks
- to evaporate the dangerous fog
- to destroy villains lurking in the shadows.

Only the promise of God's presence and that's enough, for it brings comfort and dispels our fears even as we face a nuclearized future. No promises to bail us out of the nuclear dilemma. No pledges to dismantle nuclear arsenals. No offer to shoulder our moral responsibility. No promises to guarantee us safe passage over the next 40 years; only the promise of his understanding presence. The abiding ministry and witness of the dovelike spirit brings comfort and joy. Such comfort and joy enables us to be faithful witnesses to the end of the age.

WMSC: whence and whither?

by Alice W. Lapp

WMSC? What's that? The Women's Missionary and Service Commission of the Mennonite Church has a long history which Melvin Gingerich's "The Mennonite Women's Missionary Society" *(MQR,* April and July 1963) and Elaine Sommers Rich's *Mennonite Women: A Story of God's Faithfulness 1683-1983* (Herald Press 1983) detail. Already before 1900 the women of the Mennonite Church felt that there were needs among the people out there which had to be met. These were practical needs of clothing or food, shelter or education.

The Paradise congregation in Lancaster County, Pennsylvania, in 1895 organized a sewing circle of women to make garments which were then sent to Scottdale, Pennsylvania, where other women distributed them to the poor. By 1897 these women were sewing for people closer home in the Lancaster area and had elected Mary A. (Mrs. Ezra H.) Mellinger as the first president of their circle. By 1911 enough women of Lancaster Conference congregations had organized to form the Associated Sewing Circles.

Around 1900 similar groups began to mobilize in Illinois and Indiana. Missouri soon joined the ranks of

Alice W. Lapp, Akron, Pa., is former secretary of literature on the General WMSC Committee. She presently serves on the Mennonite Publication Board.

willing workers. In Lititz, Pennsylvania, Maud Kaylor (Mrs. Elmer) Eby became secretary-treasurer in 1918 and served for 42 consecutive years, a goodly term and possibly the longest of any. Virginia, by 1908, had a circle as did Ohio and Ontario.

Women throughout the church saw needs and mobilized to get the jobs done. During World War I the character of the sewing circle work changed toward relief spurred on by the Red Cross requests. Then in the 1920s the Mennonite Central Committee through Orie O. Miller appealed to these circles rather than to the churches at large to provide clothing for Russian relief. The Lancaster district cut and prepared garments for distribution to the wider sewing circles of the church, many of which helped in this project.

A review of the WMSC on the occasion of its 85th birthday.

Clara Eby Steiner of Ohio tried to encourage women to read books and give reports as part of the devotional at the circle meetings. Some of the older women were frightened of giving reports so this idea was not pushed too much as no one wished them to drop out by using this excuse. Mrs. Steiner also began a monthly newsletter which has evolved into what since 1961 we know as *The Voice*.

Women's work grew and expanded through the years. Women supported orphans both here and abroad as well as both local and overseas female teachers and medical workers. In addition to sewing clothes and making quilts and comforters, the women enjoyed each other's fellowship and shared Bible studies and devotional times. A booklet of prayer was published in 1935 and continues annually as a devotional guide for WMSC and another for the girls of GMSA (Girls Missionary and Service Auxiliary).

The women had a going and growing organization but its goals were diverse enough that there was some confusion about what the actual outreach was to be. Was it material aid or spiritual aid? By the 1920s some male church leaders felt threatened by the businesslike activity of the women and moved to squelch it by appointing their own choices to the leadership and publishing the changes without consulting or informing the women already involved in this mission of women in the church. Not only the women's groups were suspect by some male church leaders, but also the Mission Board itself was viewed as running too far too fast.

In the late 1920s some of these misunderstandings were resolved and the WMSA (Women's Missionary and Service Auxiliary) functioned as a sort of adjunct to the church boards. More recently, with the creation of the Board of Congregational Ministries in 1971, the WMSC became a commission on a par with other commissions. Since 1983 WMSC is responsible to Mennonite Church General Board.

The women began at their first gatherings to lift offerings which have steadily grown to impressive figures. At the first meetings prior to 1900, reported offerings ranged from 52 cents to 46 dollars. Often the clothing finished was worth $50 or more in much less inflated money than ours today. By March 1919 Mrs. Steiner reported receipts of $13,000 from 13 circles with 11,957 garments made and also over 24,000 garments sent to the Society of Friends for war relief. By 1920 some 124 circles sent over 21,000 garments and reported cash receipts of over $15,000 as well as many tons of used clothing to Russian relief.

Through the 1930s and 40s the receipts were down, but by 1953 more than $20,000 was again received and disbursed. In 1968 nearly $90,000 passed through the WMSA treasurer's accounts. By the mid-1950s literature, sheets and blankets, and nursing education appeared as budget items. More recently WMSC work shows in the 1977-8 fiscal year total contributions of $170,651 with itemized funds for literature, bedding and linens, publications, scholarships, special projects, refurbishing the Westlawn lounge at Goshen College, Ghana office equipment, certain church and day-care help, books to missionaries abroad, Mennonite Board of Missions projects, and several MCC projects. Of course sewing, quilting, bandage rolling, book packing, and coupon sorting were among the many activities completed. By 1984 the balances were even better, disbursements totaling $181,421. This again included publications, scholarships, literature, involvement, travel for the executives, Mennonite Central Committee, Mennonite Board of Missions, Mennonite Board of Congregational Ministries, Mennonite General Board, and Hispanic Retreats.

Among the highly varied activities of the organization now are such things as GMSA which teaches and involves the younger women and girls of the church at an early age with service projects which catch their interest. Good reading is promoted through the suggested reading lists published semiannually in *Voice* as well as by book reviews every month written or selected by the secretary of literature.

A secretary of family life education promotes and gives help to those hoping to improve relationships at home. A secretary of peace and social concerns gives aid and information to those who are concerned about community and world involvement. More recently a coordinator of Spanish WMSC groups works directly with the Hispanic congregations to integrate them into the work of the wider church. Books Abroad was officially added to WMSC last fall.

WMSC is now an organization of the women of the Mennonite Church whatever their talents may be. It has a remarkable record of accomplishment and gives an appropriate outlet for the church women whose talents and interests run toward skills usually associated with the distaff side of the house but who want to help through the structures of the church. WMSC is Mennonite Church women at work. Former Mennonite Board of Missions administrator Boyd Nelson credits WMSC with doing more to promote new ideas, introduce new literature, develop retreats, spread information, and show sensitivity to the feelings of people than any other organization. He says WMSC is a model of servant-leadership. WMSC has a future on the growing edge of the church as long as it continues to develop useful activities and give inspiration to over one half of the church membership.

Expanding the (sewing) circle

by Melanie Zuercher

Traditionally, the synonym for the Mennonite Church's Women's Missionary and Service Commission (WMSC) has been "sewing circle." In view of the changing roles of women at home, in society, and in the church, that image may also be changing.

At the Ames 85 Mennonite Church convention this month, the executive committee of the churchwide WMSC will recommend to its constituency that a secretary for business and professional (BP) women be appointed. The woman they have in mind is Miriam Book, Lancaster Conference WMSC president (in her fourth and final year).

Two years ago, at Bethlehem 83, Mim was co-opted by the executive committee to serve as unofficial BP secretary/coordinator. Her task was to communicate with various conference leaders of WMSC as well as BP women themselves, to determine the feeling and support for her new position and its emphasis.

Though WMSC executive secretary Barbara Reber was unaware of it when she approached Mim for the BP post, Mim had already been active close to home on behalf of BP women in WMSC. She was one of the moving spirits behind Lancaster Conference WMSC's decision several years ago to repeat, in shorter form, the program for the annual conference-wide, daylong WMSC meeting in the evening in order to accommodate members who worked during the day. And this year, for the first time, the evening program was different—geared specifically to business and professional women.

Mim was also instrumental in forming a Business and Professional Women's Task Force under the umbrella of Lancaster Conference WMSC. The Task Force came into being in late 1984.

Mim Book is a single woman in her 30s, who has worked full time since she graduated from high school, first as secretary to the president of a local printing company for 7½ years, and most recently in pastoral care of missionaries and in recruitment for Eastern Mennonite Board of Missions. She has a lot of sympathy and understanding for BP women—whom she defines as "any woman working outside the home, not simply those who have been 'trained' "—in the Mennonite Church. And she is glad for the perspectives from both "secular" and "church" working worlds.

"I haven't felt excluded, or rejected, or that my gifts weren't used," she reflects, "but some older business and professional women have. There's a lot of excitement, especially among the older BP women, over what WMSC is trying to do for them. They feel that now they can share their stories, their challenges, and frustrations, and not be put down."

Statistics show that in 1981, almost half the American work force was female, and the number continues to climb. The figures don't translate exactly to Mennonite women, but the ranks there continue to grow as well.

"Isn't the church to be speaking to change?" Mim says. "The world is changing—society is changing. And the world is speaking, left and right, to the issues of working women. WMSC wants to plug into groups and organizations for BP women which aren't necessarily Christian, in order to be salt and light, to bring a Christian perspective."

She is concerned, however, that the sewing circle not be discredited or dismissed, or that women who choose to remain at home feel "blamed" for their roles. "We don't want to build another wall, another barrier," she says. "We need each other. Different groups of women should complement, not compete with, each other. We want to work more creatively at building bridges, not threatening each other. We want to affirm each other's gifts.

"Will setting up separate meetings for BP women [as in Lancaster] isolate us? We need always to be aware of that danger. But fear shouldn't keep us from addressing the particular needs of BP women. WMSC has always looked specifically at home and family life—now we're speaking to another set of needs."

Those needs, Mim emphasizes, are spiritual as well as professional and emotional. "We're not just focusing on 'business.' We want a balance—attention to spiritual life as well. My dream is that we'll not only speak to specific issues BP women face—such as personal relationships between women and men, and between women, dealing with guilt over working away from home, and balancing worldly and kingdom values—but to give women a forum in which to share their pilgrimages, their mistakes, what they've learned, how God is at work in the good and bad.

Mim is excited about the further challenges of being official BP secretary for WMSC, a task she'll take on along with continuing college full time with studies in Bible and psychology.

But it isn't as though this is a sudden radical departure from existing policy. The WMSC philosophy states: "WMSC serves Christ best when it evokes the gifts of all women of the church—young women, middle-aged women, work-at-home women, and professional women—each one dedicating her particular gifts to the demonstration of love in response to God's grace." Barbara Reber stated, "It's a matter of putting wheels under a vehicle that has been on the books."

"I don't think Jesus meant that because someone is in a profession, or not a mother, they're to be excluded," Mim says. "Working with the present structure of WMSC says the church is affirming the gifts of *all* women, and speaking to the issues *all* women face."

Melanie Zuercher, Lancaster, Pa., is assistant editor for *Festival Quarterly*. Her grandmother, Alice Kauffman Gingerich, served as secretary for literature of WMSC. Her mother, Joyce Gingerich Zuercher, is the current secretary.

Congregations in Mission: "To Know Christ Is to Serve" (15)

Ocean City: 20 months old

by Kenton Beachy

Mennonites began holding Sunday morning services in the Maryland resort town of Ocean City on November 27, 1983. They met in the home of Chuck and Joyce Hostetter, who had moved to Ocean City in October with the goal of planting a church.

The first service was attended with excitement and anticipation of a Mennonite fellowship that would be close to Diakonia, a Mennonite-operated residential ministry for persons in crisis.

With Hostetters' encouragement for development of gifts in ministry, leadership soon emerged for worship, music, children's stories, and Sunday school. The group met on Sunday nights as well for study, prayer, and fellowship.

"The biggest struggle was in February 1984 when we didn't have a building to meet in or a house for ourselves, knowing we had checked out all the possibilities we could," Chuck related. Church activities and energies became focused on a meeting place. Attendance remained steady, though, as everyone faithfully encouraged each other in the commitment to church planting.

In March the small group leased a service station on Route 50, three miles from the city. Extensive renovation began. "The transition from house to church building was a time of celebration," Chuck said.

In May Hostetters attended a "How to Plant a Church" seminar in Chicago with other church planters. "The seminar was a morale booster and gave us some hope again," was Chuck's response.

In late July the meeting place was completed. A celebration with the help of a young adult group from Lancaster, Pennsylvania, bringing an inspiring service about being "fishers" attracted 55 people.

Sunday morning fellowship time—with plenty of visiting, refreshments, singing, and a meditation—includes a core group of 25-30 people. Tourist-season attendance this summer has reached into the 60s.

The Lord is at work teaching all involved how to minister to the unchurched as well as to the churched. It has been a learning, growing, stretching process to listen to his Word and to follow through with action.



Chuck and Joyce Hostetter with children

In September 1984 a community nursery school began. The response was so positive that by Christmas, there was a waiting list of children for the already filled-to-capacity school.

A one-day-a-week program for the parents of the children has also been well received. Recently the parents viewed the James Dobson video cassette series on parenting.

"The nursery school has built a positive image for the Mennonite Church in our community," says Chuck. "This has been our way of meeting people and of finding out what the needs of the community are."

One of the needs was for strengthening family life, including help in parenting. An obvious need that emerged was for activities for children in a community with few playgounds and nursery schools.

"Our congregation has made a big difference in the lives of several families," says Chuck, "and that has been worth all the hard work."

The 20-month-old Ocean City Mennonite Church is supported by Allegheny and Atlantic Coast conferences and by Mennonite Board of Missions.

Kenton Beachy, Ocean City, Md., is executive director of the Diakonia ministry sponsored by Allegheny Conference. This is reprinted by permission from *Currents* of Atlantic Coast Conference.

Herald Press

Resources For a Peace Witness



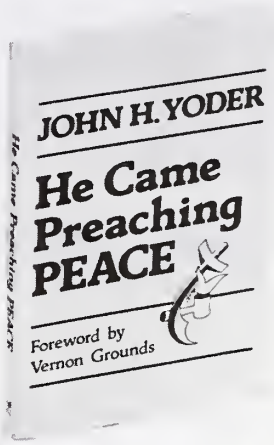
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CHURCH NEWS



MPH publisher Ben Cutrell (center) and board president Letha Froese lead the annual review of the Mennonite Church's publishing efforts. At the right is board member Arnold Cressman, who was asked to chair a search committee to find a successor to Cutrell by 1988.

Publication Board: $11.8 million in sales is good, but one percent margin is not

Mennonite Publishing House's performance during the past year was the main focus of Mennonite Publication Board's annual review meeting, June 27-29, at MPH's four-story building in Scottdale, Pa.

The good news was that sales of books, periodicals, Sunday school materials, and other products totaled $11.8 million in 1984—a 4.4 percent increase over the previous year.

The bad news was that net revenue after all expenses was only $128,000—or one percent of sales. Board members said this figure should at least keep up with inflation (about 4 percent last year) so that MPH can replace equipment, upgrade its operations, and maintain its capital base.

Gains and losses by division showed that the 14 Provident bookstores increased their sales by nearly 4 percent to $8.1 million. Herald Press sales of $1.1 million represented a decline of nearly 10 percent. Congregational Literature Division, the big winner, increased its sales by 23 percent. The Periodical Division sales were up slightly.

John Beachy, who is retiring this summer after 13 years as treasurer, said one way Mennonites have shown faith in MPH is their current investment of $1.7 million in debenture notes.

An area of concern for the board members in recent years has been the design of Herald Press book covers, which they felt didn't "measure up" to the attractiveness of other books. Even the books with the best content will not be picked up unless the cover catches the eye of the buyer, they said.

Board members seemed greatly relieved to hear that considerable progress has been made in design at MPH in recent months. Steps that have been taken include the appointment of Ann Graber as design director, better teamwork among the designers, and more consultation between Herald Press and the Design Department. "We can expect an improved look and more professional quality in the months ahead," said Manufacturing Division director Stanley Yoder.

Another concern of the Board has been the lack of a Herald Press best-seller since *More-with-Less Cookbook* in 1976. Board members said they were impressed with the many awards Herald Press has won during the past year, but noted that awards don't necessarily translate into increased sales.

"One reason it's hard for us to produce best-sellers," said general book editor Paul Schrock, "is that we represent a small denomination with a theological viewpoint that is in the minority." One quick way to make money, which other religious publishers are discovering, he said, is to produce Christian romance novels. Staff and board members agreed that was not the way to go.

Two new projects of the Congregational Literature Division got affirmative action from the board. They are an evangelistic tabloid to be used by congregations in neighborhood outreach and a new hymnal to be released in 1992 in cooperation with the General Conference Mennonite Church and the Church of the Brethren.

Turning to the Provident bookstores, the board affirmed the successful "Great May Sale" and other efforts to increase sales. "How do you sell more office supplies, gifts, cards, and general books while still maintaining a Christian mission?" asked Provident director Jack Scott. He answered his own question by noting that these items bring people into a Christian bookstore who might not otherwise come and also improve the financial health of the stores.

In reviewing other areas, the board affirmed the shift in the emphasis of *Christian Living* magazine from family life to broader Christian community concerns. Board members also praised *Gospel Herald* for dealing with controversial issues and for reporting news in a straightforward way.—*Steve Shenk*

AMES 85 UPDATE

Executive secretary anticipates highlights

Occasionally as executive secretary of Mennonite Church General Board, I am asked "What will be the highlights at General Assembly this year?" I have found myself hesitating, because there are many items on the agenda, and to me all of them are important. And there are 149 pages of reading in the General Assembly *Workbook*. But I would highlight the seven sessions of the General Assembly at Ames 85 as follows:

Session 1. Our own family gathering. This will be the "hello, it's good to see you" session. The Council on Faith, Life, and Strategy will tell us how we've been doing as a family, and General Board will inform us of what's been happening since our last gathering in 1983.

Session 2. Hearing from the larger family. We will be reminded that we aren't the only members of the Anabaptist family. We will hear from overseas visitors and from the representatives of other Mennonite and Brethren denominations.

Session 3. Setting family goals. The goal "That God's Kingdom May Grow" will be proposed for adoption by the delegates. This goal will be focused on two items with a 10-year emphasis. The

Call to Faithful Stewardship will challenge the church to a greater commitment of its resources to Christ and the church. The Challenge to Witness will encourage the church in its witness and growth efforts.

Session 4. Choosing family leaders. The delegates will choose leaders for 26 positions on churchwide boards and committees. The ballot is arranged so that there will be a better balance of men and women and better representation from the various minority groups and regions of the church.

Session 5. The family pocketbook. The delegates will take a look at how we have been spending our contributed funds and how we plan to spend them in the future. Delegates will also consider a new method of funding the churchwide ministries.

Session 6. Strains on family relationships. This session will test the love of family members for one another when there are differences of opinion. It will happen when the document on human sexuality is being reviewed. A good many feelings will be exposed and strong opinions will be expressed.

Session 7. Family good-bye blessings. This session will conclude with the installation of the new officers and the interim executive secretary. I hope that for them and all of the elected board and committee members it can be a time of affirmation and assurance by the delegates that their prayers will be supporting them in the coming biennium.

—Ivan Kauffmann



Carl Kreider

Professor writes column for *Gospel Herald*

A monthly column by veteran Mennonite professor and churchman Carl Kreider begins this week in *Gospel Herald*. Entitled "Kreider Views the World" and written exclusively for *Gospel Herald*, Kreider shares his insights on the news. It will appear in the first issue of each month.

Kreider retired recently after nearly 45 years of teaching economics and business at Goshen College. He also served the college as dean for 26 years.

The author of numerous articles in scholarly American journals, Kreider also wrote four books, including *The Christian Entrepreneur* (Herald Press, 1980). In the 1950s and 60s, Kreider wrote a column on world news for *Mennonite Community* magazine and its successor, *Christian Living*.

Kreider has served on numerous community, church, and educational committees and boards. He has chaired the Mennonite Church General Board and the Overseas Committee of Mennonite Board of Missions. He has also served as president of the board of Oaklawn Psychiatric Center.

Born in Wadsworth, Ohio, Kreider has lived in Goshen, Ind., for most of his adult life. He and his wife, Evelyn, have three sons and one daughter. Kreiders are members of College Mennonite Church, where Carl has taught an adult Sunday school class for nearly 30 years.

KREIDER VIEWS THE WORLD

The U.S. is in debt to foreigners

In April the United States became a net debtor nation, as reported by the *Wall Street Journal* on June 18. This simply means that the U.S. now owes more to foreigners than foreigners owe to us.

The U.S. has been a net debtor nation before; in fact we were from the beginning of the country until World War I. The huge loans we made to Europe during the war, the heavy investments we made overseas during the 1920s and again during and following World War II made us the world's largest creditor nation.

Beginning in 1971 the U.S. started to import more goods than we exported. This adverse balance of trade was small at first but in the last five years it has grown enormously. In 1984 the trade deficit was more than $120 billion. How did we pay for this surplus of imports? We borrowed money from foreigners. But that is only part of the story.

Because interest rates have been higher in the U.S. than on loans of comparable risk abroad, foreigners have been investing here in record volume. This is popularly referred to as a large *inflow of capital.* It might be viewed with greater alarm if we called it what it also is—*borrowing money abroad hand over fist.*

There are temporary benefits in becoming a net debtor nation. We can buy not only from our earnings but from our borrowings as well. This raises our standard of living. Furthermore, it is cheap for us to travel in Canada and abroad. The rate of inflation has been held down in the U.S. because American producers must compete with an ever growing flood of imports from abroad.

But there are dangers in this situation—some of which we already see and others which will become obvious over time. The flood of imports which holds down U.S. prices has brought depression to our "smokestack" industries and the loss of jobs to people who work in them. Farm exports are suffering and our farmers are not enjoying the prosperity many of the rest of us have been feeling.

But most worrisome is this: how long will foreigners be willing to lend us money in this volume? Never before in the history of the world has an economy as large as that of the U.S. been so deeply in debt. Therefore we really have no precedents to guide us in our forecasts. We could go on accumulating more foreign debt for the next three to five years. But when the net debt of the U.S. starts to exceed some of the biggest third world debtors, some foreign investors may fear for the safety of their money. If they start pulling it out, the value of the dollar will fall. When this happens still more foreigners will become worried, pull their money out, and the value of the dollar will fall still further. It is really not unlike a run on a bank where the deposits are not insured.

What does all of this say to Mennonites? Those of our number who work in "smokestack" industries and those who are farmers have already felt the pinch, most of the rest of us probably feel better off. But are we, like the U.S. government, borrowing excessively? Debt, like power, is neither good nor bad. If, like the U.S. government, we borrow to maintain a wasteful military machine, we can't help but suffer for it. Similar kinds of debt for a private citizen would include borrowing for vacation homes, for world travel, or for expensive clothing.

On the other hand, if we borrow to help a brother or sister gain a useful education or start (or expand) a useful business, the situation is vastly different. The purpose provides the seeds for its repayment. Why don't we hear of Mennonites borrowing money to help some of our brothers and sisters in third world churches? Why can't we be nonconformed to the world by borrowing only for worthy reasons?

—Carl Kreider

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Bryan G. Miller, Indianapolis, Ind.

Brother Robert Roberg's letter ("Readers Say," July 16) makes a conclusion that Jesus established "a hierarchy" that was "all male." Brother Roberg has again ignored cultural realities in his conclusions. Only males were available as apostles in the culture. Females had been excluded from any Hebrew education. This made females the least suitable as teachers. Their sex made them completely unacceptable to the patriarchial world as leaders. The fact that Jesus sought women out at all as examples of his people or vehicles to carry his message was totally radical and uncalled for according to human reasoning. People still choose to ignore this fact about Jesus. It is also ignored that women were taught and allowed to speak and to minister in the early church. Traditional bias based on sex has clouded this fact for hundreds of years. Apparently this sexual bias will not be eradicated until God's kingdom is established here on earth.

Another opinion expressed was the perceived need for "a centralized Sanhedrin-like hierarchy." No such authority of humans has been successful to date. The belief in a centralized human authority is unrealistic. It will only replace "each local . . . bickering Vatican" with a central one. People have not yet changed their discriminatory nature enough to allow it to work. The reality of this earth is that each and every believer has to make her or his own decision for the Lord. It cannot be done by someone else, as Brother Roberg suggests. God meets believers where we are. He chooses to walk with and sometimes carry us from our points of *metanoia*—repentance.

The longing for the "early church where they had one faith . . . one mind, one way" is also unrealistic. Just last week ("Hear, Hear!" July 9) Brother Roberg referred to various epistles that were written to the early churches. These churches displayed no such unity of thought or activity. I fear this selective use of Scripture is not fair in order to support an opinion. We all must remember to be consistant from topic to topic, myself included.

I pray we all may begin to see beyond the "plank in your [our] eye." Until we do, we shall continue to live as "hypocrites."

I hope this does not exceed the "Fog Index" or length requirements suggested in the editorial of July 16.

Editor's note: The Fog Index of the second paragraph is 9. A high school freshman should be able to read it.

Mrs. James Stephen, Oakland, Md.

I found "Alcohol: the Abuse of 'Nonuse' " ("Hear, Hear!" June 18) totally disgusting. I am appalled to think a minister leading a flock could be involved with such a sin as this. It causes more grief and senseless loss of human lives than any other drug known. Maybe he can drink moderately, but he is supporting all the sin and misery caused by alcohol. His money is going to keep the alcohol industry going. Pull your money out of a business and don't buy its products and there is no more business to kill and maim people.

As a Christian I cannot buy one drop of it to consume as a social drinker. I certainly feel he is dabbling in a very dangerous sin and many, many social drinkers *do* become alcoholics. Teach our youth to drink socially and we will turn out grief, death, and much more.

Please, if these types of articles continue to be published, my subscription will be canceled. Mr. Editor, I can't believe you let this be printed in a Christian magazine.

Lorene Graber, Grabill, Ind.

I was shocked that you would print an article on alcohol in the June 18 issue entitled "The Abuse of 'Nonuse.' " Since the author is a pastor and conference official, he wants his name withheld, which makes it look as if he is afraid to face opposition. His reasoning is very shallow. Doesn't he know that no one plans on becoming an alcoholic when they take their first drink?

The fact that we are becoming more urban should not influence whether or not we choose alcohol. I was raised in the city and never touched alcohol and was never embarrassed or ashamed to say, "No thank you." Why does anyone need alcoholic beverages when we have water and other harmless things to quench our thirst? People respect total abstainers for taking their stand against this evil of society. To think that a pastor wants to teach our youth how to drink properly is outrageous! Instead, he should be teaching them how it is a killer on highways, a home-wrecker, and very costly to society. Is this pastor going to condone moderation in the other evils of society that are deteriorating our country? People drink to feel good or have a "high." Is this what a Christian is to be "high" on?

Our commercial wines have much more alcohol in them than the natural fermented wines in Bible times had. I feel that if Jesus were walking the earth today, he would be an abstainer. This pastor is trying to make us abstainers appear to be out of line when he is the one that needs to be lined up. Maybe he should read *Separated unto God* by J. C. Wenger, plus writings by other sound Bible teachers.

I never before heard a pastor teach like Name Withheld and hope and pray it doesn't happen again. Recently 80 percent of the students in one of the Mennonite colleges voted for stricter rules concerning alcoholic use. We need to commend them for this.

Because of sincere convictions based on Scripture I am not afraid to sign my name.



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Dave Johnston, Leonard, Mo.

I am writing concerning the article "Alcohol: the Abuse of 'Nonuse' " (June 18). Several statements made by this unknown writer bother me very much.

First, I do not feel that "nonuse" is an abuse in any way. I believe our church should both practice and preach abstinence. The silence of those who practice social drinking will not harm the church. The silence that will do the most harm is being still when we should be loudly disclaiming the "pleasures of drink" that the world raises before us.

I also have a problem with the term "responsible social drinker." The very nature of alcohol itself is to rob one of his or her ability to act in a responsible manner, even as the drink is being consumed. Many who are alcoholics today started out as "responsible social drinkers."

The author of this article would also have us believe that nearly one-third of us in the Mennonite Church are from time to time engaged in social drinking. No clue is offered as to how this figure was reached, and I hope it was simply pulled out of a hat in an effort to add clout to the viewpoint. Perhaps I am being a "naive country boy," but I would be very disappointed if over 30 percent of the Mennonite Church could not say by word and action, "I refuse to support the industry responsible for so many deaths, broken homes, and abused wives and children." I believe this statement alone (even though it doesn't cover all the problems caused by alcohol) should be enough to cause any thinking, caring person to raise the banner of abstinence!

The thing, however, which stands out to me most glaringly in the letter is the following statement and question: "As Mennonites become increasingly urban and are no longer protected from secular society, abstinence will also become less and less a chosen option. What, then, will our youth do if the only teaching they have is abstinence, but are constantly faced with the opportunity to consume alcohol?"

What I seem to hear coming out here is the feeling that if we are being bombarded with something hard and often, the only eventual choice is to give in. Not so! When we are being pressed harder from every side to engage in social drinking, the church must respond by saying louder, "Abstain!"

For which is more confusing? To say to our youth, "Do not drink!" or to allow them the apparent freedom to choose whether to drink or not, only to find later that their "responsible social drinking" has led them to a lifelong bondage to alcohol?

Youth today are under constant pressure from the non-Christian world around them to drink in an irresponsible manner, and it is a very small step to take if they hear the church saying "social drinking is okay." Please! Let's not start them down the wrong path.

I would like to take exception with yet one point. In the closing paragraph Jesus is named as a social drinker, and the statement is made (tongue in cheek, I believe) that he "can't help us because he's afraid to talk."

I cannot disagree that Jesus did drink while he was on earth; but is it possible that Scripture can be taken out of context by refusing to note that a different setting could change what was all right into something dangerous and wrong?

Point 1. When Jesus was ministering on earth, wine was the drink of the day. There was reason for this. With no refrigeration, not many drinks would keep in that climate. Milk would sour. Unfermented fruit juice would mold and spoil. Fermented juice would keep. I've also heard that in some parts of the Middle East, some of the water is not good to drink.

Point 2. While we know that fermented juice has the capacity to inebriate, let us compare a drunken person in Jesus' day with someone under the influence today.

In Jesus' time the most dangerous vehicle or weapon close at hand was likely to be a plodding donkey, or perhaps a knife, club, or whip. (Unless someone under the influence should foolishly decide to wrest a spear from one of the ever-present Roman soldiers!)

Today, anyone old enough to drink legally can, and likely will, after drinking, get behind the wheel of an automobile weighing several tons and capable of traveling at high speeds in which a slight miscalculation can destroy whole families and bring much grief to many people.

Can you imagine Jesus having a drink to relax when just one drink could slow reflexes or impair judgment enough that in today's fast-paced and highly technological society a fatal accident could result?

I can't.

And yes, I believe that Jesus is talking today about drinking.

Also mentioned is what the writer saw as a way of solving the dilemma: open dialogue.

I agree. Christians need to be open to talk over issues as they arise. Yet we must take a hard look at what the church has been called to do, and encourage one another in those things.

To the writer of the letter I would say this: You will not be condemned because you drink socially. In 1 Corinthians 10:23-24 the apostle Paul writes, "Everything is permissible—but not everything is beneficial. Everything is permissible—but not everything is constructive. Nobody should seek his own good, but the good of others." In verse 32 he says, "Do not cause anyone to stumble." If God has not led you to the conclusion that social drinking is wrong, then I do not believe he will condemn you for it. But I also believe that God has called the church to stand against the use of alcohol. If you must drink, please do it unobtrusively and in silence. You have many brothers and sisters for whom it may be a stumbling block.

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MENNOSCOPE

Registrations for the youth convention at Ames 85 reached the cutoff point of 2,000 in late July. The dormitories and cafeterias reserved for the youth at Iowa State University have been completely filled. Persons who have not registered but want to attend the youth convention will need to make their own lodging and meal arrangements. This will be the largest-ever Mennonite Church youth convention.

Ames 85 participants who have requested transportation from Des Moines Airport to the convention site will be met by people with an Ames 85 identification of some kind. If an Ames 85 representative is not at the arrival gate, convention-goers should proceed to get their luggage and then go outside to an awaiting vehicle with an Ames 85 sign on it. People needing transportation to the airport from Ames at the end of the convention should check in at the transportation desk in the Scheman Building to confirm their departure time.

Former Lancaster Conference leader Amos Weaver, 85, died on July 8 in Lititz, Pa. He had served as pastor of Paradise Mennonite Church for 32 years, as principal of Lancaster Mennonite High School for 11 years, and as a teacher there for 27 years. Weaver also represented Lancaster Conference on Mennonite Publication Board from 1964 to 1966.

Mennonite Central Committee Canada has urged the Canadian government to stay out of the "Star Wars" defense plan proposed by U.S. president Ronald Reagan. In a recent letter approved by its Executive Committee, MCC Canada expressed concern to Prime Minister Brian Mulroney about possible Canadian involvement in what is officially known as the Strategic Defense Initiative. "Star Wars is a prescription not for ending or limiting the threat of nuclear weapons, but for a competition unlimited in expense, duration, and danger," the letter said.

Mennonites are among the church groups supporting the protest of the native Innu people against military activity in their Labrador homelands in Canada. Most objectionable are the British, Canadian, U.S., and West German air crews who practice low-level flying in Labrador because the terrain is similar to that of the Soviet Union. Menno Wiebe, native concerns director for Mennonite Central Committee Canada, expressed support for the Innu protest during a May meeting to organize opposition to the militarization of the Innu homelands. Despite the opposition, the Canadian government announced in June that it is upgrading military facilities in Labrador in hopes of getting the North Atlantic Treaty Organization (NATO) to do all of its low-flying training there.

The Integration Study Committee of three Mennonite groups in Ontario is hard at work. "The road to integration is paved with paper," observed Sam Steiner, the committee's secretary. "This is the casual onlooker's first-glance response." Brainstorming and writing, listening and more writing have characterized the committee's work in its five formal meetings and numerous consultations since the nine-member group was formed in March. The three groups that are seriously looking at some form of merger are the Ontario/Quebec and Western Ontario conferences of the Mennonite Church and the United Mennonite Conference of the General Conference Mennonite Church. Congregations and individuals with ideas and concerns about integration are invited to contact committee chairperson Glenn Zehr at Box 35, Millbank, Ont. N0K 1L0.

Philadelphia Mennonites gave $1,520 to the families whose homes were destroyed during the MOVE confrontation in May, when local police attempted to evict members of that radical group from their headquarters. An entire block of homes was gutted by fire in the process. Even though the Mennonites had concerns about the police methods used during the confrontation, it was felt that a response was needed. The money was given to Cobbs Creek Emergency Fund by West Philadelphia Mennonite Fellowship copastors Diane Stitt and David Greiser on behalf of Philadelphia Mennonite Council.

The Soviet Union has granted an import license for 1,000 copies of the first five volumes of the new Russian-language *Daily Study Bible* by William Barclay. This is good news for the three sponsors of the translation project—Mennonite Central Committee, Baptist World Alliance, and All-Union Council of Evangelical Christian Baptists in the Soviet Union. This is the first time ever that a multivolume Bible commentary on the New Testament will be available to the Russian-speaking world. The 17-volume commentary was translated in West Germany, edited in the Soviet Union, and printed in the United States by Mennonite Publishing House.

Mennonite Mutual Aid has opened a wellness center for its employees at its headquarters building in Goshen, Ind. It includes rooms for exercise, meditation, and classes. The exercise room has jogging trampolines, a chinning bar, weight benches, dumbbells, stationary bicycles, rowing machines, and floor mats. "The center is a way to put into action some of MMA's beliefs," said wellness director Ann Raber. It also serves as a model for individuals, congregations, and businesses. Information about setting up a wellness center is available from Raber at MMA, Box 483, Goshen, IN 46526.

Fifty-nine minority youth have been selected to participate in the Urban Community Development Summer Service program of Mennonite Central Committee U.S. this year. Started in 1982, the program enables black, Hispanic, and Native American college students to serve in their home communities for 10 weeks. They are supported by MCC U.S. and by local congregations.



Pellman and Good

Hazel's People, **the film version of Merle Good's Herald Press novel, is now available in video cassette.** Good, who produced the movie that is set in the Lancaster, Pa., Mennonite community, recently presented a copy of the video to Rachel Thomas Pellman, one of the film's stars. *Hazel's People* played in theaters throughout North America following its release in 1973. The video is being distributed to stores by United Entertainment. It can also be obtained from People's Place, Intercourse, PA 17534.

The Evergreen Singers of Greencroft Retirement Community in Goshen, Ind., gave their first concert on July 9 at a residents' picnic. The group was organized in April and is available for local performances. Director Dave Brunner hopes the 27-member group will grow to at least 100.

The first-ever joint annual meeting of Rocky Mountain Conference and Western District will be held Oct. 25-27 in Golden, Colo. The former is part of the Mennonite Church and the latter is affiliated with the General Conference Mennonite Church. Hosted by the Denver area congregations of both groups, the historic event will take place in the Green Conference Center on the campus of Colorado School of Mines.

Community Mennonite Church of Markham, Ill., has started a peace ministry with the help of a staff person provided by Mennonite Voluntary Service of the General Conference Mennonite Church. George Thomas, a native of India who has had extensive experience in Christian peace and justice work in his country and in Europe, will be available as a speaker and worship leader to churches, schools, seminaries, and peace groups. He has a doctorate in missiology. The Markham congregation is affiliated with both the Mennonite and General Conference Mennonite churches. More information on the peace ministry is available from Pastor Dave Ewert at Markham Community Church, 16200 S. Kedzie Ave., Markham, IL 60426.



Eastern Board commissions 13 new VSers. *Thirteen persons began Voluntary Service assignments with Eastern Mennonite Board of Missions following a May 31-June 5 orientation at the board's headquarters in Salunga, Pa. The VSers and their assignments are:*

Seated (left to right)—Eilene Heimbach, Middlebury, Pa., secretary and child care worker in Aflex, Ky.; Sandy Martin, Gap, Pa., visitation worker in Corning, N.Y.; Esther Mast, Chesapeake, Va., child care worker in Syracuse, N.Y.; Nancy Keefer, Marietta, Pa., undetermined assignment in Americus, Ga.; Marianne Yoder, Uniontown, Ohio, teacher in John's Island, S.C.; Mary Keener, Kirkwood, Pa., community outreach worker in John's Island, S.C.; Cheryl Heisey, Lititz, Pa., child care worker in Philadelphia, Pa.; and Joyce Mejia, Rock Island, Ill., youth worker in Philadelphia, Pa.

Standing—Bob Martin, Gap, Pa., repairman in Corning, N.Y.; Ken Keefer, Marietta, Pa., electrician in Americus, Ga.; Randy Yoder, Uniontown, Ohio, construction worker in John's Island, S.C.; Lester Keener, Kirkwood, Pa., community outreach worker in John's Island, S.C.; and Dwane Newswanger, Bird-in-Hand, Pa., construction worker in Americus, Ga.

The new study-service internship of Conrad Grebel College's peace and conflict studies program began recently with the awarding of a $1,000 stipend to senior Kevin Ranney. A native of Peterborough, Ont., Ranney is spending the summer working in Georgia with Jubilee Partners—a Christian community that assists Central American refugees. He is also writing a research paper on the sanctuary movement, which assists undocumented refugees in the United States.

Elmer Lehman will head a new program in church planting and missions at Rosedale Bible Institute, beginning this fall. A veteran missionary, Lehman helped establish and nurture the Mennonite Church in Costa Rica during his 22 years of service in that Central American country with Rosedale Mennonite Missions. The mission agency and Bible institute, both located in the village of Rosedale near Irwin, Ohio, are operated by Conservative Conference. The new three-year church planting and missions curriculum will include a supervised practical training experience.

Five members of the Hesston College faculty have been granted leaves of absence to pursue postgraduate studies. They are campus pastor Duane Yoder, science instructor Hugo Boschmann, nursing instructor Joyce Huber, Bible instructor Marion Bontrager, and early childhood education instructor Star Gipson.

The newest and youngest additions to the Mennonite Board of Missions family in Japan moved to Sapporo in April to take an assignment with Japan Mennonite Church. Ken and Natalie Johnson Shenk completed a year of preparatory study in Tokyo in early spring. Ken studied at Tokyo Union Theological Seminary and Natalie at Japan Missionary Language Institute. Just before their move to Sapporo on the northern island of Hokkaido, Natalie gave birth to the couple's first child and Ken presented a major paper at the annual Hayama Interdenominational Missionary Conference. His topic was "The Church in Japan Faces Militarism and Violence—A Historical Perspective." Ken was born in Japan, where his parents are MBM missionaries. Natalie is from Sarasota, Fla.

Media Ministries of Mennonite Board of Missions has received $102,000 from the estate of Ray Blake of Elkhart, Ind. A member of Olive Mennonite Church, he died last year at the age of 89. "Ray always had an interest in the church and its radio ministry," said Leroy Yoder, assistant director of finance at MBM and a member of Olive.

Simon Gingerich of Mennonite Board of Missions recently visited about 50 congregations and their pastors in nine western states and provinces. Accompanied by his wife, Dorothy, Simon traveled mostly in the Northwest and Pacific Coast conferences. Gingerichs logged some 10,000 miles in the interest of cultivating mission awareness. Simon is a regional manager in MBM's Church Relations Department.

The latest book of internationally known Mennonite theologian John Yoder is *He Came Preaching Peace.* Published recently by Herald Press, the book was prepared for publication at the initiative of New Call to Peacemaking, an effort supported by the historic peace churches. It contains the best of Yoder's Bible lectures on peace. Yoder is the author of several books and a professor at the University of Notre Dame. Herald Press is a division of Mennonite Publishing House.

The journal of Mennonite teacher-writer Edward Yoder has been published under the title *Edward: Pilgrimage of a Mind.* The journal entries are from 1931 until Yoder's death in 1945. During this time he was a teacher at Hesston and Goshen colleges and then a writer of adult Bible lessons at Mennonite Publishing House. The book was edited by Edward's sister, Ida Yoder, and published by her and Edward's son, Virgil.

Mennonites are invited to "come away and be silent" at a unique retreat center in the foothills of the Canadian Rocky Mountains near Cochrane, Alta. Called King's Fold, the seven-year-old Christian facility encourages people to open themselves to God with a minimum of external input. More information is available from Directors Bob and Janet Ball at King's Fold, Box 758, Conchrane, Alta. T0L 0W0.



Hispanic pastor produces music cassette. *Nering Huete of Lancaster, Pa., records a new Spanish music cassette in the Mennonite Board of Missions studio in Harrisonburg, Va. Entitled* In the Beginning, *the cassette is a resource for people who want good Spanish music and for Hispanic churches who want to produce radio and television programs. Huete is pastor of El Buen Pastor Mennonite Church in Lancaster. The Spanish Council of Lancaster Conference encouraged Huete to make the cassette. It is available from Huete at 64 S. Harrison St., Lancaster, PA 17602.*

Persons considering study or employment in the Syracuse, N.Y., area are encouraged to contact Syracuse Mennonite Fellowship—a small congregation of people from various backgrounds which meets for worship on Sunday mornings. More information is available from Pastor Menno Heinrichs at SMF, 5850 Acton St., East Syracuse, NY 13557; phone 315-656-3449.

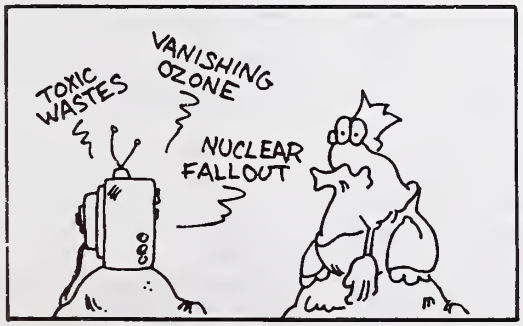
The fall Children's Caring Project of Mennonite Board of Missions is now available. Called "Sharing with Missionary Children in South America," it encourages Sunday school children to grow in global awareness as they give to missions. The packet includes a leader's guide with nine short stories, a mission poster with pictures of missionary children, and a map of South America. The packet may be ordered from the Church Relations Department at MBM, Box 370, Elkhart, IN 46515.

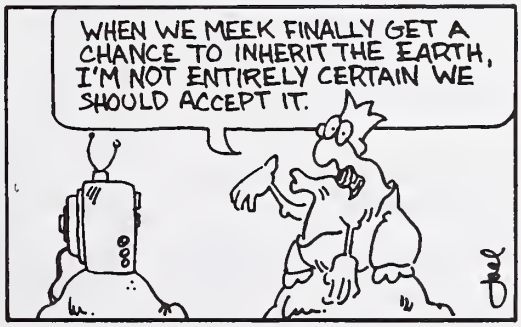
Lancaster Mennonite Historical Society's fifth annual benefit Bookworm Frolic will be held Aug. 16-17 and 19-20 at the society's headquarters in Lancaster, Pa. An estimated 50,000 used books will be sold at bargain rates. Food stands and children's activities will also be part of the event. Income from the frolic will go to the society's operating fund. More information is available from Virginia Weaver at LMHS, 2215 Millstream Rd., Lancaster, PA 17602.

A pioneer missionary woman will speak at the 49th annual Indiana Mennonite Women's Missionary Rally on Oct. 10 at Maple Grove Mennonite Church in Topeka, Ind. She is Donna Entz, who has a special ministry with Muslim women in Burkina Faso (formerly Upper Volta) through cassette tapes. She and her husband, Loren, completed their second term of service in that country with Africa Inter-Mennonite Mission in June.

A luncheon meeting for those involved in or interested in groups for women and their preschool children will be held on Sept. 24 at Lititz (Pa.) Mennonite Church. The meeting will include workshops and displays. More information is available from Jean Shenk (717-653-5256) or Charlotte Lapp (717-768-3371).

Pontius' Puddle





The eighth Hispanic Mennonite Women's Conference will be held at Wheaton (Ill.) College May 29-June 1, 1986. Tentative housing rates are $13 per person per night for double occupancy and $18 for single occupancy. Children age 12 and under are half-price; children age 7 and under are free if using sleeping bags. More information is available from Coordinator Eva Vazquez at 2518 S. Lawndale Ave., Chicago, IL 60623.

Northside Mennonite Church in Lima, Ohio, will hold its 75th anniversary celebration Oct. 18-20. The congregation was first known as Lima Mission and then as Jefferson Street Mennonite Church. More information on the celebration is available from Pastor Clarence Sutter at Northside Mennonite Church, 1318 N. Main St., Lima, OH 45801.

Tent meetings conducted by evangelist George Brunk II began on Aug. 3 one mile west of Honey Brook, Pa., along Route 322. The event, whose closing date is being left open, is sponsored by Cambridge Mennonite Church.

Church-related job opening:
•*English teacher* for grades 9-10 at Sarasota Christian School. Contact Superintendent Paul Wenger at SCS, 5415 Bahia Vista St., Sarasota, FL 33582; phone 813-371-6481 (office) or 813-377-4195 (home).

New members by baptism and confession of faith: *Shore, Shipshewana, Ind.:* Nicole Steider by baptism and Rod and Kathy Snider by confession of faith. *Chesley, Ont.:* Rudy and Emma Essegern by confession of faith. *Hanover, Ont.:* Bryan Derksen, Heather Derksen, Darlene Faye Shantz, and Darlene Ruth Shantz. *Stoner Heights, Louisville, Ohio:* Troy Miller, Rhonda Vandeworp, and Evert Vandeworp.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bontrager, Dennis and Rosealin (Handrich), Constantine, Mich., second daughter, Marcy Lynn, July 7.

Brenneman, Richard and Regina (Miller), Accident, Md., fourth child, third daughter, Jodi May, July 9.

Burkholder, Sid and Ta Lana (Dautel), Harper, Kans., first child, Jonathan Jay, received for adoption on June 28.

Cline, Michael and Brenda (Potteigher), Middletown, Pa., first living child, Chad Michael, May 23.

Ediger, Stanley and Martha (Naffziger), Harper, Kans., second son, Nathan Daniel, Apr. 4.

Embleton, Jay and Kathy (Rheinheimer), Harrington, Del., second child, first son, Austin Jay, June 29.

Kinsie, Robert and Jane (Martin), Kitchener, Ont., first child, Dannielle Alexandria, July 1.

Millslagle, Jeffrey and Orpha (Schrock), Delphos, Ohio, third child, second daughter, Sandra Lynn, July 10.

Moore, David and Sherri, Elkhart, Ind., first child, Justin Ralph, July 11.

Nisly, Randy and Phyllis (Miller), Greentown, Ohio, third child, second daughter, Robin Lynn, July 14.

Schmidt, Frederick and Brenda (Langham), Hesston, Kans., third child, first son, Frederick Joshua, July 8.

Tiller, Opie and Patricia (Powell), Salem, Va., first child, Megan Michelle, June 6.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Betts-Miller. Tim Betts, Newton, Kans., and Cindy Miller, Wichita, Kans., Hesston cong., by Calvin King and Lee Betts, July 28.

Danberry-Schwartz. Robert Danberry, Colon, Mich., South Colon cong., and Theresa Schwartz, Sturgis, Mich., Locust Grove cong., by Landis Martin and James Carpenter, July 13.

Elder-McElmurry. Rodney Elder and Joann McElmurry, both of Elkhart, Ind., Waterford cong., by Louis Landis, grandfather of the bride, May 25.

Hunsberger-Reinford. Len Hunsberger, Perkasie, Pa., and Joyce Reinford, Schwenksville, Pa., both of Upper Skippack cong., by Charles Ness, Apr. 27.

Miller-Johnston. Keith Bryan Miller, Glenwood Springs, Colo., Glenwood Springs cong., and Lori Ann Johnston, Greeley, Colo., Methodist Church, by LeRoy Grimm, May 11.

Miller-Miller. Blaine Miller and Marlene Miller, both of Hartville, Ohio, Hartville cong., by Richard F. Ross, July 13.

Moyer-DeSanctis. Steven L. Moyer, Telford, Pa., Blooming Glen cong., and Kathe L. DeSanctis, Ft. Pierce, Fla., Church of the Redeemer, July 27.

Reinford-Jones. Lee Reinford, Schwenksville, Pa., and Gail Jones, Telford, Pa., both from Upper Skippack cong., by Charles Ness, June 29.

OBITUARIES

Martin, Emma H., daughter of Herman and Magdaline Reitz, was born at Voganville, Pa., died at Fairmount Rest Home, Ephrata, Pa.; aged 90 y. She was married to Christian E. Frey, who died in 1937. She later married Rufus Martin, who preceded her in death. Surviving are 6 children (Verna Bauman, Harold Frey, Gail Kling, Elta Weaver, James Frey, and Jean Weaver), 2 stepdaughters (Esther Hoover and Ruth Hershey), 22 grandchildren, 15 great-grandchildren, and 5 stepgrandchildren, 2 brothers (Walter and Harlan Reitz), and 3 sisters (Lillie Peck, Edna Trout, and Bessie Stoltzfus). She was a member of Hess Mennonite Church, where funeral services were held in charge of Richard Hess, Raymond Bucher, and Mark Boll.

Miller, Paul V., son of Samuel and Mary Elizabeth (Goldschmidt) Miller, was born at Harrisburg, Ohio, Sept. 12, 1909; died at Alliance, Ohio, June 25, 1985; aged 75 y. Surviving are 3 brothers (Forrest, Arthur, and Richard), and 4 sisters (Florence Richard, Verna Schmucker, Mildred Schmucker, and Alice Miller). He was a member of Beech Mennonite Church, where funeral services were held on June 27, in charge of Paul D. Brunner and Jerry Vandeworp; interment in Beech Mennonite Cemetery.

Pelton, Margaret, was born at Cleveland, Ohio, July 14, 1916; died at Bedford Heights, Ohio, July 12, 1985; aged 69 y. She was married to Howard Pelton, who died on May 31, 1985. Surviving are 2 daughters (Carol Starcher and Marilyn Pursley), 2 sons (Bill Ball and Howard Pelton II), 12 grandchildren, and 7 great-grandchildren. She was a member of Friendship Mennonite Church. Funeral services were held at Johnson-Romito Funeral Home on July 15, in charge of Darrell Minnich and Leo Miller; interment in Hillcrest Cemetery.

Sherman, Dana G., son of Romayne and Ruth (Bleile) Sherman, was born at Goshen, Ind., Jan. 6, 1941; died of cancer at Goshen, Ind., July 8, 1985; aged 44 y. On Apr. 24, 1965, he was married to Ruth Eshleman, who survives. Also surviving are 2 sons (Chad and Brett), parents, and one brother (Robert). He was preceded in death by one brother (Gene). He was a member of Assembly Mennonite Church. Funeral services were held at College Mennonite Church, in charge of Mary Ellen Meyer and James M. Lapp; interment in Violett Cemetery.

Steinman, Lloyd Victor, son of Samuel and Barbara (Gascho) Steinman, was born in Wilmot Twp., Ont., Jan. 24, 1908; died at St. Mary's Hospital, Kitchener, Ont., June 27, 1985; aged 77 y. On Oct. 11, 1939, he was married to Leona Beatrice Lehman, who survives. Also surviving are 2 sons (Donald and Robert), 2 grandsons, and one sister (Verna Kipfer). He was a member of Steinmann Mennonite Church, where funeral services were held on June 30, in charge of Fred Lichti and Vernon Zehr; interment in Steinmann Mennonite Cemetery.

Townsend, Emma, daughter of J. A. and Elizabeth (Bachman) Ressler, was born at Scottdale, Pa., Aug. 30, 1895; died at Green Co. Memorial Hospital, Waynesburg, Pa., June 21, 1985; aged 89 y. On Apr. 8, 1917, she was married to George W. Townsend who died on Feb. 29, 1980. Surviving are 3 sons (J. W., Norman, and Paul), one daughter (Rebecca—Mrs. Alva Tice), 18 grandchildren, 19 great-grandchildren, and 2 sisters (Ruth and Rhoda Ressler). She was a member of Evangelical Mennonite Church. Funeral services were held at Masontown Mennonite Church on June 24, in charge of Maurice W. Landis, A. J. Metzler, and Carl Opel; interment in Masontown Mennonite Cemetery.

Zehr, Salome, daughter of Jacob and Leah (Bender) Jutzi, was born in North Easthope Twp., Pa., Mar. 6, 1907; died of cancer at Nithview Home, New Hamburg, Ont., July 7, 1985; aged 78 y. On Sept. 19, 1928, she was married to Christian Zehr, who survives. Also surviving are 2 sons (Delford and Carl), one daughter (Velma Cook), 3 grandchildren, one brother (Alvin Jutzi), and one sister (Ada—Mrs. Stanley Erb). She was a member of Steinmann Mennonite Church, where funeral services were held on July 9, in charge of Fred Lichti; interment in Steinmann Mennonite Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Afro-American Mennonite Association board of directors, Aug. 6-7
Mennonite Church General Board, Ames, Iowa, Aug. 8-9
Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24
All New England Mennonite Gathering, "Weekend in the Birches," Plymouth, Vt., Aug. 31-Sept. 1
Hesston College classes begin, Sept. 2
Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19
Eastern Mennonite College homecoming, Oct. 11-13
Mennonite Publication Board, Oct. 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southeast Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2.

CREDITS

Cover design by Ann Graber; cover photo by Vernon Sigl; p. 548 by Steve Shenk; p. 552 (bottom) by Art McFarlane.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Methodists try to ease effects of farm crisis in Nebraska

Today, being a farmer is waking up every morning to know your interest owed has increased by $100 during the night. It is working so hard your children become strangers. It is putting your arms around a sobbing neighbor whose machinery is disappearing down the road after a farm sale. It is feeling the sweat trickle down your back during the funeral of a farmer friend whose stress has resulted in suicide. This testimony of farmer Bob Eilts of Central City, Nebr., was heard by 1,000 delegates at the Nebraska Annual Conference of the United Methodist Church during a special session on the rural crisis. Unless something unexpected happens Bob and Carol Eilts expect to lose their farm next year. Eilts believes his life and cultural heritage are slipping silently, steadily, and relentlessly away. The Eilts family's story is similar to the stories of hundreds of United Methodist farmers in Nebraska. The Nebraska Conference unanimously approved a $90,000 Rural Crisis Response program for 1986, and committed itself to providing immediate and long-term spiritual, social, and public-policy support for those in rural economic crisis.

Peace institute falters; Reagan posing new obstacles

Last October, Leland Wilson thought he and thousands of other church activists had won an eight-year battle when President Reagan signed legislation to establish a national institute of peace. Nine months later, however, there is still no peace institute—which was designed to study, teach, and promote nonviolent ways to manage and resolve international conflicts. Reagan has long missed an Apr. 20 deadline set by Congress for nominations of a board of directors. The administration is also pushing amendments which, according to supporters of the institute, would render it ineffective. For Wilson, who directs the Washington advocacy office of the Church of the Brethren, this means that it is time, once again, to call grass roots church activists out to battle over the United States Institute of Peace. "We kind of thought the battle had been won," said Wilson, who recently conveyed news of the situation to 150 local Brethren leaders. "But we've discovered that it has not. And we have to continue to work at it." A historic "peace" church, the Brethren and other national religious agencies have asked their members to put pressure on the White House and congressional representatives. The U.S. Catholic Conference, which is the agency of the nation's Catholic bishops, has sent to every diocese in the country an appeal for church activists to demand that President Reagan "act in good faith and carry out the law passed by Congress last year."

Gathering of evangelical journalists hears strong criticism

Evangelical periodicals got some sharp criticisms from the executive director of their press association at its 37th annual convention recently in St. Charles, Ill. Gary Warner, head of Evangelical Press Association, told the gathering that when its member magazines "come across my desk, still all too often I see a smiling face on the cover, an article about that smiling face, and an advertisement featuring that same smiling face." Warner's remarks were in keeping with the theme of the conference: "Telling the Truth with Integrity, Creativity, Power." Several speakers stressed the need for publications to be more honest about the evangelical experience. Wheaton College communications professor Em Griffin said that the words of the hymn "Every Day with Jesus Is Sweeter Than the Day Before" are not always true and that to imply otherwise is a breech of integrity. In the closing address to the conference, Lewis Smedes, professor of ethics at Fuller Theological Seminary, sought to provide insight about truth telling among evangelicals. He said that "truth can be hardest of all for evangelical leaders because they have so much to lose by being honest."

New ideas in the mainline churches often find a first home at Kirkridge

"My name is Bill Whistler, I've been here before, and I've come back to get my batteries recharged." The place that Whistler came back to was Kirkridge, a Christian retreat center near Bangor in the mountains of northeastern Pennsylvania. Whistler, who once designed parts for nuclear missiles, is now a peace activist. Each year, close to 5,000 people—many of them, in various ways, "outsiders" in their churches and communities—descend on these quiet mountainside woods to get their spiritual and emotional "batteries" recharged. They come to pray, reflect on Scripture, enjoy the company of like-minded people, and search for a personal spiritual life closely tied to involvement in social concerns. Such is the unique role that this offbeat center has carved out for itself in the lives of growing numbers of individuals as well as the broader Christian church. "There is a resurgence of interest in the spiritual journey," said Robert Raines, a former Methodist pastor who runs the ecumenical center along with his wife, Cynthia Hirni. "There is a desire on the part of many people to integrate the inner and the outer—love of God and love of neighbor." The center has become known as a hospitable place for people and ideas outside the mainstream of church and society. Often those movements eventually achieve respectability and become major items on the agendas of mainline churches.

Firm pulls Landorf ads and films following divorce announcement

Word, Inc., the publisher of five of Joyce Landorf's books and distributor of her film series, announced that it was discontinuing advertising on her products and postponing the release of additional ones when the popular author and lecturer announced she was getting divorced. Her office issued a statement recently that her husband, Dick Landorf, has filed for divorce after 32 years of marriage. For the past decade, Joyce Landorf has known both fame and pain. A "superstar" of the evangelical world, she has written 20 books, recorded an album of songs, and hosted a radio program aired on some 30 stations. But her success has been marred by pain brought about by TMU—a syndrome disease involving deterioration of the jaw joint.

Canadian Catholic bishops oppose easier divorces

The Canadian Conference of Catholic Bishops says married couples should be required to get professional counseling and appear before a judge at a formal hearing before being granted a divorce. In a brief to the Parliamentary Justice Committee, which is reviewing proposed changes to the 17-year-old Divorce Act, the bishops said the institution of marriage will be "seriously endangered" if the government approves a bill to eliminate the requirement for a trial for a divorce. "We cannot accept ... any reform that would seem to regard marriage as no more than a private contract between two individuals that could be dissolved at will," the brief said. The proposed government bill would allow divorce after a one-year separation without costly and complex legal proceedings. Immediate divorce could be granted in cases of adultery or mental or physical cruelty.

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The Bomb at 40 and the WMSC at 85

Every day is the anniversary of something, but some events and some anniversaries are considered more worthy of note. This year is the 40th anniversary of the use of the Bomb and the 85th of the Mennonite Women's Missionary and Service Commission. The two would not seem to have much in common. Indeed they do not—except that they come at the same time, and in some manner each has changed the world.

The story of the development of the Bomb reads like the entry of sin in Genesis 3. It was the forbidden fruit, but we thought we must have it before someone else should get it to use on us. Such carnal knowledge cannot be had for its own sake. It brings associated terrors along with it.

According to one account, serious development of the Bomb began on October 11, 1939, when Alexander Sachs, a banker from New York, went to Franklin Roosevelt with a letter signed by Albert Einstein explaining the possibility of a uranium bomb. A little less than six years and some $2 billion later, the heart of Hiroshima disappeared.

The use of the Bomb on Hiroshima and Nagasaki was only the final monstrous act in World War II, a monstrous exercise in the destruction of life and property. *Britannica* estimates the loss in life between 35 and 60 million. Evidently part of the reason for the lack of precision is an estimated 22 million civilian deaths in China.

Set against this crowd of casualties, the 74,000 killed at Nagasaki and the 118,661 at Hiroshima seem a small group indeed. (The statistics are from *Maclean's* Magazine, July 22, 1985.) Nevertheless the world at that time reacted in horror against the idea of destroying thousands of civilians with only two explosives. Reflections on this 40th anniversary have pondered the question of whether the Bomb was necessary to bring a hasty Japanese surrender and to "save American lives."

The evidence appears to be that it was not really needed for this. Japan was already attempting to surrender. Why then this hasty use of the new weapon? Gar Alperovitz in *Atomic Diplomacy* thinks it was to get ahead of the Russians. He observes that the Russians were expected to come into the war against Japan on August 15; the Hiroshima Bomb fell on August 6; at Nagasaki it was August 9.

Alperovitz points to U.S. President Harry Truman and Secretary of State James Byrnes as the men responsible for dropping the nuclear devices—against the counsel of military leaders. General Eisenhower himself is quoted as saying, "It wasn't necessary to hit them with that awful thing." Truman and Byrnes could scarcely have imagined the result. While they have since gone on to meet their Maker, those of us who remain have been driven out of the garden of our innocence and live with the greatest insecurity our civilization has ever known. The scientists who developed the Bomb were not exactly sure what it would do. Some repented after the blasts, but it was too late. More recently scientists have warned that a nuclear exchange could not only destroy the populations bombed, but might bring on a nuclear winter which would make our planet uninhabitable.

In the meantime we have the Women's Missionary and Service Commission of the Mennonite Church, people who sew for the naked and perform other deeds of kindness and concern. By its very existence, the WMSC has contributed to the loss of innocence of another sort. It has shown that Mennonite women can do things which Mennonite men of another day would not have expected. That their sagacity was threatening to some is a part of the record.

What we really want to know today is whether this freeing of Mennonite women to use their gifts has made us as a church more effective in evangelism and peacemaking. I certainly believe that it has, but the lessons of history come hard and the human race is made up of slow learners.

In one of the ironies of war and its aftermath, *Maclean's* reports that "Hiroshima has emerged as one of Japan's most prosperous economic centres. The Mazda automobile works exports cars around the world." (And to think that the Gray Little Car which Mary and I have driven for 90,000 miles was made in Hiroshima!)

As we face the problems of the present, both Japanese and Americans have trouble remembering the events of 40 years ago. But we should remember them as the book of Genesis remembers the expulsion from Eden. For they tell us something basic about the human capacity for evil. And in the words of God to Cain in the very next chapter, "Sin is couching at the door" (Gen. 4:7b).

Don Kraybill in his article in this issue finds hope for mankind in the symbolism to Noah of the rainbow and the dove. Another source of hope is in Ephesians, where Christ is said to be "our peace, who has . . . broken down the dividing wall of hostility" (Eph. 2:14). Such promises seem small and frail in the face of the potential fury which we have brought upon ourselves. But on second thought, perhaps they are more than we would have dared to ask.

—Daniel Hertzler

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A question of life and death

by Kathy Royer

(story inside)

A question of life and death

by Kathy Royer

Life is precious. My Christian faith informed by my Mennonite heritage has left no doubt in my mind about the precious holy nature of human life. I have two adopted children and their lives have been a constant source of wonder to me. When my youngest child was less than two years old I became pregnant. Because of a history of difficult pregnancies I faced the option of abortion.

As my body began to adapt to the life within me, I became more and more sure that I couldn't tamper with that life and live with myself. I felt, as almost every pregnant woman must feel, the obligation to protect the life that was entrusted to me. I realized that the mysterious potential of life was an unknown quantity that left me with no choice but to accept the living being inside me and hope for the best. My pregnancy ended early and the baby died. I lived on knowing that I had done what I could to nurture that life.

I continue to nurture life as I watch my children grow and feel joy at their successes and pain when they stumble. I marvel at their unfolding lives and am repeatedly grateful to the women who bore them for caring enough to keep them alive.

Another life and death question. But even as I watch with wonder the hope of growth and life in my children I struggle with another life-and-death question. In the United States there is a new enthusiasm for the death penalty. An Associated Press article by Lawrence Kilman last January cited statistics that can be interpreted to say that 84 percent of Americans approve of the death penalty. "This poll probably puts support for the death penalty higher than I've ever seen before," says Philip Harris, assistant professor of criminal justice at Temple University.

At the same time that the death penalty poll showed overwhelming support for death by execution, President Ronald Reagan was collecting innumerable votes because of his stand against abortion.

During the 1984 presidential campaign, when I was working as a newspaper reporter in a small Indiana town, I found myself in a situation where I was surrounded by laborers from local mobile home factories. They were vigorously discussing the coming election and why they favored Reagan. One man described, in an emotionally graphic speech, that he supported our president because he was against abortion. This man was certain that he supported the candidate who valued life.

The fact that the death sentence was being carried out more under President Reagan than it had been in recent history meant nothing to this voter. I wonder how people who would so quickly support my decision and the president's to "choose life" would equally quickly support the choice of our government to kill human beings by execution.

I believe that the hope of life—a gift from God—exists for a fetus without regard for what the future entails. How then can we think that the gift of hope ends because the actions of a person are violent and destructive? Life is a mystery that is at the very center of Christian faith. When we violently intervene to destroy life, we are claiming knowledge that is not ours, whether the destruction happens in the uterus or in an execution chamber.

How can people say that death by abortion is wrong while they support death by execution?

Both are premeditated. When I think of a calculated, carefully planned death by execution, the image takes me to another picture of death in a clean well-lighted abortion clinic. Both are premeditated. Both are carefully designed to elminate pain—to be "humane." Both deny the mysterious, God-given hope that life offers. Both deny the right of a living being to choose to live.

Abortions are ostensibly perpetrated for the purpose of preserving the quality of life of the person who is bearing the child. I, being a woman who has had to choose, am convinced that the results of an abortion are less positive than they seem on the surface. I have known women who have suffered for years after choosing an abortion. I recall the haunted search of one woman that took her to the farthest tip of Africa and to extreme religious fanaticism. She searched in vain to replace the life that she had chosen to end.

We are told that executions deter crime and keep us

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safe and, if nothing else, capital punishment satisfies our need for just retribution. As with abortion, the rationale is superficial and not supported by facts. Studies have shown that death by execution does not deter violent crime, but may in fact encourage it.

In an article entitled "Deterrence or Brutalization" in the October 1980 issue of *Crime and Delinquency*, a study was described that showed that in New York State between the years of 1907 and 1964 homicides *increased* during the months that followed executions.

Even more disturbing is what happens to people who watch executions. Those people who are seeking legitimate vengeance seem to be filled with violent hatred rather than satisfied calm as they watch the hearse leave the execution place. David Clarke of Washington, D.C., who stood with execution watchers earlier this year, tells of a crowd that actually surrounded the car of the deceased's attorney and had to be pulled away by police lest they do violence to the woman who had defended the murderer. Execution does not result in the peace of justice satisfied.

Then there is what seems to me to be the ultimate irony of death by execution—a person is murdered because that person has not, for a variety of reasons, been able to appreciate the sacred value of life. We are responding to the horrendous violent crime of murder with our own stubborn disregard for the mystery of life. The crime is repeated.

Abortion, too, has its paradox. Because of the misuse and misunderstanding of an act that should be the most intimate expression of love and creative force between two people, death results. We, in our sophisticated knowledge, lose sight of the beauty of the act of creation and end it by killing.

Being human means to be filled with contradictions. Many of those contradictions can be overlooked or tolerated. But how can we accept a set of values that condemns one kind of murder while it applauds another? How can people say that death by abortion is wrong while they support death by execution?

I'M LISTENING, LORD, KEEP TALKING

The Butterfinger sacrifice. When I see the Butterfinger candy bar on a shelf at the supermarket or drugstore, I often recall an event of my early boyhood days, soon after I became a Christian.

At that time, I was green in regard to the Bible, especially the Old Testament, what was contained in the books of the Mosaic law. But early in that time of fresh and vigorous spiritual growth, I read about the sacrifices of those early Israelites, how they gave the first of their flocks to the Lord, the best they had. And I wondered about the sacrifices that God expected me to make.

I was only 12 at the time, and it was the Depression years. My family was poor. We were on what was known as "relief," what is called "welfare" today. Money for the pleasures of life seldom came to a boy of my age. But occasionally it did, and a whole nickel became mine to spend as I chose. At that time the Butterfinger candy bar was one of my favorites, and I often bought that delicious bit of sweetness to devour with boyish pleasure.

Then one day, in the midst of eating such a treat, the thought came to me, "Perhaps I should sacrifice a part of this candy bar to God." It was an unhappy thought, because even though the candy bar was large at that time, I still wanted it all for myself. And yet the "conviction" came strongly to me that I should sacrifice part of it to the Lord. I struggled with the thought in my 12-year-old mind, a Christian for only a few months.

Finally I yielded to the call. I broke off a piece of it, perhaps an inch or so, took it to a secluded spot of the yard, and reverently laid it down beside a tree. It was my gift to God. Later I came back and sadly viewed the ants devouring my sacrifice. But I had done what I thought I was called to do. I recall making that boyish sacrifice only once. Perhaps the ants cured me.

As an adult I have often reflected on that boyhood action and thought how foolish it was, until one day the Lord told me what he thought about it. He said, "Bob, don't laugh at your action: When you sacrificed that portion of Butterfinger candy bar to me, I did not laugh. You were young in your Christian life, felt the conviction, and followed it. The end of that candy bar was precious to you. You gave it out of your poverty, and I accepted it. In fact, you gave me more then, than many do now. The Butterfinger candy bar cost you a nickle, and you gave me a healthy tenth of it, closer to a fifth of it. You smile now at what you call "foolishness," but it wasn't foolishness at all. You were interpreting the Scriptures as you knew them in that 12-year-old mind. I was glad."

When God said that, 50 years after the event, I could hardly believe what I was hearing. I replied, "Really, Lord? You really liked it? The idea, of course, not the candy bar. The ants got that."

And God beamed down on this ancient one, said with a rich smile, "Bob, I was happy. You gave me a part of what was most precious to you at that time. I was, still am, proud of the sacrifice you made."

So, now, when I pass the yellow-and-blue-wrapped Butterfinger, both God and I smile at it. They are smiles of happiness, not chagrin. The candy bar has precious memories for both of us.—**Robert J. Baker**

One modern Mennonite's core of faith

by Carl S. Keener

Several years ago, John Robinson gave a lecture at Penn State University in which he remarked that too many Christians enclose their faith within a high tight fence. The stakes are driven deep, with a view that no alien ideas dare possibly contaminate that faith. But when such Christians are asked what constitutes the *core* of their faith, they don't really know—the center is mushy. They know about the fence, and what they shouldn't believe, but these Christians lack a crisp view of what really is important about their faith. Robinson went on to claim that Christians should have a solidly developed core—a set of beliefs and commitments that define clearly their own vision, their own philosophy of Christianity.

Do we have only high tight fences with stakes driven deep, or do we have a core of faith which, if spelled out, could result in less energy spent in driving our stakes deeper?

Robinson's approach to this important issue stirred me to ask a similar question about Mennonites. Do we have only high tight fences with stakes driven deep, or do we have a core of faith which, if spelled out, could result in less energy spent in driving our stakes deeper? I think the latter is the case and therefore the following contribution is one attempt to state what I perceive to be a modern Mennonite core of faith or, perhaps more accurately, *one* modern Mennonite's core of faith. To be sure, no such statement can be a final "last word," and so, what follows is offered for discussion and critical comment.

In any case, in what appears to be a mounting identity crisis among Mennonites ("What do we believe?" "Who are we, anyway?"), we should talk more positively about our faith and what we hold to be important components of that faith. Such an exercise does not aim to develop a new creed or a new set of rules, but aims, rather, to focus as sharply as possible on those aspects of our common life which, as members of Christ's body, can inspire a creative advance.

Every denomination has a central set of beliefs which can integrate that group. One way to establish a core of faith is to examine the symbolic referents (signs) whereby the spirit of the community is enhanced, its past remembered, and its future goals clarified. The following five elements, then, constitute a center of faith which I suggest is fundamental for any gathered community whose roots are in the Anabaptist tradition. (The Scriptures added to each element provide a basis for the key ideas and are given as study aids, not as proof texts.)

1. Jesus. As resurrected head of the body, Jesus is the focal point for the gathered community. By declaring that Jesus is Lord, we indicate our allegiance, our loyalty, to Jesus first and then to his body. This view, announced by Jesus and later portrayed by Paul that the church is an organism (Christ's body), can counter much of the widespread individualism felt in many congregations.

Moreover, by exemplifying that which is authentically human, Jesus provided the best revelation of God's nature and agency. Here God is seen, not as a ruthless moralist, nor as a philosophical absolute, nor even as a divine Caesar, but as a creator-receiver who as love personified seeks our fellowship and wills that none of us should perish. In our communion experience, we celebrate that we are members of Jesus' broken body by eating together *one loaf* (Isa. 44:6; Matt. 11:27 and 18:20; John 1:18 and 10:20, 30 and 14:8-10; Rom. 11:36; 1 Cor. 6:15 and 10:16-17 and ch. 12; 2 Cor. 5:17; Col. 1:15-18).

2. Cross. This cruel instrument of death signifies God's suffering concern for humankind, manifested best by Jesus' death. The cross brings also to acute focus the significance and meaning of sacrifice, sin, atonement, redemption, and salvation—basic themes requiring fresh discussion and understanding within the gathered community. Furthermore, the cross points to the way of human ministries of reconciliation. When we drink from the *cup* we are reminded of the significance of *his* blood, that to suffer means to relate as fully as possible. That is, to die if necessary so others might live (Isa. 53; Matt. 10:38 and 16:24; John 3:16; Rom. 5:8 and 12:1; 1 Cor. 1:18-28 and 5:7; 2 Cor. 4 and 5:17-20).

3. Love. Often reduced to a mere emotion or sentiment, love is a central component of the gospel. Love is an active and creative mutual interaction and enrichment among humans and between God and his creatures. Creatively enriching other persons is our highest calling, for only by loving others can we truly love and glorify God. Hence, as co-creators with God, our lives become a witness to that love which initially drew us to God.

Therefore, in pursuing the call to love and, hence, sympathetically to participate in other lives, Mennonites aim to fulfill the Great Commission in all of its

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functions—witnessing, evangelizing, peacemaking—all of which require *acts* portrayed in our Mennonite Central Committee, Mennonite Disaster Service, Voluntary Service, and mission work (Matt. 22:37; Rom. 5:8; 1 Cor. 13; 1 John 4:7-19).

4. Voluntarism. Based on the view that humans have some freedom of choice, voluntarism marks a key difference between the Anabaptists and the magisterial reformers (Luther and Calvin). It is my hypothesis that, inasmuch as Luther and Calvin were determinists (predestinarians), voluntarism was the major philosophical difference between the Anabaptists and the Protestant reformers. Certainly, for the Anabaptists, conversion implied a choice, not a mere imputation or infusion of special grace for a predetermined elect. As heirs of the Anabaptists, modern Mennonites signify

In what appears to be a mounting identity crisis among Mennonites, we should talk more positively about our faith and what we hold to be important.

such "free" decisions by *adult baptism* (Josh. 24:15; Prov. 1:29; Ps. 119:30; 2 Pet. 3:9).

5. Community. A creatively advancing gathered church requires interactive social processes involving worship, mutual exhortation, binding and loosing, preaching, teaching, praying, and prophesying. Such a congregation can never become a collection of mere spectator Christians. How, indeed, can one "bind and loose" if the members of a congregation simply don't know each other? Local communities (congregations) are therefore "cells" of Christ's body, with each member an integral part of that "cell," called to become fellow priests without regard to race, culture, sex, social status, education, and the like.

Developing an appreciative awareness of our mission springs from the felt presence of God as Holy Spirit and careful study of both the Bible and the history of the church (both woefully neglected today). Certainly for Mennonites the Bible is the only authoritative book informing us of God's acts aimed to save us from our sinful self-centeredness. But how shall we interpret the Bible? How can its message of salvation penetrate the complex worlds all of us experience?

The best answer, I think, is for us to continue as the early Anabaptists did—discuss the Word in community. But the discussions I'm talking about are not airy thoughts about some biblical passages read over in haste during a half-hour Sunday school session. Rather, these discussions should analyze the pressing problems of our time—nuclear arms, food crises, abortion dilemmas, cost of health care, divorce and remarriage, population bomb, homosexuality, religious and philosophical pluralism, modern science and technology, cultural assimilation, big business and higher education, leisure activities, professional sports, the entertainment business, and many more.

Proof texts will not suffice, and therefore I suggest that when addressing each other we state our positions as clearly as possible, give reasons for our views, and listen sympathetically to the counter-claims of our fellow disciples. We love to preach, but we're not skilled at listening to counter-arguments. Too often the "phone" goes dead. Still, how can many diverse Mennonites enter into a balanced, co-creative, and coherent, yet complex, unity? Unity on what grounds? How expressed?

The best sign I know which expresses our willingness to participate in both discussion and mutual exhortation is the *basin and towel.* Unfortunately, in our modern sophistication, Mennonites are discarding the B & T as an outmoded sign ("We don't have dirty feet anymore!"). Nevertheless, how else are we to strengthen the inner spirit of the gathered communities? Somehow, alternatives such as shaking hands, eating a simple meal, washing hands, and the like, do not portray sufficiently that which Jesus aimed to show when he washed his own disciples' feet (Matt. 18:18; Mk. 10:43-44; Luke 12:12; Acts 9:31 and 15:28; 1 Cor. 12 and 15; 2 Cor. 5:18; Gal. 3:6, 28 and 4:12 and 5:23; Phil. 2:5; 1 John 3:2).

Highest adventure of faith. These five elements (Jesus, cross, love, voluntarism, community) constitute what I hold to belong to a modern Mennonite core of faith. By declaring that Jesus is Lord, by allowing ourselves to be open and vulnerable, by enriching other people's lives, by choosing to relate to a community whose aim is to glorify God, we can become agents of God's grace to a world sorely needing a message of hope, love, and salvation. As members of his body, we can find peace and rejoice that, indeed, this highest adventure of faith is abiding and worthwhile.

A prayer

Lord, please let Christianity function not only as a faith, but as a way of life, a frame of mind, a guideline, and pathmarker suggesting how we should interact with our natural and social environments.

Let us use it not as a rigid mold forcing people to conform or a weapon to punish those who differ, but as a bridge enabling us to understand, respect, and accept those who challenge us.

Let us use our faith not as a lobster's shell to shield us from the world, but as internal support like our own skeleton which gives us the structure and stature enabling us to face the world. Amen.

—Paul I. Martin

Whose wedding is it?

by Katie Funk Wiebe

Over a cup of tea my friend was telling me about the wedding she had attended. "It sounded as if the couple did the marrying themselves," she said. She wasn't at ease.

The minister had been there, but only to give the event official blessing. He could have stayed at home, for all he did. And the family and guests didn't have much of a part either.

Maybe it wouldn't even have mattered where the wedding was held. Certainly the church setting added a reverent atmosphere. But she was troubled about the significance of such a wedding.

I look at the growing pile of wedding invitations before me. I rejoice with each couple. Each beautifully lettered invitation says it's the wedding of this man and that woman.

Belongs to couple? But if we think of marriage as an ordinance of the church, does the wedding actually belong to the couple? Has it become theirs by default because the church has eased out of the situation? Should the church have a bigger role in the weddings of its members?

No way, say some couples. It's *our* wedding. We planned it. It's our day in the center aisle. It's our love and life that's at risk. We decide what will take place on this day.

So the family, in the interests of their children, starts saving money for food, flowers, photographs, wedding attire, and begins making plans.

As soon as the date appears on the church calendar, the church board considers that day set apart, like a league game on a school calendar. The minister also puts the date for this extra-curricular activity in his little black book and looks forward to his fee. All say by their actions, "Go ahead, have your wedding."

In another generation, the church said the marriage of members was an act of worship of the body of Christ, for marriage is ordained of God. Because it was a church ordinance, not just a social custom, church members accepted the standards and practices set for such events.

But sometimes church elders seemed too rigid, so their decrees regarding weddings were adamantly resisted as couple after couple determined to do something a little different—a long dress instead of a short one, a white one instead of a black one, a honeymoon to Hawaii instead of a buggy ride to the farm.

One older friend told me of a young bride whose radical plans went down to ignominious defeat when the officiating minister, seeing her without the traditional head shawl, asked a member of the audience to bring one forward, and he himself tied it under her chin.

Possibly such attitudes on the part of the couple and the church leadership separated the church and weddings in spirit while maintaining a tenuous geographic relationship. And when the weddings were large, they disturbed the order of other Sunday activities. And gradually the church loosened its ties with the manner in which weddings were conducted.

Weddings are still held in the sanctuary; the minister still preaches a sermon and performs the ceremony; the couple often has some religious language in the invitations. But it is now a family affair, sometimes a friend affair, and sometimes only a couple affair. But not always a congregational affair. The couple and their families solicit the congregation's help primarily to make it run smoothly.

Weddings which should result in the family, an institution accountable to church and society, have become a private affair whose sole goal thereafter is often happy intimacy. Yet overinvestment in marriage as the main means to overcome loneliness leads to trouble. Marriage goals should also include intimacy with friends, with extended family, with the congregation, with the community.

If early theology taught procreation as the goal of marriage, today this goal must include fruitfulness in all possible forms. The couple shares their lives to create one another, to become better neighbors, and better citizens of the congregation and community.

What if? What if weddings were again held on a Sunday morning as part of a regular worship service? What if the service were planned by those who generally plan such services, but together with the bride and groom? What if the congregation helped to provide the wedding meal, as is frequently done at potluck meals?

All right, what if? Ministers wouldn't be able to preach the next in a series of sermons, but they might be able to speak about marriage and family in a setting which included all age-groups because the invitation would be "Y'all come."

Such a practice might lead to couples adding to their vows to live in love to one another and to Christ a commitment to live in love and service to the local congregation as the body of Christ. It might mean the congregation of which the couple will be a part would have an immediate contact with them and could make a commitment to them.

And maybe weddings would also be simpler and more joyous. A Sunday potluck wedding doesn't sound so bad at all.

Katie Funk Wiebe, Hillsboro, Kans., is a writer, speaker, and teacher.

BOOK REVIEW

Out of obscurity into the light of day

Land, Piety, and Peoplehood: The Establishment of Mennonite Communities in America, 1683-1790 *by Richard MacMaster. Herald Press, 1985. 340 pp., $12.00 ($15.60 in Canada).*

This first volume in the Mennonite Experience in America Series is an excellent beginning. Richard MacMaster has utilized a wealth of source materials to bring the beginnings of Mennonite life in America out of obscurity into the light of day. Though from Scotch-Irish origins himself, he has brought together a fascinating story about these Swiss-German immigrants. His interpretation will provoke discussion about many developments in those early years.

It is high time for such a book. Too long have studies of the colonial years emphasized only the more celebrated aspects of Anglo-American development. So important is this Mennonite story that American historians treating the 1683-1790 years will no longer be able to get by with the mere mention of Mennonites in passing. They will have to reckon with those real people who were an integral ingredient in the cultural mosaic of that formative period.

MacMaster has written sympathetically, yet critically. We always knew that religious persecution impelled some Mennonites to leave Europe. MacMaster shows us that there were other major push factors also, such as the ravages of continental wars, problems of taxation, and the scarcity of land. Swiss Mennonites, who were subjected to persecution much longer than other European Mennonites, were relegated to marginal lands. They became adept at making such lands productive, but many responded when agents from William Penn's colony sought to have them come to America.

The author helps to undermine the old myth about Mennonites settling in tightly knit communities. He shows that this was not true even in what became Lancaster County, the most densely settled Mennonite area, and was much less so in other areas. Whether from Switzerland or Germany, they came together on ships and settled in communities with other Germans. German settlers, whether sectarian (Mennonite, Amish, Dunker, Schwenkfelder) or church people (Lutheran, Reformed, Catholic) lived side by side and more or less fraternized. They became immersed in the economic activities of their wider communities which, although land-based, often involved nonfarm occupations.

Mennonites faced unique challenges to the practice of their faith in America. Slavery was built into the colonial society as a means of securing labor. MacMaster is careful to inform his readers that the 1688 Germantown protest against slavery included signers of Mennonite background. Throughout the 18th century Mennonites refused to get involved in this system of human bondage.

Another challenge which was unique to the practice of their faith in America was their attitudes toward and their relationships with Native Americans. In important respects, according to the author, they modeled their peace principles well. Apparently Mennonites did not retaliate against the furious Indian attacks on them in Pennsylvania and Virginia.

Mennonites also sought to provide refuge to Indians hounded by the Paxtons who were determined to slaughter them. Most important was the Mennonite response to the Quaker-inspired "Friendly Association for Regaining and Preserving Peace with the Indians by Pacific Measures" to which Mennonites gave financial support. In fact, in the last stages of the association's work, Mennonite support exceeded that of the Quakers.

Still, Mennonites were among the land-hungry Europeans who encroached on the habitat of Native Americans. With lands in abundance (Indian lands) many Mennonites managed to settle on the most fertile stretches while other Mennonites settled in the more frontier marginal sections. In either case they were part of the land acquisition movement which directly undermined the much different concepts and values on which the Indian societies were based. Penn's peaceful Indian policies soon yielded to the greed of private enterprise.

MacMaster has posed the dilemma. This reviewer believes it deserves more attention because of its central significance to the radical principles of the Anabaptist faith. To what degree did Mennonites accept the European stereotypes of the "red man" and the rationalizations of Anglo-Americans?

I believe the author could have helped to bring the 18th-century Mennonite woman out of obscurity. Surely Eve Yoder and Esther Bachman deserve more than mere mention. MacMaster's ability to mine official and legal records to reveal what is hidden to ordinary researchers surely enables him to shed more light on the Mennonite mothers and other women of this period.

MacMaster's treatment of Mennonites in relation to pietism is given much attention. Here he plows new ground. He does not find pietism, with its emphasis on personal faith, spiritual renewal, and its direct appeal to the Scriptures, altogether averse to the Anabaptist-Mennonite ideal. Yet, he is careful to note the reluctance of pietism to challenge existing authorities and its emphasis on the enjoyment of one's salvation.

Anabaptists, in contrast, stressed following the "bitter Christ" in hardship and suffering. In spite of these differences, MacMaster finds that Mennonite leaders were quite open to listen to what pietism had to offer. As Mennonites encountered less suffering, the problem of maintaining a suffering theology was resolved by an emphasis on humility.

But suffering lay just ahead for American Mennonites in the American Revolution. Their attempts in the early and mid-18th-century years to cooperate with colonial governments did not condition them for the harsher demands of the American patriots. In Pennsylvania, their close cooperation with the Quakers had helped to secure Quaker dominance. By the time that dominance was shattered, many Mennonites had become rather wealthy. The radical patriots devised ways to penalize Mennonites for their refusal to support the military effort.

Here MacMaster is at his best as he develops the peoplehood theme to help us comprehend the meaning of the American Revolution for Mennonites. The patriots helped to meld the many subgroups of Americans into an American peoplehood. The American Revolution, concludes MacMaster, "made American Mennonites more than ever a people apart."—**Samuel L. Horst,** *Eastern Mennonite College, Harrisonburg, Va.*

CHURCH NEWS



Mennonite World Conference executive secretary Paul Kraybill reads an English translation of the letter that the Russian Mennonites sent to the first MWC assembly in 1925. Listening during the recent 60th anniversary dinner are (left to right) former MWC president Erland Waltner, current president Ross Bender, and former recording secretary Robert Kreider.

Ham dinner in Chicago marks birth of World Conference 60 years ago in Europe

A ham dinner for 30 in a church fellowship hall. That was the appropriately modest Mennonite way in which Mennonite World Conference recently celebrated the 60th anniversary of its humble beginnings.

The occasion was the annual meeting of MWC's Executive Committee, July 22-26. The place was the suburban Chicago congregation—Lombard (Ill.) Mennonite Church—that houses the MWC office. The guests included Mennonite denominational leaders and former MWC officers. And the meal was prepared by the executive secretary's wife, Jean Kraybill.

The 60-year-old event that was commemorated was the first assembly of Mennonite World Conference in June 1925 in Basel, Switzerland. The 100 participants in that gathering were all Europeans except for one American. A delegation of Mennonites from the newly communist Soviet Union was stopped at the border by Swiss authorities.

Participation in World Conference assemblies grew through the years until, at last year's 11th assembly in Strasbourg, France, nearly 6,500 people came from 70 countries around the world. "Mennonite World Conference is the best evidence that Mennonite missions have been successful," said historian C. J. Dyck at a post-dinner address.

Dyck, a longtime professor at Associated Mennonite Biblical Seminaries who also was MWC executive secretary, 1963-73, said the formation of MWC was influenced by the 1910 international missionary conference in Edinburgh, Scotland, and was pushed by such North American publications as *Gospel Herald*. Christian Neff of Germany is considered by many to be the "father" of MWC.

Despite early Anabaptist concern for unity and the growing interest over the years in World Conference, "I have often puzzled why Mennonites have been so splintered," Dyck said. "We say we are one in Christ but hesitate to translate that into a unified international Mennonite structure." He also criticized MWC assemblies for not taking stands on crucial world issues like nuclear disarmament.

Considerable time was spent in getting acquainted as the mostly new nine-member Executive Committee sat down with its Lombard staff to conduct the business of MWC. Only one member—Jake Pauls of Winnipeg, Man.—had been on the committee since before the Strasbourg assembly.

Every continent is represented on the committee, but North Americans and Europeans still hold six of the slots. Ross Bender of Lakewood, Colo., succeeds an Indonesian and Ethiopian as president. Bender is in a pastorate while on leave from his teaching duties at Associated Mennonite Biblical Seminaries.

In addition to getting to know each other, the committee had to get other preliminaries out of the way as well. Among them was the decision to drop the term *third world* in favor of a term coined by Executive Secretary Paul Kraybill—*two-thirds world*—in referring to Africa, Asia, Latin America, and other areas outside the West ("first world") and the Eastern bloc ("second world"). The two-thirds world has two-thirds of the world's population.

The Executive Committee is being urged by the MWC General Council to put less emphasis on the once-every-six-years assemblies and more on fellowship activities in between those big events. But the committee found itself spending much of its time in Lombard reviewing last year's assembly in Strasbourg and preparing—already—for the one in 1990 in Winnipeg, Man.

"Mennonite World Conference has helped to change attitudes, create new visions, strengthen loyalty, and even stimulate spiritual renewal," said Kraybill in the executive secretary's report. But he lamented the fact that MWC is still "too Western" and the ever-larger and successful assemblies that people have come to expect can realistically be hosted only by North American and European Mennonites.

Looking toward Winnipeg, the Executive Committee approved an "Assembly Prospectus" prepared by Kraybill to guide the planners, including a 17-member Organizing Committee which has already begun its work in the host city. With its 60,000 Mennonites (and many more in the surrounding area), Winnipeg has the largest concentration of Mennonites in the world.

The Executive Committee finalized the dates for Winnipeg—July 24-29. These were the exact same dates used for the Strasbourg assembly.

In other business, the committee:

—Approved a final audited financial report of the 11th assembly, which showed income of $602,000 and a balance of $295 after all the bills were paid. "That was a pinpoint landing," said Bender.

—Endorsed a plan for a Mennonite-Reformed dialogue at the local level to encourage reconciliation and understanding between two groups who were at odds during the Protestant Reformation. The Reformed and Presbyterian descendants of Zwingli and Calvin are seeking forgiveness for their intense persecution of Anabaptists.

—Approved a 1985 budget of $114,000 and slightly larger budgets for 1986 and 1987. This represents somewhat conflicting calls by the General Council to keep the MWC office small (currently three persons) while adding to the responsibilities of the executive secretary.

—Accepted an invitation to hold its 1986 meeting in Taiwan in conjunction with Asia Mennonite Conference and made further plans for the 1987 General Council meeting in Paraguay.

—Steve Shenk for Meetinghouse

MCC leaders discuss personal security of overseas workers

Personal security of overseas workers, how to be more creative in long-term planning, and food aid policy were among topics discussed by the Mennonite Central Committee Executive Committee, meeting in Akron, Pa., June 14-15, for its quarterly session.

Executive Secretary John Lapp noted that worker security has "probably been the number-one issue these weeks," with MCCers in both Central America and the Middle East caught in emergencies due to war.

Committee members stressed the need to place workers together in clusters, rather than in isolated settings, and to do all that is possible to maintain an environment where workers are free to leave areas of danger and do not feel undue pressure to stay at great personal risk.

Members also noted that it is difficult to "stand in the way of what seems a rather mature sense of God's leading" on behalf of some workers who feel a strong calling to remain in situations where violence is common.

During overseas reporting, discussion turned to food aid and food production. Committee members noted press reports of problems related to large Africa food aid shipments.

"People hear of tons of grain going to waste," said Lapp. "It would be a tragedy if misuse of aid by some leads to a lot of cynicism." These reports reinforce the need for careful planning and reporting on how aid is used, it was said.

Questions also centered on food production. Is MCC increasing the number of workers in food-production activities? it was asked. Africa secretary Tim Lind observed that because of emergency food needs in the past year, more staff time has gone to food aid efforts than to new long-term food production schemes. "We should spend more energy and personnel in food production, if at all possible," said Siegfried Bartel of Agassiz, B.C.

Lapp called for a study leading to an MCC food aid policy. The study would look at such questions as what settings and situations call for food aid, how need is determined, and when mission boards should seek MCC food aid.

It was agreed to name a six-member committee which would prepare a policy statement to be considered by the Executive Committee in December.

The question "Where are our poets, our song writers, and our angry prophets?" caught the interest of the committee. Included in a report by South Asia and Middle East secretary Paul Myers, the question led to a discussion on whether MCC takes time to think creatively of its future.

"Do we take time to reflect on what we want to accomplish and what we need to do to get there?" Myers asked. "Or do we allow available personnel and policies to determine our programs?"

He said part of the solution may lie in longer-term workers who would have time to learn the language and local culture sufficiently to enter into seasoned dialogue with government, religious, and academic leaders in places of tension.

AMBS boards appoint new faculty, act on disciplines

The boards of Associated Mennonite Biblical Seminaries, at their joint meeting, May 30-31, in Elkhart, Ind., approved new faculty appointments and acted on spiritual disciplines.

Eileen Saner of Goshen, Ind., was invited to be librarian to succeed Paul Roten. She is currently a librarian at Goshen College. Erick Sawatzky of Saskatoon, Sask., was invited to be director of field education. He is executive director of Saskatoon Pastoral Institute. Dennis Martin was invited to be instructor in church history. He is currently working on the Mennonite Encyclopedia project and has taught several courses at AMBS.

Appointed as adjunct faculty were Glenn Brubacher and Ralph Lebold, who serve the Inter-Mennonite Pastoral Leadership Training Board in Ontario.

It was reported to the seminary boards that long-range teaching appointments are yet to be made in Old Testament, New Testament, evangelism and church planting, and preaching/homiletics. While AMBS is only 26 years old, faculty members who have recently retired or will retire in the next years were already teaching in Goshen Biblical Seminary and Mennonite Biblical Seminary before the Mennonite Church school and General Conference Mennonite Church school began sharing a common campus in 1958.

Dean Jake Elias noted that part-time instructors for courses during the next academic year include Neal Blough, Walter Sawatsky, J. R. Burkholder, Charlotte Holsopple Glick, Keith Harder, Gary Martin, Hubert Schwartzentruber, and Donald Kraybill.

In other action the boards approved a proposal for spiritual disciplines at AMBS, which reviews historical and theological perspectives on spirituality and prescribes the teaching of spiritual disciplines (such as prayer, meditation, journaling, spiritual mentoring) as a part of the curriculum.

During a special luncheon, the boards and seminary community recognized J. C. and Ruth Wenger on the occasion of J. C.'s retirement from teaching. He has taught part time for the past several years. In recognition of his contribution to church and seminary he was named professor emeritus.

Sisters&Brothers releases new film, 'Jesus' Bicycle'

"Dirk has mental and physical disabilities," reads the text following the title of the just-released Sisters&Brothers film called *Jesus' Bicycle.*

The text continues, "This is his film." Dirk Vardaman Lind, 22, of Goshen, Ind., stars in a touching story of what it means to be needed and included in a world that more often than not excludes persons who are different. The film, however, does not focus on Dirk for his disabilities; it shows Dirk as a person.

Written and produced by Joel Kauffmann, the film premiered at College Mennonite Church in Goshen on May 29. The 20-minute film was shot in Goshen last summer. It is distributed by Cathedral Films.

Sisters&Brothers is a group of Mennonite filmmakers who produce films that seek to deal with faith and social issues from an Anabaptist perspective.

Jesus' Bicycle revolves around the ordinary events of an afternoon—Dirk going to the bike shop to buy reflectors for his three-wheel bicycle, a mother reading stories to her daughter, and people playing volleyball. A telephone call occupies the mother, played by Julie King Keim, and prompts the daughter, played by Jessica Milne, to take a long walk.

Dirk's pride in his bike is evident in how he cares for it and how he rides it. Emotions of pleasure, pride, suspense, anger, and love surface as Dirk encounters various people during his ride. On his return he finds out that one of the neighborhood children, Emily, is missing. He rides off in search of her.

Dirk's legal guardians are Millard and Miriam Lind of Goshen. The cast for the film came largely from the College congregation, where Dirk is a member. Mennonite Mutual Aid and the College congregation helped with financing. Dean Preheim-Bartel, director of Developmental Disability Services for Mennonite Central Committee, served as consultant.

Jesus' Bicycle may be rented from Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Mary Ann Halteman Conrad, Chinle, Ariz.

Thank you for Dirk Eitzen's "Born Again Radically" (July 9). It comes as a fresh word of insight as I struggle here in Navaholand to define again the source of my belief.

It seems to me that there is nothing quite like crossing cultures to make Eitzen's thesis applicable. The challenge to be born again is not so much a magical password as a stance before God. It can be frightening to come to God with an open heart. How much easier for Nicodemus to stay at home and surround himself with fellow Pharisees than to risk the change and challenge of a God-encounter.

In our present community, religious options range from charismatic, to Evangelical Friends, to Catholic, to Mormon, to Native American Church. More than one neighbor has shared with me her confusion. As I allow myself to enter that confusion, I discover, as in previous cross-cultural situations, the horror of potential unbelief, and the joy of reaffirmed faith.

Thanks also for the weekly counsel of brothers and sisters that comes to us through *Gospel Herald.* You are an important link with the gathered believers we long for and miss. We invite others to join us in a far-from-perfect situation, not to plant a new church option, nor even to offer a unique Mennonite peace witness, but to share with us in the daily struggle to be born again.

Vera M. Martin, Ephrata, Pa.

Amen to Jep Hostetler's defense of Alcoholics Anonymous (June 25). Well stated. Some of the nicest people I've met have been helped by Alcoholics Anonymous. And some people who are quick to criticize AA should attend the meetings. I am referring to people whose drinking is causing problems.

If the anonymous gentleman ("Hear, Hear! June 18) is correct that 30 percent of Mennonites drink, sooner or later a few of those will need the help of AA.

David Hiebert, Scottdale, Pa.

I think it's okay for Robert Roberg (Hear, Hear! July 9, and Reader's Say, July 16) to express his opinion. But as a unit his two statements leave little room for new revelation. Just as many of the Old Testament rituals applied to specific situations—such as circumcision—New Testament writers spoke to specific situations. If Robert Roberg is speaking specifically to Virginia Conference, or his own congregation, his statements would be much easier to accept than if he's speaking for all times and places.

Editor's Note: *"Alcohol: the Abuse of 'Nonuse'" (June 18) drew a large number of letters. A good many have already been published in "Readers Say." Because of the volume of letters on this subject, the following selections from letters are presented so that these writers may also be heard.*

LaVern W. Duft, Warsaw, Mo.

I can understand why the author of this article wants his name withheld. I can understand why he tries to defend his position. What I don't understand is why the *Gospel Herald* printed it. Has the Mennonite Church changed its position on the use of alcohol?

As an accountant and businessman, I have worked with people of many different beliefs or no religious beliefs at all. I have practiced total abstinence for over 40 years in business. I have had my cup of coffee, glass of milk, or soft drink while they had their alcohol with no loss of "face" that I can determine. The world usually accepts my abstinence without question. The only "static" I ever encounter is from "Christian social drinkers." I remember being told by an ex-alcoholic that total abstinence, with the help of God and AA, was his only hope of staying free. He also said that if he had not taken his first drink socially, he would never have become an alcoholic.

Willard Gingrich, Freeport, Ill.

The writer, at least twice, refers to the wise use of alcohol. In Proverbs 20:1 we have this instruction: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Daniel, one of the four Hebrew children chosen for his wisdom, refused to drink the king's wine (Dan. 1:8). He chose to take his side with total abstainers. The only wise use of alcohol found in Scripture is Paul's advice to Timothy to use a little wine for the stomach's sake. With our modern medical expertise, there is probably a better treatment today.

Olive Yoder, Akron, Pa.

You, Mr. Name Withheld, must feel strongly about the "abuse of the nonuse of alcohol" or you would not have addressed the Mennonite Church through its official magazine. How many of our young people, and the not-so-young, victims of peer and business pressures, may see your article as a license to give into that which has been a temptation? And how many of these are potential alcoholics? No one knows!

No social drinker ever expected to become an alcoholic, cause a death on the highway, be arrested, or make a spectacle of himself or herself, but it does happen. Some years ago my husband was invited to a dinner in Pittsburgh honoring a successful businessman on the occasion of his retirement. Drinks flowed freely. At the end of the evening, one of my husband's acquaintances was so inebriated that he fell vomiting down the stairs as he left the hotel. What a disgusting ending to an evening of celebration! As for destruction on our highways, every reader could recount instances many times over of families wiped out, children made orphans, and other folks crippled for life.

Ethel B. Martin, Lancaster, Pa.

I am disturbed that you printed an article by "Name Withheld" about alcohol. He must not have lived with it as I have. We are our brother's keeper.

Stanley Shantz, Waterloo, Ont.

A seldom-mentioned reason why people take up drinking, for lack of a better term, is "the naughtiness of it all." All of us are not far removed from the Garden of Eden. Somehow, we get a kick out of being a little naughty. Drinking together is like sinning together, it has the lure of the clandestine. Perhaps a president of the milk industry has expressed it best: "We could sell a lot more of our product if we could find a way to make milk drinking sinful."

John Lais, Albany, Oreg.

Is Name Withheld telling us that he is hooked on alcohol and is sick? There are other ways of getting help beside slamming the church for dragging its feet. Alcohol is a drug and must be treated as such.

The Mennonite Church has a multitude of young professional men and women worldwide who are not using alcohol and we have the promise that the gates of hell shall not prevail.

Paul Graybill, Dakota, Ill.

I cannot agree with our pastor brother who favors social drinking. For one thing, not all social drinkers are responsible drinkers. One out of 10 people who drink become alcoholics (one

authority says 14 percent). So if 10 people start to drink because of his example or influence, one will become an alcoholic and he will be responsible. What if he or she is his child? Not only alcoholics, but all drinkers suffer from this sin. Alcohol is a poisonous drug.

John Hess, New Holland, Pa.

I searched through your article very carefully to hear why you choose to be a social drinker. The only hint you give is that it is what secular society expects. I read that the use of cocaine is now considered a social grace. Will you say that we have no choice but to indulge?

When do people reach for alcohol most readily? Is it not in times of stress, loneliness, disappointment? Jesus promises his Spirit, the Comforter, the one who stands beside, to lift up and encourage. Wouldn't it be more responsible to teach our youth to get their lift by welcoming the Spirit into our times of need instead of the glass of alcohol?

Roy S. Koch, Goshen, Ind.

My brother pastor's logic of accommodating ourselves to the growing practice of social drinking because it is a reality in our culture could lead to devastating results.

On July 7 our pastor preached a forthright sermon against drugs and alcohol and gave many responsible statistics. In the sharing period after the sermon, a former social drinker told how he gave up his sinful habit of drinking when he found the Lord. He said, "It makes me mad to see Mennonites engage in drinking alcohol."

I hope and pray that the unnamed church leader who championed social drinking will quickly reverse his stand and report it in the *Herald*. I don't think we need drinking pastors to serve as models for our members.

Walter Burkholder, Fenelon Falls, Ont.

Our forefathers brought their "schnaps" from across the water but were persuaded to give it up on this continent. Now with unprecedented affluence we are tempted to spend our money on ourselves and, to quote an old neighbor, "It made a fool of me."

In serious contemplation, what one benefit does beverage alcohol bring? I was going to say that it satisfies an appetite that has been developed, but it does not satisfy. It is liable to provoke more appetite. Also, it serves to divert means that should be directed to making the "good news" known. Are we really serious about our commitment to Christ while we are spending our money on a cause that will serve to tear down his kingdom?

A Concerned Urban Brother

I wish to begin by affirming you (Name Withheld) on the third way you suggest for us as Mennonites (Christians). We need to be open and share where we are. It is in our open honesty that the Spirit can work through us. I accept you as a leader, pastor, and conference official. I too am a leader and elder (not a pastor or conference official) of a small church which has a few "ethnic" Mennonites and brothers and sisters of other faiths who are now official members.

I abstain for good reasons. (1) I don't know if I am a potential alcoholic or not, and I am not about to find out. It can cause me, my family, my church, and not least, society, too much pain. (2) It can lead my brother, whether in the Lord or in society, astray. He doesn't need my help in this way. The arguments, "I am not my brother's keeper," or "I am not responsible for my brother's action," I don't buy. Yes, ultimately he is responsible for his action, but I care enough for him not to lead him into temptation. I have enough other places in life for him to misunderstand.

My greatest problem is with your secret drinking. I met this within my own family. Am I responsible, as you say? My children knew I didn't drink and why. They also knew I drank nonalcoholic beverages at parties and they reported back to me how their friends respected my stand and liked me for who I was. Why must we hide as they did?

I found out by default, after having several hunches, they might be drinking. It hurt, to say the least. They feared my "wrath"? Maybe so, but one told me he didn't want to be a "fallen star." I feel good about the way I responded. With much prayer and dialogue we still are a very close family. I believe the thing that hurt the most was the secrecy. Maybe I taught my children secrecy and was not aware of it. I have tried to be open and honest, but the Scripture says, "The heart is deceitful above all things, and desperately wicked: who can know it?" God help me to search my heart. Each of us must search our heart and determine how we will walk with God.

Ruth Ellen Yoder, West Liberty, Ohio

Our brother evidently believes the old saying, "If you can't lick 'em, join 'em," because he feels that drinking is so acceptable in our culture and we can do nothing to stop the trend, so we should teach our children to drink in moderation. Following that line of thinking, it would seem we should teach our children to smoke a little marijuana, a few cigarettes, use a little cocaine, indulge in a bit of premarital sex—the list is endless.

Even Art Linkletter says that parents who drink can expect their children to drink and use other drugs, and have nothing to say to those children when they do. I feel that now is the time for the church to take a definite stand against alcohol in all forms. Maybe we should even bring back the quarterly temperance lesson!

R. Gordon Erb, Cambridge, Ont.

While pondering an adequate response to Name Withheld, as requested by the author, I would invite him (or her) to present a valid argument against the *voluntary* nonuse of beverage alcohol.



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MENNOSCOPE

William (Bill) Snyder of Mennonite Central Committee retired on July 31 after 42 years of service as an administrator for that agency. He was honored at a staff picnic in Akron, Pa., on July 12 and named a life member of the MCC board. Snyder was executive secretary from 1958 to 1982. Most recently he was special assistant to the executive secretary. "Bill personally and through MCC emphasized that honoring God means being compassionate and working with integrity," said current executive secretary John Lapp in a speech at the picnic. Snyder, who was designated executive secretary emeritus at the 1984 MCC annual meeting, continues to live in Akron and has a desk at MCC headquarters.

Former Mennonite Central Committee worker Lisa Forsyth, 27, was killed in a car accident on July 17 near Tigard, Oreg. She and her husband, John, had returned less than two months earlier from a three-year assignment in Burkina Faso (formerly Upper Volta). Also killed in the accident were Lisa's infant son, Colin, and her sister, Lani Olsen, a Lutheran journalist and media producer.

Mennonite Central Committee workers in Bolivia recently celebrated 25 years of MCC work in education, health, community development, and agriculture in that economically struggling South American country. MCC South America secretary Herman Bontrager kicked off the week-long celebration with an address in which he challenged Bolivians and MCC workers to continue their efforts together to create communities where people help their neighbors and work toward equality and human dignity. The celebration also included words of appreciation from Bolivian leaders, testimonials from former MCC workers, a worship service with Bolivian Mennonites, tours of work locations, and displays of appropriate technology items and educational materials developed by MCC over the years.

Former North American workers in Vietnam marked the 10th anniversary of the end of the war in that country with a reunion at Brethren Service Center in New Windsor, Md., July 14-16. Attending were nearly 40 persons who had served with Vietnam Christian Service, an agency formed by Mennonite Central Committee, Church World Service, and Lutheran World Relief to do relief and refugee work during the height of U.S. involvement in the Vietnam War. "The unforgettable experience in Vietnam, the compassion and the commitment to peace and justice is the glue that bonds this group together," said Winifred Nelson Beechy of MCC Peace Section. "They are also the ingredients that affect their everyday lives."



Music brings families together. *Don Metzler of Goshen, Ind., was one of the nearly 70 participants in Family Music Week at Laurelville Mennonite Church Center, June 30-July 6. The presence of Metzler with his wife, children, parents, and sister was an example of the way music has brought families together with other familes each year for the past 17 years at Laurelville. After a week of fun, fellowship, and lots of practice, the participants presented a choir-and-orchestra concert and a children's musical to the public on the final night. Marvin Miller and Karen Moshier Shenk were the directors.*

Former Vietnam worker Doug Hostetter has turned over his records to the Archives of the Mennonite Church. He served with Mennonite Central Committee at the height of the Vietnam War, 1966-69. For those researchers interested in the war era, the collection presents a wealth of material on Vietnam, the struggle of Christian workers in that country, and the movement for peace in the U.S. in the 1970s. More information is available from Archives of the Mennonite Church at 1700 S. Main St., Goshen, IN 46526.

Mennonite Health Resources has received grants totaling $41,000 from three Colorado foundations to seek solutions to the financial crisis of rural hospitals. Two Mennonite hospitals in Colorado's Arkansas Valley—La Junta Medical Center and Pioneers Memorial Hospital—will work with health economist Jeffry Bauer in identifying alternatives to the traditional health-care system. They will pinpoint two geographic areas as possible models for a new kind of rural health service. Mennonite Health Resources is affiliated with Mennonite Board of Missions.

Maple Lawn Homes of Eureka, Ill., has begun laying the groundwork for a major expansion of its facilities. The Mennonite-operated retirement community is working together with the Metamora Community Advisory Group for the Forest Park Foundation. The joint planning effort will include an analysis of all existing demographic data, interviews with various members of the Eureka and Metamora communities, and discussions with existing social service organizations in Woodford County. The expansion will be in keeping with Maple Lawn's tradition of fostering independence, self-respect, and self-support among the residents by a staff that genuinely cares for older persons, according to the home's administrator, Cliff King.

College Mennonite Church of Goshen, Ind., has called on the U.S. government to treat Central American refugees more humanely. "We want to see the nation live up to its highest ideals of respect for human life and individuals," the congregation said in a statement adopted unanimously by the members and sent to its congressional representatives in Washington. "Our congregation has an unusual number of people who have lived and worked in Central America, and we believe that having the U.S. present its most humane face rather than brute force is both right and in its own long-term best interests." Copies of the statement are available from Peace Committee chairperson John Yoder at College Mennonite Church, 1900 S. Main St., Goshen, IN 46526.

The labels of tradition, moral, spiritual, and personal development best fit Goshen College, according to an expert in higher education at Indiana University. Philip Chamberlain tested the values and goals of professors and administrators at four colleges, including Goshen. He published his findings in the July-August issue of *Currents*, the magazine of the Council for the Advancement and Support of Education. The *tradition* label emerged as the one most apt for Goshen. Chamberlain defined it thus: "The institution interprets contemporary issues through its particular heritage and traditions and strives to add to this heritage through all its programs."

Cheryl Bergey of Eastern Mennonite College has received national "academic all-American" honors from the College Sports Information Directors of America. A 1985 graduate of EMC, she was one of 11 scholar-athletes in the U.S. to receive college division first-team honors. Earlier, Bergey was named an academic all-American for the South. She is from Hatfield, Pa.

The 1985 Eastern Mennonite High School touring choir has produced a record album and cassette tape at the Mennonite Board of Missions studio in Harrisonburg, Va. The recording by the 40-member choir is entitled *Sing Joyfully Unto God.* It is available from Director Jay Hartzler at EMHS, 801 Parkwood Dr., Harrisonburg, VA 22801.

Iowa-Nebraska Conference has opened a new congregation, closed another one, and merged two others. The new one is Mennonite Fellowship of Mt. Pleasant, Iowa. The one being closed this summer is First Mennonite Church of Grand Island, Nebr. The merger involved two Hispanic congregations in Iowa on June 30—Second Spanish Mennonite Church of Davenport and Iglesia Evangelica Menonita of Moline.

Philadelphia Mennonite Council and Franconia Conference helped sponsor an observance of the 40th anniversary of the Hiroshima atomic bombing on Aug. 6. The event included an interfaith religious service on the steps of the Philadelphia Art Museum and a candlelight procession to the Schuylkill River to float candles—a ceremony of hope performed each Aug. 6 in Hiroshima, Japan. The two Mennonite groups were among 15 religious organizations sponsoring the observance.

Tom Porter was ordained as pastor of Greensburg (Kans.) Mennonite Church on July 7. David Myers of the Kansas-Oklahoma District of South Central Conference officiated and Marion Bontrager of Hesston College preached the ordination sermon. Porter was licensed as pastor of the congregation in 1983.



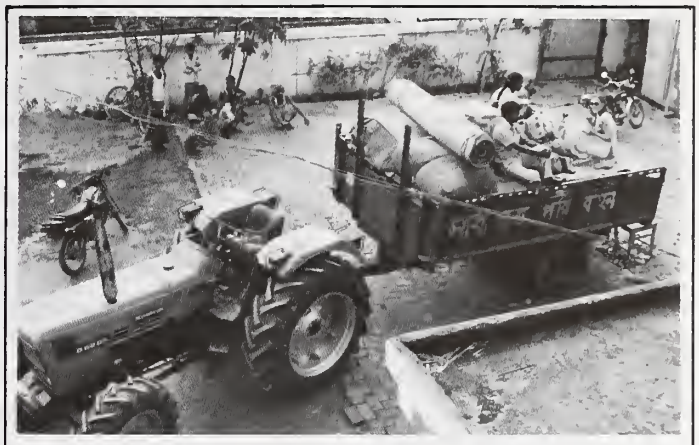
Cooper

Charlie Cooper was installed as pastor of Prairie Street Mennonite Church in Elkhart, Ind., on Aug. 4. Officiating was Dorsa Mishler, local overseer for Indiana-Michigan Conference and interim pastor of the congregation during the past year. Leading the service was Dorothy Kratz, chairperson of the Board of Elders. Cooper served most recently as pastoral counselor in the Chemical Dependency Center at Proctor Community Hospital in Peoria, Ill.

The Tucson, Ariz., Voluntary Service unit received a grateful letter recently from a client of the home repair program operated by the unit. "I'm an elderly person," wrote Ethel Lutmer. "I was without heat or hot water for one year because the gas pipes had rusted out and the gas company turned off the gas for safety reasons." One day a home repair worker called Lutmer after being told how cold her home was. "Financially, I was unable to get a plumber to do the work," she continued. "These very kind people have made it possible for me to get the materials that were needed to complete the job. They were very conscientious about my property and my well-being." The Tucson unit is operated by Mennonite Board of Missions.

Members of the Downey, Calif., Voluntary Service unit conduct a boys and girls club every Friday night for neighborhood children. The activities include games, projects (often food preparation), Bible stories, and refreshments. As a result of this weekly contact, several children are attending Sunday school at Faith Mennonite Church in Downey. The unit is operated by Mennonite Board of Missions.

Two events for church workers in culture shock will be held in September at Laurelville Mennonite Church Center. *Reentry Retreat*, Sept. 20-22, is for mission and service workers reentering North American society after returning from overseas. *Transition Week*, Sept. 22-27, is a longer and more general experience for missionaries, pastors, service workers, and church leaders who are reentering North America or moving within the U.S. and Canada. Persons may participate in either one or both of the events. They are sponsored by Eastern Mennonite Board of Missions, Mennonite Board of Missions, and Mennonite Central Committee. More information is available from Laurelville Mennonite Church Center at R. 5, Box 145, Mt. Pleasant, PA 15666.



MCC workers treat Bangladesh cyclone victims in remote clinic. *Pulled by a four-wheel-drive tractor, Mennonite Central Committee workers recently took a trailer-load of medical supplies, tents, clothing, and soap to isolated Char Gangchil. Since it normally can be reached only on foot or by air, the area had largely been neglected by other relief efforts following the May 25 cyclone that devastated the coastal area of Bangladesh.*

But an eight-member MCC medical team was determined to open an emergency clinic in Char Gangchil. After a harrowing trip on nearly impassable roads and across a river with no bridge, they set up their clinic and treated 260 cyclone survivors in three days.



MBM sends out 13 new VSers. *Thirteen persons were prepared for Voluntary Service assignments with Mennonite Board of Missions in a June 17-26 orientation in Elkhart, Ind. The new VSers and their assignments are:*

Front row (left to right)—David and Julie Gugel, Wellman, Iowa, transportation director/boys' club leader and transportation assistant in Sterling, Ill.; Christy Tilly, Mesa, Ariz., position terminated; and Florence Roes, Baden, Ont., registered nurse for Portage County Home Aid Services in Aurora, Ohio.

Second row—Nancy Croyle, Goshen, Ind., teacher in San Antonio, Tex.; Karen Wedel, Burns, Kans., day-care teacher in La Jara, Colo.; Ami Regier, Overland Park, Kans., editor of Choctaw Community News *in Pearl River, Miss.; Debbie Zook, Ephrata, Pa., assistant hostess at International Guest House in Washington, D.C.; and Kaye Wolgemuth, elementary teacher at Noxubee County School System in Mashulaville, Miss.*

Third row—Gary Estes, Fresno, Calif., accountant at For-the-Love-of-Children in Washington, D.C.; Barb Meyer, Goshen, Ind., medical assistant for Columbia Road Health Center in Washington, D.C.; Susan Longacre, Coopersburg, Pa., physical therapist assistant at Conejos County Hospital in La Jara, Colo.; and Marcus Diener, Sullivan, Ill., assistant manager of United Woodcutters Cooperative in Mashulaville, Miss.

A 200-page history of the witness of Mennonites in Arizona came off the press in July. It is called *The Mennonites in Arizona* and was edited by Henry Esch, a physician who has been an active layman in the Mennonite Church since he and his family moved to Arizona in 1947. The earliest Mennonite witness in the state was by the General Conference Mennonites among the Hopi Indians, beginning in 1893. The book is available for $9.95 (plus $2 for postage and handling) from Esch at 8112 N. 7th St., Phoenix, AZ 85020.

Past issues of church periodicals are needed for an overseas missionary. Persons with the following are encouraged to donate them: *Story Friends, On the Line, Purpose,* and *Daily Bread.* They should be sent to Vida Schloneger at 4459 N. Elyria Rd., Wooster, OH 44691.

Missionary comings/goings:

•*Richard and Joyce Showalter* returned to North America from Belize on June 20 after completing seven years of work under Eastern Mennonite Board of Missions. They served the Mennonite churches of that small Central American country. Their address is 3189 SE Kennel Rd., Albany, OR 97321.

•*Joy Dorsch* returned from Kenya on July 5 for a two-month home leave in North America. An Eastern Board worker, she is an administrative assistant at Rosslyn Academy in Nairobi. Her address is c/o Shirley Sherk, R. 6, Woodstock, Ont. N4S 7W1.

•*Verle Rufenacht* returned to North America from Tanzania on July 5 after completing work as a public health nurse at Shirati Hospital. He was an Eastern Board worker. His address is R. 5, 291 Cherry St., Wauseon, OH 43567.

•*David Burkholder* returned to North America from Malta on July 6 after completing a one-year intern-in-mission assignment in that island country under Eastern Board. His address is 315 S. Chapelgate, Baltimore, MD 21229.

•*Stanley and Susan Godshall* returned to North America from Tanzania on July 19 after serving a 2½-year-term as medical workers at Shirati Hospital. They were Eastern Board workers. Their address is Box 7, Rheems, PA 17570.

•*Don and Em Yoder* went to Kenya on July 17 to begin a three-year term with Eastern Board as codirectors of Eastleigh Fellowship Centre and the People of God correspondence courses. Their address is Eastleigh Fellowship Centre, Box 16406, Nairobi, Kenya.

•*Ed and Jean Ressler* went to Somalia on July 19 to begin a two-year term with Eastern Board as agricultural curriculum developers for upper-level elementary schools. They previously served in Somalia, 1972-78. Their address is Box 819, Mogadishu, Somalia.

Church-related job openings:

•*Cook* and *waitress* at Laurelville Mennonite Church Center. These two immediate openings are full-time. The former is salaried, and the latter is a voluntary service position. Contact Executive Director Dana Sommers at LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

•*Group leaders* and *teachers* for Little People's Place at Glenwood Springs Mennonite Church, beginning in late October. The facility is a day care and school

for children. Contact Pastor John Otto at Glenwood Springs Mennonite Church, 2306 Blake Ave., Glenwood Springs, CO 81601; phone 303-945-5245.

Mennonite Economic Development Associates is starting a project in Tanzania related to the development, production, and marketing of equipment to support animal traction in small-scale farming. Applications are being accepted for the following positions: *project director, agricultural engineer, agronomist,* and *agricultural economist/marketing specialist.* Solid professional and business or related skills in appropriate areas are required. Work experience is an asset. More information is available from MEDA at 400-280 Smith St., Winnipeg, Man. R3C 1K2; phone 204-944-1995.

Special meetings: *John M. Drescher,* Harrisonburg, Va., at Arthur, Ill., Sept. 8-11.

New members by baptism and confession of faith: *Shalom, Tucson, Ariz.:* Kara Harris, Bruce Harris, and Becky Bache by baptism and Debi Rice and Jean Hegland by confession of faith. *Zion, Hubbard, Oreg.:* Scott Gascho, Denise Gascho, and Tim Hershberger.

Change of address: *Chester and Georgia Helmick* from Richmond, Va., to Virginia Mennonite Home, 1301 Virginia Ave., Harrisonburg, VA 22801.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Addy, Ed and Johnette, Tucson, Ariz., fourth child, second daughter, Joanna Kimberley, Apr. 24.

Bechler, Bill and Debra (Lile), Perryton, Tex., first child, Danielle Dawn, June 7.

Bontrager, Lee and Dorothy (Bontrager), Millersburg, Ind., first child, Heide Ann, May 20.

Bontrager, Pete and Jan (Hochstetler), Millersburg, Ind., first child, Jesse Steven, May 2.

Bontreger, Charles and Jeanette (Hostetler), third child, second son, Scott Dustin, July 11.

Brubaker, J. Dean and Nancy (Benner), Rhamu, Kenya, third son, Nathan Benner, July 14.

Christner, Mary Lou, Goshen, Ind., first child, Rick Allen, July 5.

Ebersole, John D. and Carol (Smoker), Lancaster, Pa., first child, Joanna Renee, Feb. 20.

Gingerich, Paul and Joan (Yoder), Elkhart, Ind., third child, second son, Nathan James, June 28 (one daughter deceased).

Good, Howard and Gloria (Shenk), Kinshasa, Zaire, second child, first son, Andrew Howard, July 25.

Harnish, Bob and Carol (Brunk), Chicago, Ill., first child, Katherine Brunk, July 1.

Holderman, Kenneth and Rebecca (Hoover), Charallave, Venezuela, second son, Mark Allen, June 15.

Hoover, Dennis and Karen (Wujek), Ledyard, Conn., first child, Jonathan Bernard, June 17.

Hostetler, Joe and Janis (Mills), Sarasota, Fla., second daughter, Sharla Nicole, July 16.

Hunsberger, William and Jeanette (Moyer), Hollsopple, Pa., fifth child, second daughter, Olivia Mary, July 20.

Kent, David and Karen (Fitzgerald), Guelph, Ont., second son, Adam David, June 18.

Mascarenas, Luann, Goshen, Ind., second child, first daughter, Casey Montine, May 9.

Oswald, Daniel and Marcia (Kauffman), third child, first son, Joshua Keith, July 25.

Moore, Peter W. and Gail L. (Twilley), Greenwood, Del., fifth child, Jessica Gail, July 7.

Risser, Ben and Kathy (Souder), Timberville, Va., third daughter, Alisha Danell, June 21.

Sauder, Tim and Denise (Trejo), Wauseon, Ohio, first child, Matthew Jon, July 22.

Shetler, Howard and Rosie (Miller), Woodburn, Oreg., fifth child, third son, Joshua Brent, July 22.

Shultz, Tim and Penny (Smith), Chicago, Ill., first child, Emily Kathleen, July 17.

Silsley, Jerry and Kathy (Bergey), Chesapeake, Va., first child, Jae Michael; born on Sept. 13, 1984; received for adoption on June 5.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Crider-Bibngaman. Roger Horst Crider, Chambersburg, Pa., and Mary Kathleen Bibngaman, Hagerstown, Md., both of Cedar Grove cong., by Nelson L. Martin, July 20.

Hartzler-Long. Doug Hartzler, Jackson, Minn., Hilltop cong., and Shirley Long, Sterling, Ill., Science Ridge cong., by Norman Geisinger, July 27.

Horner-Gindlesperger. Harvey Horner, Boswell, Pa., Thomas cong., and Dawna Gindlesperger, Hollsopple, Pa., Kaufman cong., by Stanley R. Freed and Don Speigle, July 20.

Jantz-Classen. Clyde Jantz and Anna Classen, both of Hesston, Kans., Hesston cong., by Paul Friesen, Aug. 3.

Kauffman-Bertsche. Jeffrey N. Kauffman, Marshallville, Ohio, Martins cong., and Carol Sue Bertsche, Flanagan, Ill., Meadows cong., by Leo Miller, June 8.

Landis-Eichman. Roy D. Landis, Whitehall, Pa., and Kimberly Ann Eichman, Allentown, Pa., both of Allentown cong., by Luke S. Martin, July 13.

Layman-Rissler. Kenneth Layman and Debbie Rissler, both of Harrisonburg, Va., Park View cong., by Owen E. Burkholder, May 18.

Leaman-Horst. Paul G. Leaman, Lancaster, Pa., New Danville cong., and Mary J. Horst, Mechanicsburg, Pa., Slate Hill cong., by Lloyd Horst and Paul Leaman, June 1.

OBITUARIES

Beyler, Christian, son of Frederick and Salome (Gerber) Beyler, was born in Harper, Kans., Oct. 3, 1892; died in Comanche Co., Kans., July 12, 1985; aged 92 y. On Mar. 12, 1914, he was married to Elsie Hostetler, who died in February 1920. On Apr. 5, 1925, he was married to Clara Baker, who died in February 1983. Surviving are 3 daughters (Velma—Mrs. Alvin Weaver, Alta—Mrs. Will Rempel, and Vera—Mrs. Dale Yoder), one son (Victor), 19 grandchildren, and 12 great-grandchildren. He was preceded in death by one son (Clayton), one sister (Leah), and one brother (Alfred). He was a member of Protection Mennonite Church, where funeral services were held on July 15, in charge of Calvin King; interment in the church cemetery.

Eichelberger, Mabel Blanche, daughter of John and Sarah (Ebersole) Gingrich, was born near Ayr, Nebr., Feb. 1, 1901; died at Henderson Nursing Home, Henderson, Nebr., July 22, 1985; aged 84 y. On May 31, 1953, she was married to Joel V. Eichelberger who died on Feb. 13, 1972. Surviving are stepchildren (Ila—Mrs. James Dennis, Lois—Mrs. Sten Regier, Florence—Mrs. Nick Lichti, and Ray, Clayton, Nancy, Leta, and Vesta Eichelberger), 27 grandchildren, 36 great-grandchildren, and one brother (Edwin Gingrich). She was a member of Salem Mennonite Church, where funeral services were held on July 25, in charge of Wilton Detweiler; interment in Salem Cemetery.

Horst, Elizabeth M., daughter of Jacob and Anna (Martin) Leinbach, was born at Union Grove, Pa., Oct. 8, 1903; died at Ephrata Community Hospital on July 6, 1985; aged 81 y. On June 25, 1954, she was married to Ivan S. Horst, who died on Mar, 17, 1982. Surviving are 5 stepsons (Leroy D., Mervin R., Willis W., Ivan R., and Paul W.), 6 stepdaughters (Esther M. Diem, Irene J.—Mrs. Paul Witmer, Grace M.—Mrs. Earl Horst, Bertha S.—Mrs. Raymond High, Elsie M.—Mrs. Allen Matz, and Cora E.—Mrs. Homer Hollinger), and 57 stepgrandchildren. She was a member of Ephrata Mennonite Church, where funeral services were held on July 11, in charge of David L. Kniss and J. Elvin Martin; interment in Weaverland Mennonite Cemetery.

Miller, Alva J., son of Joe and Elizabeth (Mast) Miller, was born at Arthur, Ill., Dec. 8, 1930; died of heart failure at Mercy Hospital, Urbana, Ill., July 17, 1985; aged 54 y. On Nov. 21, 1959, he was married to Dorothy Gallaher. Surviving are 2 daughters (Carol Ann Wiltse and Debra Kay Miller), 3 grandchildren, 2 brothers (Reuben and Perry Miller), 2 half-brothers (Andy Miller and Ervin Kauffman), one half-sister (Lizzie Ann—Mrs. Floyd Kauffman), one stepsister (Edna Chupp Graber), and 2 stepbrothers (Menno and Alvin Chupp). He was a member of Arthur Mennonite Church, where funeral services were held on July 20, in charge of Willard Conrad and Darrel Miller; interment in Yoder cemetery.

Miller, Geneva Susan, daughter of Joseph Perry and Palma (Turner) Siever, was born in Pendleton Co., W.Va., Dec. 15, 1907; died at Rockingham Memorial Hospital, Harrisonburg, Va., Apr. 3, 1985; aged 77 y. On May 22, 1930, she was married to Harold W. Miller, who survives. Also surviving are 4 daughters (Edith M. Ritchie, Eva Sonifrank, Alma Hottinger, and Bonnie Hottinger), 10 grandchildren, 3 great-grandchildren, step-mother (Ada Siever Turner), one brother (Ben F. Siever) one half brother (Ernest Siever), and 3 half sisters (Edith Campbell, Ola Tusing, and Neva (Getz). She was a member of Zion Mennonite Church, where funeral services were held on Apr. 6, in charge of Harvey Yoder and John Drescher; interment in Zion Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Ames 85/Mennonite Church General Assembly, Ames, Iowa, Aug. 9-14
Conservative Conference, Grantsville, Md., Aug. 13-16
Mennonite Board of Education board of directors, Iowa, Aug. 15-17
Franklin Conference, Chambersburg (Pa.) Mennonite Church, Aug. 24
All New England Mennonite Gathering, "Weekend in the Birches," Plymouth, Vt., Aug. 31-Sept. 1
Hesston College classes begin, Sept. 2
Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19

CREDITS

Cover design by David Hiebert; p. 564 by Steve Shenk; p. 568 by David Hiebert; p. 569 (bottom) by Joy Frailey; p. 569 (top) by Tim Meyer.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

China's new plans include a welcome for Western Christians

Thirty-five years ago, following the communist takeover, China expelled missionaries sent there by Christian churches from around the world. In a dramatic reversal of policy, it is now permitting—and encouraging—those churches again to send workers and money to China. They are to come not to evangelize but to help in health, education, and social service projects that would aid China's modernization efforts. The communist government, which earlier had taken over many of those projects from the churches, now permits China's Christians to be involved in them. The Chinese Christians, in turn, are asking assistance from overseas churches and agencies, as well as from their fellow Chinese. An example of this history-making initiative is the recent formation of the Amity Foundation, headed by Bishop K. H. Ting, who is president of China Christian Council and principal of Nanjing Theological Seminary. Pilot projects of the foundation, which is national in scope, will be mostly in the Nanjing area of Jiangsu Province. Projects in education, medical work, and publications already have been initiated.

Christian rock music takes up the 'new language' of videos

Christian parents and, for that matter, their children, may be heartened to run across an increasingly popular alternative to standard rock videos: Christian music videos. Not only is a subsidiary of the American Broadcasting Company distributing the videos to church youth groups, a Christian TV network also is broadcasting them nationally. The new song form combines Christian rock melodies and lyrics with visuals describing some concept of the Christian life. While by no means saccharine, they are invariably in keeping with the concept that the message of Jesus is good news. "It was only natural that we went into this area of Christian media," said Brad Skaggs of Word, Inc., an ABC-owned Christian books and tapes company. Word lends churches the tapes free on a week-long basis. To a great extent, Christian rock videos are a response to the sometimes conflicting morality of standard rock TV. "America's young people are going to hell in a bobsled, and nobody's doing anything about it," said Jim Hodson, producer of Real Videos, a half-hour Christian rock program that has been airing on Trinity Broadcasting Network since October. TBN is a nationally syndicated network based in Tustin, Calif. While mindful of the economic potential of Christian rock videos, the distributors and producers also say they are on the cutting edge of reclaiming the impressionable minds of the young. "Music video is the language of the day," says Hodson. "We're just using the new language."

English bishop, citing church study, warns of social unrest

Bishop Hugh Montefiore, commenting on a study recently released by the Church of England, predicted that the next generation in that country will experience more disruptive social upheaval than followed the industrial revolution in Britain over a century ago. Montefiore, the Anglican bishop of Birmingham, addressed a press conference held recently to publicize the release of a research document of the church's Board of Responsibility entitled "Goals for Our Future Society." He said that politicians were unwilling to make plans for a society which provided a fuller life for a large number of unemployed. The document proposes some radical solutions for civil unrest, unemployment, and the economy generally. For more than 50 years, Britain has been a divided society: North and South, rich and poor, homeowners and renters, and now, increasingly, the employed and the jobless. "In earlier times, the North was a notorious area of unrest and so it may prove again," said Montefiore. The study follows the end of a year-long coal miners' strike aimed at preserving jobs in economically marginal mines. The strike highlighted the traditional divide between North and South.

Religion increasingly at the center of world developments

Religion is a phenomenon that must be taken seriously by the news media if people are going to understand world developments, a sociologist told the Religion Newswriters Association at its annual meeting recently in Columbia, Mo. Jeffrey Hadden of the University of Virginia noted that religious animosities are at the root of "turf struggles" in Northern Ireland between Catholics and Protestants, in India between Hindus and Muslims, and in "scores of other places around the world." He said a rising tide of fundamentalism which claims to be "an authentic recovery of a religious tradition as a response to secularism and modernism" is a key ingredient that must be understood and interpreted by reporters. It is spreading throughout Islam, Judaism, and Christianity, he said. The power of religious faith is seen, he said, in such other movements as revolts against religious oppression in communist countries and in "the struggle for social justice on the global level."

German volunteers in Israel work at rebuilding ties

Six days a week, Rudolf Monternan spends his time feeding and washing elderly patients in a hospital in a run-down part of Tel Aviv, Israel. Most outsiders see no reason for him being here. The 24-year-old doesn't get paid. He doesn't have any relatives here. He isn't even an Israeli. Monternan is German and he says he feels his work is part of a national debt to the Jewish people—a debt he feels that, once paid, could change relations between Germans and Jews. Every year, hundreds of Germans come from universities and churches to volunteer in Israel in an attempt to make up for their country's Nazi past. They work in kibbutzim, hospitals, farm cooperatives, and even in Yad Vashem, Israel's memorial to, and museum on, the Holocaust. Many Israelis find Monternan and his colleagues puzzling. These Germans were not even born when the Nazis killed six million Jews during World War II. Monternan, however, believes that's the entire point—that young Germans today make an effort to prove that they are unlike the previous generation.

John Paul continues campaign against movie, 'Hail Mary'

Pope John Paul II stepped up his unprecedented battle against the film *Hail Mary* with a worldwide radio broadcast from the apostolic palace recently. Many Italians, however, ignored the warning and flocked to see the movie that shows a modern-day Mary in the nude. *Hail Mary*, the latest work of French-Swiss director Jean-Luc Godard, has been the target of conservative Catholics' criticism ever since it began showing early this year in France. The film shows a modern-day Virgin Mary, daughter of a gas station attendant, in graphic nude scenes and in chaste but intimate contact with Joseph, a taxi driver. The film so infuriated John Paul that he condemned it as slanderous, saying it "distorts the spiritual significance" of Catholic beliefs. Vatican observers said his protest marked the first time a pontiff has taken direct action against a film. Vatican press spokesmen told reporters they could not say whether John Paul actually viewed *Hail Mary*.

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What to do with farmers

"Don't complain about farmers with your mouth full."—Bumper sticker reportedly seen in the U.S. Midwest

Anticipating the General Assembly of the Mennonite church in farm country, my mind is drawn toward farm issues. Actually, I am more stirred by a set of articles on farm and food matters that have come to my attention in *Utne Reader*, a magazine that reprints from what it calls "the alternative press." Sometimes alternative magazines, like the Ford Company, have a better idea.

Some of the recent solutions to the problems of farmers have been less than creative. Ronald Reagan in a moment of levity suggested that we **export them.** If this would be done as a way of sharing our expertise with people who need help it could be a good thing. In the days of South Korea's postwar distress an American general suggested that a few Amish farmers could help the Koreans learn some things they ought to know.

One fears that this was not what was in the back of Reagan's mind but that what he would really prefer would be to get rid of family farms and substitute corporation farming. The advantage of this to one who doesn't really understand farming would be to have fewer units with tighter management. It is the kind of solution that comes first to mind for those who see only the big picture.

An even less creative approach is practiced by the contras in Nicaragua as reported in the book *Blood of the Innocent* by Teofilo Cabestrero (Orbis Books, 1985). The solution here with uncooperative farmers is to **kill them.** The author of this book traveled about rural Nicaragua and interviewed survivors of contra violence. He reports "a string of murders of *campesino* [farmer] leaders by the contras all over the extreme northwestern part of the country. The contras murdered only the leaders who had some connection with the church.... The victims were always devout individuals from religious families, and the church had provided the impulse for the training of these rural leaders."

A better idea for farmers is to **study them.** One of the questions that has concerned researchers is whether the family farm is really efficient. According to *Christianity and Crisis* (April 15, 1985) a study was made by Walter Goldschmidt in 1944 and the results so disappointed the U.S. Department of Agriculture that they at first suppressed the report. Goldschmidt compared Dinuba and Arvin, two California communities that were similar except that the Dinuba area had family farms and Arvin had corporations. Goldschmidt found "that Dinuba was more stable, had a higher standard of living, more small businesses, higher retail sales, better schools and other community facilities, and a higher degree of citizen participation in local affairs."

Considering the importance of farmers (food is after all what we all eat), it is appropriate to **encourage them.** In the U.S. there has been a long-time organized system for the encouragement and instruction of farmers. It is called Agricultural Extension Service and, when I was in farming, the chief functionary was the local county agent. Not one to suffer bureaucrats gladly, my father did have respect for our county agent, Charles S. Adams. In Dad's opinion the county agent took his work and farmers seriously. Indeed one day in late winter when we wanted to use contour strips in our back field to save the soil, Charles S. Adams came out from Reading and walked the field with me to lay out strips.

A part of the encouragement farmers need is understanding of their dilemma. In what other business is both the price of equipment and supplies the business needs to buy and the price of commodities for sale controlled by outsiders?

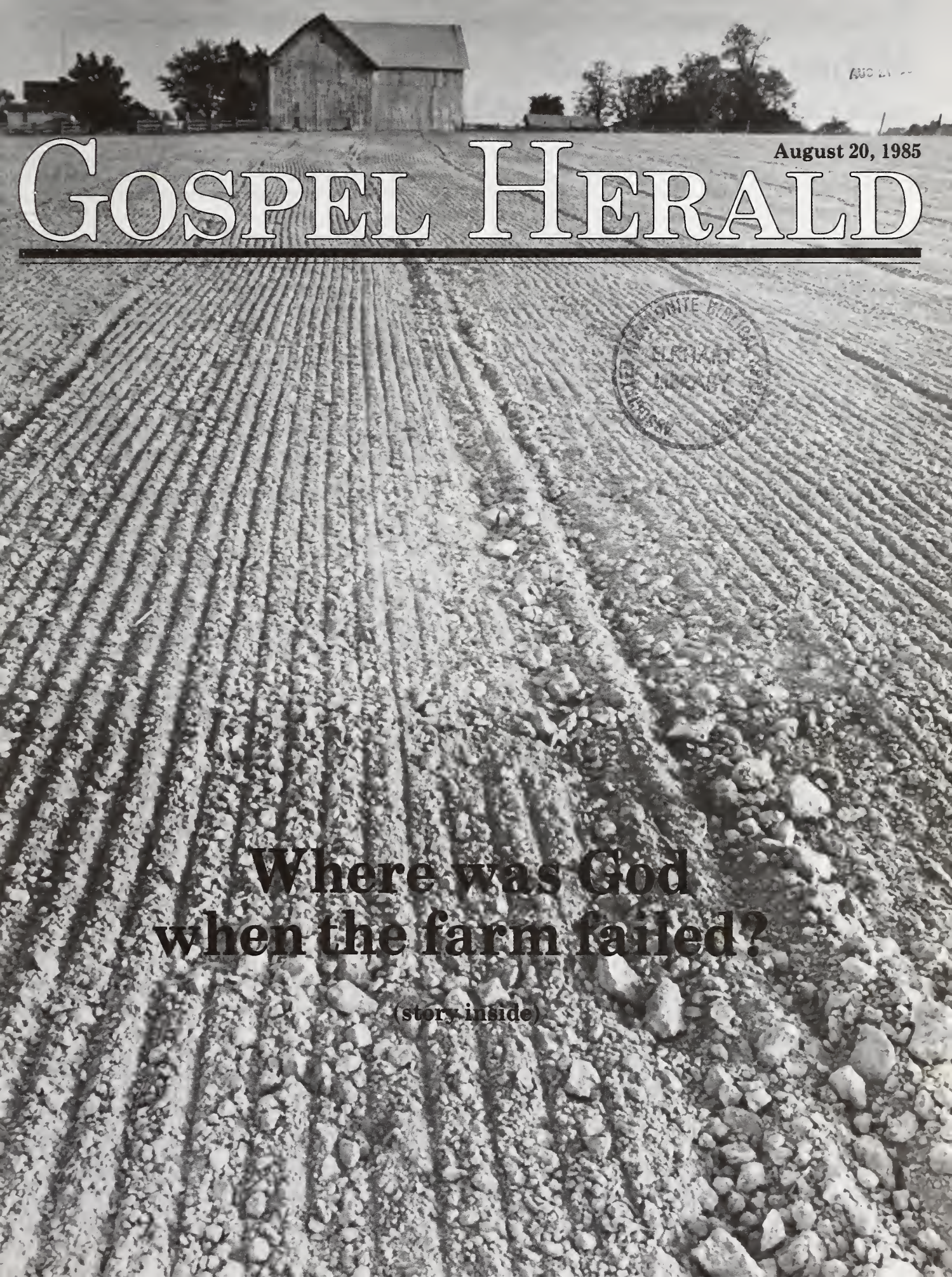
Another sort of encouragement farmers need is to urge them to become more inventive and resourceful. Farmers, like all of us, may be tempted to become overspecialized. The Cornucopia Project of Emmaus, Pennsylvania, has been studying farm patterns in various states of the U.S. One finding is that many states are importing food which could be grown locally.

For example, residents of the New York City area last year spent $6 million to import broccoli from the West Coast. Yet broccoli could be grown in New York State. Also broccoli grown closer to market would be more nutritious, for in two days refrigerated broccoli loses 34 percent of its Vitamin C. Why aren't New York farmers growing broccoli? Why aren't other farmers growing crops for local consumption?

Robert Rodale, who started the Cornucopia Project, says that one third of the U.S. food dollar is being spent for transportation. He says that 80 percent of Massachusetts' food is imported and 70 percent of Pennsylvania's. We need a better food strategy so that more local farmers respond to more local needs.

Another good response to farmers is to **join them.** It is reported that already 53 percent of U.S. families have gardens and that 18 percent of our food comes from these gardens. More should participate in these self-help efforts. Every pound of food you grow yourself is a pound that does not need to be transported.

A basic step on behalf of third world farmers would be to **abstain from the luxury foods** that come from there, such as coffee, tea, cocoa, sugar, and bananas. Eighty-one percent of the cultivated land in El Salvador is used for coffee production. This is land which is not available to grow food for local consumption. Who is sufficient for this ministry?—*Daniel Hertzler*



August 20, 1985

GOSPEL HERALD

Where was God when the farm failed?

(story inside)

Where was God when the farm failed?

by Robert Hartzler

This place has been in the family for 120 years. On the north bank of South Creek, a combination of rich bottomland and fertile well-drained upland. Great-grandfather Wyse bought this 160 acres for something like $500. The bottomland floods occasionally, and there is some erosion on the uplands, but in the last 20 years Dad has made significant improvements. All the waterways have been shaped and tiled with tile-outlet terraces and erosion-control structures on the major watersheds. I love this farm. All my memories of life and family and God and nature are deeply attached to this quarter section of God's good Iowa land.

Just 12 years ago a neighbor offered Dad over $3,000 an acre for the place. Dad just smiled and shook his head as he said, "Nope, they don't make any more of this kind of land." Today it's worth only about a third of that price. It's not for sale, but we may lose it.

Sue and I came on to the home place seven years ago. Dad was 65 and had decided to move to town. We made a down payment which he used to buy a small cottage in Marshall. We are buying the farm on an easy contract and things went well the first four years. We even put up a Harvestore to make our small livestock operation more productive.

Bottom fell out. Then the bottom fell out. Two years of dry weather yielded less than half a crop. Interest rates doubled. And the livestock market has been rotten. We have borrowed heavily for three years to pay the taxes and keep the operation going. Sue even got a part-time job in town. This spring they shut us off. No more credit. No more loans. Two weeks ago the sheriff supervised the loading of all our livestock and machinery. I cried for two whole days.

It's awfully quiet around the place now. No livestock, no tractors. Just the wind and the birds and the traffic a quarter mile away. Dad doesn't come out much anymore. It's too painful for him. And, oh how I hurt! Where is God when I need him! Doesn't he see and know and care about what is happening to us and our place?

Pastor Graber has tried to help us. He stops by occasionally and calls to assure us of his support and prayers. I'm grateful for him. Last week we had a long conversation about it. He found me mowing weeds south of the house and shared a thermos of iced tea. We must have talked over an hour about where God goes when the family farm fails.

I suppose the patriarch Job could help us understand. He lost everything except his life and wife in a short time, too. He had the faith and courage to say, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." That's too quick and easy for me. I don't have that kind of stuff. I think it got a little tougher for him, too, later on when he had time to think and talk about it. But I covet his commitment when he said, "Though he slay me, yet will I trust him." Let's face it. I am no Job. Uzzites and Mennonites are not the same. Job's God seems to have hung in there in heaven whether Job was healthy and wealthy or wailing on the ash heap. I'm not sure about mine.

Two weeks ago the sheriff supervised the loading of all our livestock and machinery. I cried for two whole days.

Agony and despair. We talked about the Depression days, too. I'm too young to remember them. We have some 60- and 70-year-olds in our church who always bring that up. Back in the 1960s and early 70s, when things were good, they delighted in talking about the tough times of the 1930s. We called them the "hard-time boys." Now it's not so funny. I guess it's true that people jumped out of windows, took poison, and shot themselves. I can understand that. But where was God when Wall Street fell? Why does he allow us to have the rug pulled out from under us? We cry out in agony and despair, but nothing seems to happen. Just more painful

Robert Hartzler, Washington, Iowa, has been a pastor in Iowa for 23 years and a leader in Iowa-Nebraska Conference. He was the main speaker on Agriculture Day at Ames 85, the Mennonite Church biennial convention held this month in Iowa. This article was commissioned by Meetinghouse, the inter-Mennonite editors group.

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silence.

Josef Mengele has made the news of late. They call him "the angel of death" because of his involvement in the annihilation of six million Jews under Hitler. How about those Jews? Used and abused, gassed and incinerated, violated and victimized by evil men. Sons and daughters of Israel, God's chosen people. Where was God when the smoke from the ovens ascended over Auschwitz? Was he sleeping? Had he gone aside?

We also talked about some of our urban brothers and sisters. Some of them in Chicago and Pittsburgh and Cleveland have seen the death of the steel factories. They have had to retrain, find new jobs, and relocate. It isn't easy to leave the familiar and face the future without any guarantees. I guess Abraham knew that. Pastor Graber thinks it may have been just as tough for the city folks to adjust to change as it is for us in the country. I don't know about that. It's tough. It really is.

Last night I was reading in Mark 15 how Jesus suffered on the cross. It hit me in a new way. Jesus cried out with a loud voice, that means he shouted at the top of his lungs, "My God, my God, why hast thou forsaken me?" That says it. That captures exactly how I feel. Why has God allowed this to happen to us? Doesn't he care? Why would he let us feel so alone and forsaken? Sometimes I feel like climbing the Harvestore and hollering from the top those same words of Jesus. Am I crazy?

A little more hope. I called Pastor Graber this morning. He came out and we walked the creek talking. It didn't settle anything, but I feel better. I guess all I have is a little more hope. We agreed that God is still in the same place now as when times were good. We don't have an airtight case, but this is the evidence we came up with.

Job suffered long and hard. In the experience he learned some things about himself, life, and God and he became a better man. His end was better than his beginning. That's hopeful. The Jews, badly decimated in World War II, were almost wiped out. Today—just 40 years later—they have their own land and nation. It's not perfect, but they're doing pretty well. Finally, Calvary brought Easter. That poor Man who shouted his disappointment from the cross was later raised by God to new life and victory. It remains the number one event in the history of the world. And it gives me hope.

Now I'm not sure what all Job, the Jews, and the risen Jesus have to do with me and our farm. Maybe nothing—maybe much. I just feel and believe that there is something there. Some hope perhaps. I think it was confirmed by the songs of the birds as we walked by the creek. If you have any ideas, let me know.

I'M LISTENING, LORD, KEEP TALKING

On blowing your own horn. Strange, how clearly it comes to you, after you have done something, that what you did was wrong, yet at the time you did it, you could justify it. For me, it happens often, the last time at Sunnywide Mennonite Church, the evening of March 5, 1985. It was introduction time and the fellow who was to get us all acquainted—we scattered ones from seven Mennonite congregations—had us introduce ourselves in writing. On a paper we wrote our name and as many things about ourselves as we cared to write.

I filled my page, was even writing after he said, "Stop." After all, a number of these people might not know all the "ins and outs" about me and it seemed right that I should fill them in. We got acquainted silently by rising, walking around, holding up our little paper placards, reading one another's write-up, making no comment, just reading. I was sure that mine was descriptive, informative, as complete as possible in the time allotted.

After we had so mingled, we sat down for a devotional reading. As the devotional leader read, God began dealing with me. He began, "How come you did not write down that first thing I suggested?"

I explained, "Lord, everyone here is a Christian. I know that thought came to me, the idea I should just write down that single word, *Christian*, to describe myself, but it seemed so common. I wasn't telling them anything about myself they did not know."

The Lord came back with, "So instead you explained how you were a teacher, husband, and grandfather. That wasn't so bad, but what you wrote next really bothered me."

I looked at the paper upon which I had written, saw in the large purple letters I had printed, the word, *Writer*, followed by the names of three columns I had been doing, each carrying my byline.

The Lord said, "You really wanted to make clear to everyone not only *who* you were, but *what* you were. If you would have at least mentioned you were a Christian, it would have said something about what I have done for you, but no, you had to grandstand things, tell people what you have done."

I squirmed on the chair as the devotional reader continued. God kept up the pressure. He said, "I nearly burst out laughing at the last thing you listed, calling attention to yourself. Remember the word?"

I whispered, just so he could hear, not wanting to disturb the worship part of the meeting, "The word was *beekeeper*."

My interrogator said, "You have been keeping bees for about five years. One winter you let all your bees starve. Another year you let the wax moths get in one hive and destroy 20 frames of nicely pulled waxed cells. You tried to requeen three times in one hive during one year and failed each time. As I recall, you took off honey of any consequence only two years out of the five. That makes you a beekeeper?"

I tried to get off the hook by saying, "Lord, I really ought to be paying attention to this devotional presentation."

Then I heard his final word for the evening: "What you should have done, is listened to me when I told you to write down *Christian* as the first description of yourself. It would have been better to let it go at that. Your writing and beekeeping comments were attempts to pat yourself on the back. When you need a compliment, I'll see that you get it. You don't need to set yourself up for them. Am I getting through to you?" God talked to me as I sometimes talk with frustration to students who do not listen. And I got the message, loud and clear, and nodded with shame.

God's simple, primary ideas are far better than my complex, secondary excuses for thinking.—**Robert J. Baker**

Another look at headship

by Raymond Byler

As an unschooled and now retired pastor for 40 years and bishop for 20 years, I would respond to Willard Swartley's comments on women in church leadership ("Readers Say," Mar. 12).

Personally, I consider Brother Willard one of the most fluent and able scholars in our church today. His book *Slavery, Sabbath, War, and Women* is being widely read and pondered. I am working through it myself. I assume that when the needed Conversations on Faith sessions dealing with biblical interpretation are scheduled he will be a spokesman for the new principles of interpretation.

But since the older headship principles are still understood as having a good biblical base, it will have its scholarly presentations, also. And as Swartley appeals, I would hope that the question would not be "whether women functioned in leadership roles." Quoting a Baptist who has entered the debate in other circles, might the lead question be, "Have women been given eldership equally, according to God's Word?"

We already agree that the gift of the Holy Spirit, on the day of Pentecost (Acts 2), came to men and women alike. I personally cannot separate women who prophesy from those who preach and teach. Paul reiterates this in Galatians 3:26-28: "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have been clothed with Christ. There is neither . . . male nor female, for you are all one in Christ Jesus." The creation account certainly assumes male and female—equally like the Godhead in unity and spirit.

Headship principles. But the headship principle is also clearly stated by Paul: "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (1 Cor. 11:3). This is divine order. For mankind it is enlarged in Ephesians 5:21-33. For the submission of the Son to the Father, many references assume the headship principle in the Godhead. Maybe our "notions of church leadership are locked into authoritative models" (Swartley). But might Christ be calling us to look at this as a *divine hierarchy of loving servants?*

Brother Willard lists many women and many references in the New Testament where women appear in leadership visibility. Two restrictive texts are also cited. All my commentaries make a real effort to recognize both as authorative, so seek to harmonize both into the whole of God's order. This is no time to allow theoretical armchair literalists on either side to strike the texts of the other from the Bible. (I think "theoretical armchair literalists" is quite expressive.)

But in fairness to Paul, who named so many women as filling significant roles in the church, he also assumed the same kind of headship as Jesus. All the apostles Jesus named were men. All the writers of the New Testament (and Old Testament) were men. Jesus gave them the power of the "keys." We call it "inspiration" today.

The church is built on the foundation of the apostles and prophets, with Jesus Christ as cornerstone. As Swartley so ably states, "Women appear as congregational deacons and respected servantleaders (Rom. 16:1-2; possibly also in 1 Tim. 3:11). But Paul, who ordained elders in every city, when he instructed Timothy, restricted the eldership to men only. These men, also called "bishops" in Roman cities, were primarily rulers, or overseers. Paul ordained men as elders and recognized and affirmed gifts in both men and women and commissioned them as deacons or servants.

Might Christ be calling us to look at headship as a divine hierarchy of loving servants?

If I hear rightly, the new interpretation method is inclined to see the headship Scriptures as rooted in culture rather than expressing divine order. Admittedly there are scholarly differences about the symbols in 1 Corinthians 11:4-10. But only a low view of the Bible can strike verse 3 from the gospel.

"Patriarchal texts." We have both men and women, schooled in liberal seminaries, who classify some of the writings of Paul as either gospel or not gospel. A popular heading is *patriarchal texts.* Peter's using the model of Sarah and Abraham is a good example of this (1 Pet. 3:5-6). But the older interpretation, *assuming headship,* sees these verses as a part of a larger context enjoining submission as servants of God. Citizens, slaves, wives, husbands, and Christ walk in submission toward glory.

Modern religious liberalism first started with the higher critics beginning to classify the five books ascribed to be written by Moses. It seemed to them that the first and second chapters of Genesis were so different that one of them just had to be written by someone later than Moses! And since they did not believe in predictive prophecy, the book of Isaiah had to have more than one author! And so the search continues by unbelievers in the divine source of the Bible.

I would hope that our church leaders and seminaries would not follow them away from the Bible as our only rule of faith and practice. The upcoming Conversations on Faith sessions dealing with biblical interpretation, planned by the General Board, should be helpful toward clarification.

Raymond Byler, Williamsport, Pa., is a retired pastor and bishop in the Conservative Conference.

A response from Willard Swartley

Raymond Byler helpfully calls attention to the Pauline use of the headship principle, both in 1 Corinthians 11:3ff. and Ephesians 5:21ff. His comments correctly observe that this principle does not exclude women from leadership positions and that headship is redefined by the gospel's call to be loving servants to one another.

Byler's rather creative phrase, "divine hierarchy of loving servants," might be seen as an analogy to kingship in the Old Testament. In both cases, kingship and hierarchy, the prevailing cultural understandings are so radically redefined by the gospel that ongoing use of the terms within Christian circles always needs careful definition and qualification.

The concepts of power and domination must be repudiated in order to be faithful to the gospel. Hence, the passage in Ephesians begins with a call to mutual submission (Eph. 5:21). In the original text, verse 22 has no verb at all, which indicates that the prevailing cultural practice of wifely submission to the husband is now put into tension with the mandated mutual submission within the Christian community. Similarly, the text quoted by Byler in 1 Corinthians 11:3 stands in tension with verses 11-12 of the same chapter.

Consequently, the new order in Christ Jesus, rather than hierarchy, the prevailing cultural order of the time, should become determinative for our thinking about the new order of relationships within the Christian community.

As my book, which Byler refers to, points out, only by listening carefully to the intracanonical dialogue on this topic, as well as on slavery, Sabbath, and war, will we be able to find our way and continue to maintain a high view of the authority of the Scriptures.

From my study I am convinced that the slavery issue 100 years ago was no easier. Arguments on either side of these issues can reflect pagan values and goals. Only by submitting our motivations and our cultural forms to the wonderful newness of the gospel, both in its personal and social consequence, will we be saved and nonconformed to the world.

HEAR, HEAR!

To those who might become farmers

Today the plight of many farmers is very much being discussed. No one seems to have a simple solution. There are victims of natural disasters, victims of changes in the economy, those who overextended, and others who are facing immediate problems. There are also those young farmers who are trying to decide what to do in the future. Should they start up farming?

The following are some considerations for young people thinking about farming:

1. Are you ready to face the challenges that lie ahead? There is nothing wrong with challenges. We had them in the 1950s when I started farming, but unwise decisions probably did not have as severe consequences as they do today.

2. Are you ready to accept the disciplines and hard knocks that you will experience for at least the first few years. These are things that cannot be delegated to someone else. They prepare us for the long haul but sometimes they are really difficult.

3. Be ready to put in an honest day's work. This doesn't guarantee a successful operation, but it helps. It also sets a good example for the children.

4. Be a good steward of the soil. Determine that the land you turn over to future generations will be as good as or better and more productive than it was when you received it.

5. Try to find a neighbor who will buy certain pieces of machinery in partnership with you. (My Christian neighbor and I bought a baler in partnership 30 years ago and worked together on this part of farming).

6. Try to economize in purchasing machinery. Good, serviceable, used machinery can help bridge the gap for a few years.

7. Drought, floods, livestock diseases (it seems there are more now than a few years ago), family medical bills, low market prices, and high interest rates are all uncertainties which enter the picture.

8. Don't expect government to be of any help if you need help. In the past, farm programs subsidized (tax breaks, huge payments for not planting) the big farmer and penalized (payments were not worthwhile even if he could take the payment with a clear conscience, because they were too small or the farm operation was diversified and it didn't fit in) the family farm.

9. Farming today is much more complex and competitive than when I started 35 years ago. It will be more so in the future.

10. One of the myths of our society is that "big is better." Grow only as much as you can handle and need. There are many out there who are family farmers, happy and content. "But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that" (1 Tim. 6:6-8).

11. If financial success eventually comes your way, be sure to remember the words of God to the Israelites in Deuteronomy 8:10-14: "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage."

These 11 points are suggested not to discourage anyone from farming, but rather to take an overall view of what it will involve. Many are going to accept these challenges and go at it with a determined effort. Some of us who have reached the time in life to phase out our operation should rent our land to these young farmers and not make them compete in bidding for land against those who have so much.

—**Howard Landis,** *Sterling, Ill.*

Why I'm a Mennonite

by Earl F. Cater

"Cater! That's not a Mennonite name."

"It is a Mennonite name now because I am a Mennonite."

"But how did you become Mennonite without the name to go with it?"

So our conversation started. My host was unable to envision a Mennonite without ethnic ties. I began to explain how the Lord provided for me the opportunity to study at Associated Mennonite Biblical Seminaries while I pastored a small Brethren congregation. I tried to emphasize how I was impressed with the quality of leadership at the seminary and especially the spirituality which stood fearlessly for a faith rooted in the Bible. I drove home the point about the love and encouragement I received from Professor Gertrude Roten. And finally—my most salient point—I felt led by the Holy Spirit to enter God's service within the tribe known as Mennonites.

No other tribe within the Christian family seeks to glorify God through worship in mouth, place, and deed with such intensity and variety as I've found among Mennonites.

"But why are you a Mennonite?"

"My grandmother was a Schenck."

Our conversation ended as abruptly as it started. My host was satisfied. If grandmother was a Schenck, then I had entered the rank of the Mennonites legitimately. I was not the thief who climbed over the wall as long as the proper name was ready on the tip of my tongue.

What I did not tell my host about grandmother Schenck was that over 100 years ago, my great-grandfather Schenck left the Mennonite family to join the Mormons. I walked away from the conversation with a satisfied host.

But my host did start me thinking. Why am I a Mennonite?

Missing the point. In the 16th century one could have claimed to be Anabaptist because of Conrad Grebel, Felix Mantz, Georg Blaurock, Hans Denck, Michael Sattler, or Balthasar Hubmaier. That would have missed the point. One joined the movement because the truth of Christian faith was living within the sermons, fellowship, and hearts of those who were there at the risk of their own lives.

To say I am Mennonite only because of people is also to miss the point. These people who affected my decision to become Mennonite embody a living faith which sought earnestly to preserve the truth of the kingdom. Working among them is the Holy Spirit—the presence of Jesus working out his will through the power of intelligent, yielded belief. These people were not content to embody the truth. They wanted to live truth and they wanted the truth to live. They wanted the kingdom of God to live and grow in themselves and others through Jesus and his redeeming sacrifice. That is what held my attention.

Such earnest desire to be biblically Christian kept my eyes scanning the Mennonite body as a spiritual home. A living faith which enabled the outworking of God through the lives of people drew me with cords of love.

Faithful people. I am Mennonite because of Mennonites. Because the God of creation made himself known to me through the faithful people who call themselves Mennonite. I've found no other place to turn where God's people so biblically connect ethics with belief. No other group in my experience has so demonstrated divine power through faithful adherence to the teachings of Jesus. No other group similarly seeks to enable, upbuild, and condition people for service to Christ through loving supporting fellowship. No other tribe within the Christian family seeks to glorify God through worship in mouth, place, and deed with such intensity and variety as I've found among Mennonites.

Menno Simons characterized the true Christian family with these words:

The true evangelical faith is of such a nature that it cannot lie dormant, but manifests itself in all righteousness and works of love; it dies unto flesh and blood; it destroys all forbidden lusts and desires; it seeks and serves and fears God; it clothes the naked, it feeds the hungry; it comforts the sorrowful; it shelters the destitute, it aids and consoles the sad; it returns good for evil; it serves those that harm it; teaches, admonishes, and reproves with the Word of the Lord; it seeks that which is lost; it binds up that which is diseased and it saves that which is sound; it has become all things to all men.

That's my excuse to be a Mennonite. What's yours?

Earl F. Cater, Chouteau, Okla., is pastor of Eden Mennonite Church—a General Conference congregation in Inola, Okla. This is reprinted by permission from *Missionary Evangel* of Pacific Coast Conference.

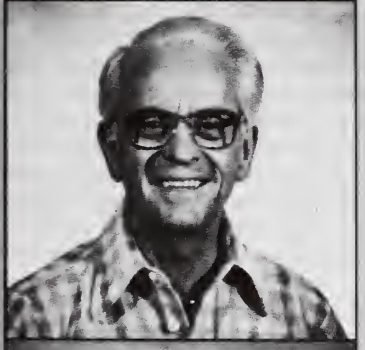
The Faces of Mutual Aid





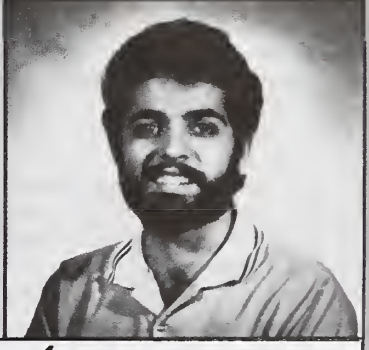












Mutual aid
shows on faces
of those
who practice it.

These people
aid members
of their congregations
during illness,
accident,
death,
heavy work load,
loss of work,
fire or storm,
family turmoil,
and in many other ways.

Is yours among
the faces of mutual aid?

Mennonite Mutual Aid

CHURCH NEWS



Bishop Zedekia Kisare of Tanzania Mennonite Church autographs a copy of his autobiography during the 50th anniversary celebration of Eastern Board missions in Africa. With him is his wife, Margaret.

Lancaster Conference celebrates 50 years in overseas missions

Over 1,000 people celebrated the 50th anniversary of Eastern Mennonite Board of Missions' entry into Tanzania at the annual Worldwide Missions Conference, July 13-14. At the closing session, 75 former missionaries in Tanzania filled the platform at Lancaster (Pa.) Mennonite High School.

Eastern Board, the mission program of Lancaster Conference, sent its first missionaries to Tanganyika (now Tanzania) in 1934. Today 17,000 members, equal to the membership of Lancaster Conference, now worship in over 250 congregations in Tanzania and Kenya.

A six-member delegation from Tanzania Mennonite Church was on hand for the celebration. It included Bishop Zedekia Kisare of the North Mara Diocese and Bishop Hezekiah Sarya of the South Mara Diocese.

A drama written for the occasion by Pat Lehman McFarlane included the public auction of the late Elam Stauffer's registered Guernsey herd which he sold before going to Africa as a missionary and the scene of the crowd who accompanied the first group of missionaries to their ship in New York.

About a dozen people present at the mission conference had actually attended Stauffer's farm sale in April 1933. A larger number remember being among the 475 people who traveled to New York by special train to say farewell to John and Ruth Mosemann and Elizabeth Stauffer when they left for Tanzania in February 1934. Elam Stauffer and mission administrator Orie Miller had left for Africa in December 1933 to choose an area for Eastern Board's new outreach.

John Mosemann, now 78, pointed out during the conference that the past is only prologue to what God will do in the future and unless Christians realize this, they will lose their vision and be unfaithful in their calling.

At the front of the auditorium 22 banners were displayed, one for each of the countries where Eastern Board has appointed workers. These were arranged in the order which missionaries were sent to these countries.

Paul Hiebert, professor of anthropology and South Asian studies at Fuller Theological Seminary in Pasadena, Calif., led Bible studies on the theme of the conference, "Jesus Makes People New." Hiebert pointed out the great diversity of the world's peoples and the miracle that happens when Christ unifies believers into a body of *his* people.

The final speaker of the mission conference was Donald Jacobs, director of Mennonite Christian Leadership Foundation. He asked the questions: "As we celebrate the building, what are we doing to lay foundations? Are we doing anything today which will enable our children to celebrate 50 years from now?"

Each session stretched for nearly three hours in intense July heat and included Bible studies, testimonies, dramas, messages, and recognition of workers.

Mennonites & Brethren plan 1986 Festival of Worship

A Festival of Worship is planned for May 15-18, 1986, at Goshen College. Sponsored by the Mennonite Church, the General Conference Mennonite Church, and the Church of the Brethren, the festival is designed for all persons interested in the worship life of congregations.

A major purpose of the festival is to help persons who plan and lead worship to think biblically and theologically about worship.

Among the related purposes are: to provide some training for persons who plan and lead worship, to give information on resources which help shape congregational worship, and to explore possibilities for the use of various forms of the arts in worship.

A worship service each morning will focus on a biblical theme involved in understanding worship. After a break, another theme involved in understanding worship will be presented, followed by discernment groups focusing on these elements in worship.

During two afternoons some 40 workshops will provide practical training in areas of planning worship, leading worship, the use of music and other art forms in worship, and resources for leading children, youth, and adults in worship.

Pastors, worship committees, persons who plan and lead worship with children and adults, and people who use various art forms are urged to attend.

Registration fee, meals, and lodging will cost about $80. A group rate will be available. More information will be released during the coming months.



The 650 chairs in the tent could not hold the crowd at Virginia Conference's annual meeting.

Virginia Conference's annual assembly draws largest crowd ever

The 75th annual assembly of Virginia Conference, July 10-14, drew the largest crowd ever. Over 1,100 persons were present for at least one session. This was the fourth consecutive year the assembly has met at Highland Retreat near Bergton, Va., and the attendance has climbed each year as families begin seeing assembly as a good time to take a vacation.

The theme for the assembly was "Living with More in a Hungry World." A storytelling period and a choice of 16 interest groups each morning developed various aspects of stewardship.

Don Jacobs, executive director of Mennonite Christian Leadership Foundation, pointed out in two addresses that Mennonites are a blessed people and a responsible people. "We live like kings compared to the rest of the world," he said. "God has given us wealth for the good of the world. Are we going to use the resources he has given us to give glory to God?"

Myron Augsburger, pastor of Washington (D.C.) Community Fellowship, spoke twice on "A Commissioned People" and "A Visionary People." Following his second address, a large number of persons responded to an invitation and went forward to offer a prayer of all-out commitment to Christ and his will.

Making its third appearance on the conference floor after five revisions, the statement on "Male and Female Roles in the Christian Family" still didn't suit everyone. Some delegates felt that more study is needed on the "headship" principle. Others felt that more encouragement should be given for mothers to stay with their children rather than work outside the home. The study committee felt there was not much more they could do with a general statement, so the paper was accepted as a guideline with the possibility of appointing persons to do more work on specific areas.

Assembly delegates wholeheartedly welcomed the Rehoboth congregation of Schuyler, Va., into the conference. It had been part of Conservative Conference, but because of geographic proximity and personal acquaintances, desired membership in Virginia Conference.

As part of the conference's 150th anniversary celebration, a three-projector slide show was premiered. It features persons in several areas of the conference and how they are facing current issues. Following the assembly, the presentation was taken to churches in North Carolina and southeastern Virginia.

Virginia Conference accepted a new leader at the end of the assembly when Lloyd Weaver, Jr., succeeded Owen Burkholder as moderator. The delegates selected John Martin as moderator-elect, to succeed Weaver in two years.

—Richard Good

Consultation looks at church's understanding of death and dying

What is the church's understanding of death? Some 30 people met at Olive Mennonite Church near Elkhart, Ind., June 7-8, to discuss this issue in the context of the church's responsibility as a sharing, caring community.

In a church setting where the original structure was built specifically to hold funerals, and surrounded by three cemeteries, the group first listened to a paper on "The Church as a Community of Hope," prepared by Laurence Martin and John Rogers—both of Mennonite Publishing House. The paper presented an overview of the biblical presuppositions of death.

Three other major presentations gave an overview of the dying process. Each paper was followed by a response and open discussion. Nancy Martin of Morgantown, W.Va., spoke on "Pre-Death: Preparation"; Melvin Schmidt of Bluffton, Ohio, talked about the presence of death and the three or four days following death; and Ray Geigley of Steelton, Pa., discussed "Bereavement: Post-Death."

In other presentations, Goshen College physician Willard Krabill oriented the group to some of the bioethical issues which the medical profession faces, and Elkhart Hospice director Jan Yoder stressed that hospice care is given according to what the patient wants rather than what the family desires. Active interaction followed each presentation.

The telling of personal stories in the involvement of death and grieving was an emotional time during the Friday evening session. Numerous anecdotes emphasized the need for a more wholesome Christian theology of life and death; dying is a part of the process of living.

The church appears to be a comforting, sharing community until the time of death, when professionals are asked to "take over," it was noted. Too frequently the funeral director is called before the minister is notified of a death.

There was strong consensus that the church needs better modeling and practices in the grieving process. There needs to be leadership development in helping people through a loss. And there was a call for more sermons on the life hereafter. Each participant was strongly urged to stimulate his or her home community in creating awareness of the process of understanding life.

The consultation was planned by the Committee on Death and Dying event was co-moderated by A. J. Metzler, the committee chairperson, and Frances Greaser, MBCM's coordinator of family life education. It was sponsored by MBCM through a fraternal activities grant from Mennonite Mutual Aid.

MCs and GCs look at church planting together

"A very good first step," said Stanley Bohn, describing the June 19 discussions of the Mennonite and General Conference Mennonite churches. Billed as "Toward Further Cooperation in Evangelism and Church Development," the consultation was chaired by Rick Stiffney of Mennonite Board of Missions (MC) and Bohn of Commission on Home Ministries (GC).

Meeting in Chicago, church planting leaders from the two denominations examined models for an inter-Mennonite organization that could combine MC and GC evangelism and church planting resources such as planning assistance, subsidy guidelines, and leadership training.

Both groups already cooperate in Friendship Evangelism Seminars and in production of ready-made advertisements for outreach by congregations.

"I feel as if I'm in a historic event," said participant Lynn Liechty, reflecting the enthusiasm of the group in witnessing to its basic unity. Stiffney said, "There are lots of organizational issues to sort out, but the goal of working together for the cause of Christ is right!"



Volunteers build a new addition for Navajo Indian church in Arizona.

Mennonites from four states help Navajos build church addition

Members of Blue Gap Mennonite Church worshiped in their new sanctuary for the first time in May after Mennonites from North Carolina, Ohio, Indiana, and Arizona built an addition to the church on the Navajo Indian Reservation near Chinle, Ariz.

The foundation was laid last summer with the financial and physical help of local Navajo Christians.

Funds for the building itself were sought last fall after Ray Horst of Mennonite Board of Missions visited Blue Gap with Allan Yoder of Southwest Conference. Salford (Pa.) Mennonite Church, which had supported Navajo projects in the past, raised $2,500 in its Sunday school classes.

Construction plans took shape during an MBM-sponsored Southwest USA Mission Fellowship Visit in March. Blue Gap leaders Peter Burbank and Larry Haskie told the 10 visitors they would like some help.

Among the participants were retired contractor Trennis Yoder and his wife, Elizabeth, from Fort Wayne, Ind. Yoders and others expressed interest in the project and, by the end of the fellowship visit a week later, tentative plans were under way for a one-week work project in May.

But another $3,000 was needed before building materials could be ordered. Yoders reported the need during the morning worship service at their home congregation—First Mennonite Church of Ft. Wayne. By the end of the day $2,650 had been raised or pledged. The Blue Gap church added $520, while additional contributions came from other persons in Indiana and Arizona.

Construction began on May 13. Beside Yoders, the crew included Paul and Steve Roth of Killbuck, Ohio; Jim and Mary Yoder of Cashiers, N.C., and Blue Gap pastor Peter Burbank. Other volunteers from Phoenix, Ariz., came for shorter periods of time.

Elizabeth Yoder, in addition to cooking for as many as 20 people, conducted sewing classes for Navajo women. They quilted, made pillows, and sewed fabrics for skirts. As many as 10 women came each day—at least four of them are not Christians.

By the end of the first workday, some roof sheathing had been installed on the 1,344-square-foot building. By sunset Friday the wood-frame building was completed except for the siding and floor. The congregation expects the siding to be installed and the cement floor to be poured by the end of the summer.

The new building is connected to the old church structure which was built in the early 1960s. The old building will be used for much-needed Sunday school classrooms and a kitchenette.

The new building will help in the church's outreach in the community. Wiring for a public address system was installed so services can be recorded on cassette as part of a Bible-teaching ministry. Speaker wire was also strung to the roof for the eventual installation of outdoor speakers so Navajo shepherds on the hills surrounding Blue Gap can hear the services.

According to Blue Gap elder Larry Haskie, church attendance has been as high as 50 since the building's completion—more than double previous attendance. "We are grateful that the Lord has rewarded our faith and prayers," he said.

MMA board assesses future directions in health care

Future directions in health care, including ethics and prepaid health plans, were a major focus of discussion at the Mennonite Mutual Aid Board of Directors meeting recently in Goshen, Ind.

In reviewing trends in health care—both insurance and technology—Ronald Litwiller, vice-president of mutual aid services, noted the increasing use of prepaid health plans, or health maintenance organizations.

Further discussion on health care trends focused on the ethics of using advanced medical procedures. "Technology is progressing much faster than our ability to think through the issues and decide what is appropriate to maintain our lives," Litwiller said.

To help the church deal with these issues, Litwiller announced the formation of a Health Ethics Committee. Comprising seven people from four Mennonite and Brethren denominations, the committee will serve as a resource in dealing with such issues as prolonging death, artificial and transplanted organs, and genetic engineering.

Another new venture for MMA, approved by the board at this meeting, is to work cooperatively with Pax World Fund, a Portsmouth, N.H.-based mutual fund which invests in stocks and bonds in harmony with Mennonites' values and beliefs.

Laban Peachey, vice-president of marketing services, reported on research of MMA's distribution system. He noted that in committee discussions the previous day, board members had emphasized the importance of face-to-face contact with people in the church. "The congregations view MMA as important and necessary to their life," Peachey said. "Our goal is to nurture that trust and relationship."

In addition to these items, the board reviewed the three-year corporate plan compiled by Karl Sommers, MMA corporate planner. "The past year has in many ways been a year of preparation for the MMA family of entities," said board chairman George Dyck of Newton, Kans. "What all this does is point us very clearly to devoting our energies this year to putting into action our designs for the future."

Another agenda item was reviewed of a new Individual Retirement Annuity plan. IRA is the fastest-growing program at MMA, noted Kent Stucky, vice-president of stewardship services, and with the new plan "we will be better able to monitor what is earned and what the interest should be for the IRA."

In other activity, the board:

—Approved a new policy for lump-

sum distributions of funds from Mennonite Retirement Trust.

—Heard reports on cooperative efforts with the Church of the Brethren.

—Elected Arthur Jost of Reedley, Calif., as its new chairman and Paul Lederach of Scottdale, Pa., as vice-chairman, to begin serving in November.

Goshen board meets in Ohio to symbolize church-college bond

To symbolize the bond between church and college, the Goshen College Board of Overseers met at Sonnenberg Mennonite Church near Kidron, Ohio, on June 9 to interact with constituents as a prelude to conducting its quarterly business.

Board members and administrators visited nine eastern Ohio churches on Sunday morning. After preaching and reporting, they sought the advice of church members and responded to their questions.

During a Sunday afternoon session at the Sonnenberg church, board and church members discussed future directions for the Mennonite Church and Goshen College. They addressed questions such as "What would be our dream for the Mennonite Church in the year 2000?" and "What special actions would we as an educational board need to take to realize our dream?"

Part of the dream discussed by participants includes a church with a strengthened identity built around a clearer theological consensus and increased interaction among various Mennonite groups. Crucial to such an identity are individual members who can articulate their faith, participants agreed.

Of Goshen's approximately 1,000 students this past school year, 60 came from northeastern Ohio.

During its business session on June 10, the board approved tenure for three faculty members, promoted two faculty in rank, and granted emeritus status to six others.

Tenured were Ronald Milne, assistant professor of mathematics; Don Blosser, associate professor of Bible; and James Miller, associate professor of biology.

Promoted were Milne, from assistant to associate professor of mathematics, and Stuart Showalter, from associate professor to professor of communication.

Granted emeritus status were the following:

—*Carl Kreider*, dean emeritus, who joined the faculty in 1940 and served as dean of the college for 26 years as well as acting president, provost, and professor of economics.

—*Franklin Bishop*, professor emeritus of biology, who completed 29 years at GC this year.

—*Roman Gingerich*, professor emeritus of physical education, who first taught at Goshen in 1941.

—*Howard Kauffman*, professor emeritus of sociology, a faculty member since 1948.

—*Stanley Shenk*, professor emeritus of Bible, who taught 20 years.

—*Samuel Yoder*, professor emeritus of education, who was appointed to the faculty in 1961.

Fort Worth's first Mennonite church gets fully underway

The new Mennonite congregation in Fort Worth, Tex., got fully underway during a weekend of events recently.

The weekend began with a Church Planting Seminar involving local members and Mennonite church leaders. They developed goals and strategy for church growth, facility development, and future pastoral needs.

On Saturday afternoon, Fort Worth Mennonite Church conducted its first baptism. Pastor Ernst Harder baptized Romona Enns.

On Sunday morning the congregation and the visiting church leaders took part in a special two-hour worship service. During the service the congregation's new covenant was read and signed by the members. A church member, Art Umble, had prepared the covenant on parchment paper using calligraphic writing. Then the participants celebrated a love feast and communion ceremony.

Fort Worth Mennonite Church was founded in July 1984, and is located on the east side of the city. It presently meets in the home of Art and Helen Enns at 705 Havenwood Lane South. Persons interested in visiting and/or hearing more about the congregation may call 817-496-4939.

Fort Worth Mennonite Church plans to secure a public meetingplace by this fall. Future goals include purchasing land and building a facility for worship, education, community services, and possibly office space. The church members believe there is a need for a strong Mennonite church in the Fort Worth area as Mennonites and others continue to come to the Dallas/Fort Worth area for employment and to establish homes.

Aside from the established worship and education at Fort Worth Mennonite Church, a media ministry is being considered. By placing timed spots prepared by Mennonite Board of Missions on radio and TV, the congregation can minister to people.

Fort Worth Mennonite Church seeks to draw from the Mennonite traditions of the past and develop a new culture of Mennonites for the future.

—*Brad Bennett*

Women's Concerns Commission reaffirms U.S.-Canada character

Unity is the order of the day for Mennonite Central Committee's Committee on Women's Concerns. Having considered the idea of separating into Canadian and U.S. entities, committee members have decided in favor of continuing as a binational committee.

The committee will alter its composition somewhat, however, to better meet the needs of its Canadian staff.

The committee members, five American and four Canadian women, decided that working across the border strengthens, rather than weakens, their efforts to promote women's concerns in the church.

Meeting in Chicago, June 7-8, they reaffirmed the value of their cross-country friendships and the opportunity to meet together and learn from one another. They also felt called to witness, in however small a way, against today's nationalistic tendencies that too often lead to conflict.

Peggy Regehr, the committee's Canadian staff member, reported that she has had requests to do programs on social issues of importance to Canadian women, notably pornography and domestic violence. The committee affirmed her work in these areas on its own merits and as a means of building networks of socially conscious churchwomen.

On the U.S. side, the committee identified communicating with MCC workers, at home and abroad, on women's concerns as the priority program area for staff member Emily Will. Sensitizing today's MCC workers in the field to women's concerns will do the most in the long run to promote the interests of both third world women and North American Mennonite women, members said.

In other business, the committee passed a recommendation for future consideration by the newly created MCC Personnel Policies Committee. This urges an evaluation of the child-care needs of MCC workers and of the existing support systems available to parents.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Steve Elzinga, Temperance, Mich.

Thank you for the "gutsy" first-page article by Samuel L. Horst—"God, Guns, and Guts?" (July 2). For those of us who have been angered by our government's policies of these last few years, Mr. Horst crystallized many thoughts.

We are a people who have blithely ignored a budget deficit created, in part, by the most massive peacetime military buildup in our history. We are a people who have said "yes" to a total boycott of Nicaragua's exports and wondered why they seek markets elsewhere. We are a people who continue to economically support a brutal South African regime and express incredulity when Bishop Desmond Tutu says he would rather see South Africa communistic over what it is now.

Mr. Horst's synthesis of values which manifests such behavior deserves a wider and more influential audience. I suggest you send a copy of the article to *Reader's Digest.*

Richard Detweiler, Harrisonburg, Va.

I want to express thanks for *Gospel Herald*'s assistance as a channel of communication between our church schools and the church constituency, including the making known of financial needs and the encouraging editorial of July 2.

The months of May and June brought a year-end response of $415,000 for the annual fund of EMC&S. Total giving (unaudited) for the 1984-85 annual fund ending June 30 was $1,078,078. This was $59,922 less than the contribution budgeted income amount of $1,138,000, but it surpassed any previous record. Added to the positive impact of controlled expenditures and some other higher-than-expected income, the annual fund giving indicates the likelihood of a balanced budget outcome.

In order to maintain the quality of Christian educational services and to keep student charges within reasonable range along with financial aid, the annual fund income for 1985-86 has been budgeted at $1,090,000, which is less than this year's amount but a challenge we believe can be achieved in line with what has been received in 1984-85.

I want to thank the various groups of our church constituency—Associates in Discipleship, alumni, friends, and congregations—for the tremendous support that has been forthcoming for EMC&S and our sister colleges and seminary. It indicates a belief in the essential place of Mennonite Church education during difficult times in order to continue providing opportunity for our young people to develop in their life and vocational preparation for the mission of the church.

I, for one, am more convinced than ever of the calling of Mennonite Church higher education as a basic mission that merits a sense of ownership and undergirding by the church and will significantly influence our future direction and witness in the world.

We give thanks to God and his people and value the prayers of all.

Peter Bixler, Iowa City, Iowa

I read Larry Augsburger's article on dancing (June 18) with some concern. As a Goshen College student I have been exposed to this highly controversial issue for the past two years and have found some conclusions which I would like to share.

First of all, I agree with Larry that dancing can be, and is at times, used in an undesirable or destructive manner. A number of examples were provided in the article of such uses and I, for the most part, found myself in full agreement with these. However, I am disturbed that dancing itself is seen as a source of these problems. I would point out that many accepted social or recreational activities can be used in an equally destructive or undesirable manner. I feel that the real issue is exercising responsibility and accountability in everything we do, not the outright denunciation of activities which, if used in a discerning manner, can be valid forms of recreation, art, or even worship.

One of the most common objections to dancing, especially social dancing, as Larry pointed out, is the opportunity to slip away and be initiated into smoking, drinking, and drugs. This is certainly a possibility, but isn't it just as possible that this scenario could occur at a sporting event, a symphony concert, or, even more likely, a get-together among friends? It seems unfair to make dancing a scapegoat for this kind of activity.

Another objection is the sexual contact or titillation provided by social, performance, or even some forms of liturgical dance. Again, this is possible, and I agree with Larry that if the atmosphere of a dance or if the dance itself is of a highly sexual nature, it is potentially destructive. However, this does not *have* to occur and I think that responsibility can and should, as with other activities, be exercised to see that it doesn't. As for illicit sex on the periphery, I would suggest that the dating process, for example, is more likely to lead to such an outcome than is a crowded dance floor or public auditorium.

Overall, I feel that to condemn any activity simply because there is potential for abuse is irresponsible and seldom successful. At some point one must take responsibility for one's actions, and until this occurs, almost any activity is fair game for abuse. I feel that dancing in all its forms, if used in a discerning and responsible manner, is completely acceptable and a gift from God. I hope, with Larry, that awareness on this issue can be raised and a consensus for acceptable behavior reached.

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Mennonite Mutual Aid

Susan Classen, San Salvador, El Salvador

I found John Stoner's "Salvation from Enemies" (Apr. 30) helpful in my struggle to integrate the spiritual and social aspects of salvation. The concept of being "sinned against" was foreign to me until I started working in the third world. We read the Bible through the filter of our life experiences. Since I had never experienced the reality of being sinned against, I didn't notice how seriously the Bible takes oppression.

In El Salvador my life is touched by people who are sinned against. I feel oppression through them. They inspire me to read the Bible through their eyes. This year I read through the Bible marking references to God's character and his concern about oppression, justice, and the poor. My conclusion is that God hears the cry of the poor and wants to save them from personal sins as well as from the sins of others against them.

Most evangelical churches in El Salvador have spiritualized the Gospels. The kingdom of God is for the future. The Sermon on the Mount doesn't apply literally to this world. Salvation is from guilt and sin at work in individual lives. Suffering and oppression are to be accepted for now but there is a reward waiting in heaven. Evangelical Christians here go to church five days a week, carry big Bibles, and passively accept whatever happens. Their mission programs receive U.S. funds because the message they preach removes Christianity from the reality of injustice and poverty. The government likes them because they don't try to change the systems oppressing them.

Catholics and a few Protestant churches are persecuted because their message threatens the unjust government structures. They agree that the kingdom of God will be fulfilled in the future but believe that Christians are called to begin building the kingdom on earth. The Sermon on the Mount is to be taken literally. Salvation from the effects of personal sin is only one side of salvation. The other side is salvation from the sins of others against us. To be a part of the body of Christ means to struggle with those who are oppressed.

The Bible was written from the perspective of slavery and oppression. It comes alive as it is read from the same perspective. We need the poor who understand oppression to help us interpret Scripture.

Paul E. Hooley, West Liberty, Ohio

In the Mar. 19 issue of *Gospel Herald*, Art Martin raised the question of "truth about creation." On May 7 Carl Keener responded in "Readers Say" with a discourse about natural history from his point of view.

Since neither the concept of creation nor the concept of evolution can be proven or disproven scientifically, neither qualify as a scientific theory. However, the findings (the so-called hard cold facts) found in the universe do present themselves as evidences (some strong and some weak) to support either creation or evolution.

Thus it has become appropriate and proper to think and speak in terms of two scientific models: the Evolution Model and the Creation Model. One can put the two models in a concise table, as Dr. Henry Morris did:

Model A—Creation
- Completed supranatural origin
- Net present decrease in complexity
- Earth history dominated by catastrophism

Model B—Evolution
- Continuing naturalistic origin
- Net present increase in complexity
- Earth history dominated by uniformitarianism

One can examine data relevant to the subject of origins and significant to the various scientific disciplines.

1. *Regarding matter and energy:* There is no rational explanation for matter and energy coming into existence by way of the natural laws of the universe. The evidence indicates that it is running down and it is not really rational to believe that a pulsating universe with big bangs at its height of compaction would or could produce a precisely designed solar system such as the one in which we live. The evidence from matter and energy fit far better in Model A than in B.
2. *Regarding the formations of the sedimentary rocks in the various strata (deceptively called periods) in the geological column:* As I examined them with geologists in the Grand Canyon, they definitely give the appearance of having been laid down rapidly and thus are evidence for catastrophism and do indeed fit well into Model A. They present no contradiction to the idea of an earth of 6 to 10 thousand years old.
3. *Regarding the origin of life and the DNA molecules:* Reasonable calculations to determine the odds (or chances) of life (a DNA molecule capable of reproducing itself) forming by chance or by lightning striking primordial pools are truly less than one in more years than one can conceive of. While one must recognize that billions of years would not be enough, on the other hand extending time really doesn't help because of the second law of thermodynamics. Some evolutionists are beginning to recognize this dilemma.

One can go on down through the scientific evidences in the various scientific disciplines and find that most all of them fit better in the creation model than they do in the evolutionary model.

Thus one should be able scientifically to refute the above with hard cold facts (not with what evolutionists say and not with evolutionary interpretation of the facts) before one ridicules those who believe in special creation. Also one should be able to refute the list of 28 evidences for a young earth such as comet decay, decay of earth's magnet moment, carbon 14 disintegration vs. production, atmospheric helium, to name a few, published originally by Creation Science Society of Ontario (bibliographies are listed along with the list), before one ridicules the concept of a young earth of from 6 to 10 thousand years old.



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MENNOSCOPE

The licensing of women pastors was approved for South Central Conference recently during a Women in Leadership Consultation in Oklahoma City, Okla. Nearly 80 percent of the 120 representatives from 30 South Central congregations (out of 51) voted to give authority to each district leadership commission to recommend the licensing of a woman to the pastorate in specific situations. But the consultation could not produce an agreement on whether or not to *ordain* women. Leland Harder, district minister for Kansas-Oklahoma, reported on the results of a survey of conference members that showed 45 percent of them support the ordination of women.

Los Angeles church planters Hector and Maria Munoz have moved to Tampa, Fla., to help Southeast Convention strengthen its Hispanic congregations and start new ones. They are working under the direction of the convention's Board of Congregational Outreach.

Herb Steffy has been appointed by Southeast Convention to plant a church and start a Choice Books ministry in Kissimmee, Fla. Steffy moved with his family recently from Rocky Mount, N.C., where he was also a church planter and Choice Books worker.

Tom Finger was ordained as pastor of First Mennonite Church of Oak Park, Ill., on May 5. Goshen Biblical Seminary president Marlin Miller preached the ordination sermon. Finger, who teaches at Northern Baptist Seminary in nearby Chicago, was licensed in 1983. The four-year-old congregation is affiliated with both the Mennonite and General Conference Mennonite churches.

Ritch Hochstetler was licensed and installed as assistant pastor of East Goshen (Ind.) Mennonite Church recently. He will continue his studies at Associated Mennonite Biblical Seminaries while assisting Pastor Cliff Miller.

Are you a member of a Mennonite singles group or do you know of such a group? If so, Student and Young Adult Services of Mennonite Board of Missions would like to receive the names of contact persons for each group. Send information to SYAS director Myrna Burkholder at MBM, Box 370, Elkhart, IN 46515.

Church-related job opening:
•*Resident manager couple* and *relief staff couple* for Mennoheim, a respite care facility for the developmentally disabled, operated by Mennonite Disabilities Committee. The positions are on a voluntary service basis. Contact Don Kauffman at MDC, 1712 W. Clinton, Goshen, IN 46526; phone 219-533-9720.

New members by baptism and confession of faith: *Bender's, Argyl, Pa.:* Bernard Kimmet, James Heimer, Joan Heimer, Pamela Heimer, Stephanie Heimer, Beaulah Anthony, Mary Ellen Widrick, Barbara Riebel, Kevin Henning, Sherry Hawk, Willard Counterman, Faith Bender, Pauline Rice, and Paula Totani by baptism and Pamela Henning, Elsie Counterman, Michael and Cindy Streng, Daniel Hawk, and Arthur and Gloria Koch by confession of faith. *Bellwood, Milford, Nebr.:* Shani Roth, Nicole Roth, and Barry Stutzman.

Special meetings: *William R. Miller,* Harrisonburg, Va., at Bethel, Fulks Run, Va., Aug. 18-25. *George Brunk II* at Pleasant View, Hydro, Okla., Aug. 25—Sept. 1.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Teclay, Gerensie and Rahal (Habtemicael), Lancaster, Pa., first child, Senhar, July 23.

Theissen, Dannie and Judy, Tucson, Ariz., first child, Sarah Ann, July 19.

Truong, Ty and Bich (Ho), Broadway, Va., third child, first son, Wade Cang, Feb. 22.

Wenger, James and Carol (Kurtz), Chesapeake, Va., third son, Galen Kurtz, Jan. 29.

Yoder, Joe and Mandy (Miller), Scottdale, Pa., first child, Jason Alexander, July 24.

Yoder, Roger and Rhonda (Nussbaum), Goshen, Ind., first child, Matthew Craig, July 7.

Yutzy, David and Jewel (Risser), Timberville, Va., first child, Benjamin David, May 31.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Nice-Moyer. Scott Nice, Telford, Pa., Lutheran Church, and Sandra Pam Moyer, Souderton, Pa., Blooming Glen cong., by David F. Derstine, June 22.

Welty-Webster. Arlen Welty, Elkhart, Ind., Pleasant View cong., and Barb Webster, Goshen, Ind., Maple River cong., by Herb Minnich, June 15.

Wenger-Schneringer. Harold Wenger and Jody Schneringer, both of Brighton, Colo., Glennon Heights cong., by Ross T. Bender, May 18.

OBITUARIES

Stoll, Abraham J., son of Joseph and Anna (Gingerich) Stoll, was born near Mylo, N.D., Sept. 13, 1905; died of heart failure in St. John's Hospital, Fargo, N.D., June 23, 1985; aged 79 y. On Oct. 30, 1927, he was married to Fanny M. Yoder, who survives. Surviving are 4 daughters (Iva—Mrs. Fay Johnson, Twila—Mrs. Dellis Schrock, Joyce—Mrs. Richard Roth, and Ardys—Mrs. Gil Wyse), 2 sons (Terrence Abraham and John Mark), 26 grandchildren, 10 great-grandchildren, one sister (Goldy—Mrs. Melvin Hochstetler), and 2 brothers (Levi and Eli). He was ordained a deacon at Lake View, Wolford, N.Dak., and as pastor in Casselton, N.Dak. Funeral services were held at Casselton Mennonite Church, in charge of Harold Nussbaum and Ottis Yoder; interment in Casselton Cemetery.

Stutzman, Cleone J., daughter of Monroe and Susie (Freisener) Miller, was born near Vistula, Ind., July 16, 1899; died at Greencroft Nursing Center, Goshen, Ind., July 22, 1985; aged 86 y. On Dec. 7, 1919, she was married to Era A. Stutzman, who survives. Also surviving are one sister (Mrs. Ruth Kauffman) and one brother (Vernon Miller). She was preceded in death by one brother and one sister. She was a member of Clinton Frame Mennonite, where funeral services were held on July 25, in charge of Vernon E. Bontreger and William R. Miller; interment in Clinton Union Cemetery.

Weaver, Amos W., son of Amos H. and Lizzie (Weaver) Weaver, was born in East Earl Twp., Pa., Jan. 19, 1900; died at Lancaster General Hospital, Lancaster, Pa., July 8, 1985; aged 85 y. He was married to Stella S. Ranck, who preceded him in death. Surviving are 4 daughters (Mary E.—Mrs. Paul G. Lefever, Verna R.—Mrs. Jacob G. Rohrer, Miriam R.—Mrs. Luke G. Stoltzfus, and Ellen Rose—Mrs. Ernest Good), 30 grandchildren, 45 great-grandchildren, and one brother (Willis). He was pastor of the Paradise Mennonite Church for 32 years. He was also principal of Lancaster Mennonite School for 11 years. Funeral services were held at Landis Homes on July 11, and at Paradise Mennonite Church on July 12, in charge of Harold K. Book, John W. Winters, Clair B. Eby, Fred W. Martin, and Mark M. Leaman; interment in Paradise Mennonite Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Franklin Conference, Mercersburg (Pa.) Mennonite Church, Aug. 24
All New England Mennonite Gathering, "Weekend in the Birches," Plymouth, Vt., Aug. 31-Sept. 1
Hesston College classes begin, Sept. 2
Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19
Eastern Mennonite College homecoming, Oct. 11-13
Mennonite Publication Board, Oct 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southeast Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2.

Pontius



CREDITS

Cover design and photo by David Hiebert; p. 580 by Art McFarlane; p. 582 by Trennis Yoder.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Evangelicals for Social Action frustrated in Nicaragua trip

Since the fall of 1984, Evangelicals for Social Action of Washington, D.C., has been building relationships with CEPAD, an association of evangelical churches in Nicaragua. Recently, the Institute on Religion and Democracy began attacking CEPAD and its director, Gustavo Parajon. Among the charges, as reported by ESA, "were that the organization misrepresented itself as speaking for a majority of evangelicals in Nicaragua [and] discriminated in the distribution of relief supplies against churches that did not support the Sandinista government." ESA invited IRD to a joint mission of fact-finding "to investigate the allegations and determine the intent and ministry of CEPAD." Representatives met on Mar. 15 and made plans for the trip which was to be taken near the end of May. On May 21, IRD dropped out. "The primary reason cited was IRD's belief that those witnesses they would want to be present would be unwilling to publicly criticize the Nicaraguan government and CEPAD for fear of reprisals from both."

Gallup: American religious beliefs change little in 50 years

Despite turbulent changes in American society, the religious beliefs and practices of Americans have, for better or worse, remained remarkably consistent over the past 50 years, according to a report by the Gallup organization. Belief in God, the divinity of Jesus and life after death, prayer and Bible reading, church attendance and membership, and confidence in religious institutions are reported as widespread as they were when Gallup first began polling religious beliefs in the 1930s. Also consistent throughout the period, however, have been a "glaring lack" of religious knowledge, "superficiality" of faith, a gap between "high religiosity" and "low ethics," and failure of religious institutions to change society, the report said. The observations are made in a golden-anniversary analysis of Gallup surveys on religion. Looking ahead, the report forecasts increasing attention by individuals to their spiritual lives and needs, accompanied partly by a "rejection of the authority of churches," continued influence of charismatics and Pentecostals across denominational lines, and a "bottoming out" in the decline in membership of mainline Protestant denominations. An increasingly older American population, according to the report, may also mean an increase in church membership and attendance in the near future. There will, in addition, be a growing interest in ecumenical dialogue. At the same time, however, Gallup sees a "continuing wide gap in understanding" between liberal and conservative churches.

Families publicize plight of captive American clergymen

Relatives of two clergymen who are among seven Americans being held hostage in Lebanon have urged that the captives' plight not be "put on the back burner." Carol Weir, wife of a Presbyterian missionary who has been missing since he was seized in Beirut more than a year ago, said the U.S. State Department's contention that it is unable to secure the release of the seven American hostages "does not ring true for me." Benjamin Weir, 61, who was kidnapped on May 8, 1984, is probably being held in West Beirut near the missionary couple's apartment, said Carol, 60, in a speech to a national meeting of more than 5,000 Presbyterian women at Purdue University. John Jenco of Joliet, Ill., told the *Denver Post* that he and his wife, Lois, are talking to the press about his brother, Martin Jenco, 50, kidnapped in Beirut on Jan. 8, so his plight "is not put on the back burner." Calling Weir and the six others believed still to be held "the forgotten seven," Carol Weir urged women of the 3.1 million-member Presbyterian Church (USA) to join a "telephone blitz" of calls to the White House urging action to secure their release. Jenco said he has not given up hope that his brother, Martin, a Roman Catholic priest of the Servite order, will be released by his Lebanese captors. His brother "is storming the gates of heaven with prayer just like I am," said Jenco. He believes the priest is being held at an undisclosed location in Beirut.

Priest shortage in Catholic Church reaches crisis proportions

Not long ago, it was usually referred to as "the priest shortage." The phrase itself suggested that the Catholic Church had merely a supply-and-demand problem and that the solution simply was to increase production. In the U.S., at least, that solution has been found wanting. More often, these days, the operative phrase is "vocations crisis," a far more inclusive term. For some, the problem by any name remains the dwindling number of male celibate clergy and the solution still is to fill the seminaries with single young men. Others, however, are increasingly viewing the crisis as a chance to raise questions about the very nature of priestly vocations. For them, the crisis may carry a blessing in thin disguise. The numbers, the argument often goes, eventually will force the church to consider a range of solutions from ordination of married men to ordination of women. "Eventually," though, is not a word to use in a crisis. And the situation keeps getting more severe. Seminaries continue closing or cutting back operations, priests keep retiring, and vocation directors keep coming up with thin harvests. While gaining vocations to the priesthood has always been near the top of the agenda for Pope John Paul II, the Catholic Church in the United States is only now awakening to the staggering blow being inflicted by the vocations crisis.

Capitalism best system for Christians, says Ronald H. Nash

In "Socialism, Capitalism, and the Bible" which appeared in the July issue of *Imprints* the monthly journal of Hillsdale (Mich.) College, Ronald H. Nash of Western Kentucky University defends capitalism as a better economic system for Christians than socialism. He says that socialism is a fraud because it can only function by using free markets as a basis for setting prices. "The alternative to free exchange is violence," says Nash. "Capitalism is a mechanism that allows natural human desires to be satisfied in a nonviolent way."

U.S. church membership up slightly, according to 1985 NCC yearbook

U.S. church membership increased by slightly less than one percent in 1983, to a total of 140,816,385, according to statistics issued by the National Council of Churches. The .87 percent gain, which virtually paralleled population growth, followed a similar rise for the previous year. The 1983 figures for 219 religious groups, the latest available, are listed in the 1985 edition of *Yearbook of American and Canadian Churches*. U.S. church bodies reporting membership increases over the previous yearbook's figures included the Mennonite Church, 8.66 percent; the Church of God, Cleveland, Tenn., 6.45 percent; the Assemblies of God, 6.04 percent; the Christian and Missionary Alliance, 5.46 percent; the Jehovah's Witnesses, 4.93 percent; and the Presbyterian Church in America, 4:31 percent. Denominations showing *losses* included the Christian Reformed Church, 4.61 percent; the Presbyterian Church (U.S.A.), 2.5 percent; the Friends United Meeting, 1.63 percent; and the Church of God, Anderson, Ind., 1.35 percent.

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It is better to love than to be so smart

"Knowledge puffs up, but love builds up" (1 Cor. 8:1b).

What makes the New Testament so valuable to us in the nurture of believers is its direct engagement with the issues that emerge in new congregations. This direct encounter means that with a little more imagination we can see ourselves in almost every book. This direct encounter goes a long way to make up for the fact that the New Testament is a one or at most two-generation production and so lacks the long-term perspective of the Old. By closing the canon early, church leaders preserved the quality. But they denied us access to later material which would have shown us how the faith was transmitted after the second or third generation.

One of the best examples of this up-front quality is the first letter to the Corinthians. As written it appears to be one side of an interchange and we could wish that the letter from the Corinthians to Paul might have been preserved as well. But we get some sense of what their questions were by specific references in Paul's reply. These begin with the phrase in 7:1 "Now concerning the matters about which you wrote. . . ." This phrase "Now concerning" is repeated in 7:25, 8:1, and 12:1, suggesting that in the sections which follow, Paul was responding to their questions.

The question answered in chapter 8 had to do with whether or not it was permitted for the new Corinthian Christians to eat meat which had been used in idol rituals. For us today this is about as close as we can come to a nonissue. Never in my life have I heard anyone advocating this practice or objecting to it. Yet in his discussion of an obscure issue, Paul delivered himself of a principle that may serve us well today.

As for the meat-to-idols dilemma, it appears that in Corinth worship and commerce had become intertwined. Since idols did not eat meat, it made good sense to market the meat after the worship was over. It may well be that clever marketers sought to imply that a given batch of meat was better for having been through the ritual of a given idol.

The connection was close enough that some conscientious new Christians believed they should no longer eat this meat. Whether they became vegetarian or bought special meat at a higher price is not made clear. Others saw no problem with this. We might call them the liberated leaders. They saw the issues clearly and insisted there was no need to make a problem where there was none. Idols, schmeidols. Eat what you will.

In answer, Paul made what seems an odd comparison, which after 2,000 years is profound. He pointed out that knowledge is never enough—you can never get to the bottom of it. We, who live in an information age, can only agree that this is so. To love, on the other hand, is to be in tune with God.

Of course, there are no other gods and so of course idols mean nothing and have no effect on the meat. But not everyone is able to understand or accept this and therein lies the problem. In response, Paul's strategy was that those who knew should not insist on exercising their options. More was at stake than knowledge alone.

The problem and the solution remain. We cannot ignore the ability of new knowledge to liberate us from worn-out prejudices. It is better to accept the evidence of germs in the water than to smash the microsope. It is urgent to inform ourselves about other peoples and situations so that we are not deceived by clever propaganda. Such knowledge may not be readily available, but we need to pursue it. Particularly when one side in a controversy appears to be giving us partial knowledge to serve its own ends, we must look further for the truth.

But knowledge is ultimately defeating if it is used for selfish ends. It is better to love than to be so smart that another is hurt by your knowledge. Love is more durable than knowledge.

The function of the *Gospel Herald* is an exchange of knowledge, information, and opinions. We make no apology for this because of the importance of knowledge to our function in the kingdom of God. However, it is our intention that this exchange of knowledge may be done lovingly so that it will build up rather than puff up.

How the process works may surprise us. In the early 70s, young Mennonites began attending the historic Mennonite congregation at Germantown, Pennsylvania, considered by historians the first permanent Mennonite congregation in North America. They found to their horror that this congregation had departed from its tradition in an important symbolic manner: it displayed a U.S. flag in its worship center.

This problem was finally solved by the older members conceding to the younger on the basis of the flag's being an offense to the young. They reasoned that they were strong and could take it either way. If the younger were weaker and wanted the flag to go, let it go.

What Paul would say to this I do not know, but I am sure he would have been encouraged to hear that love and unity had prevailed. For, as he wrote, "if one loves God, one is known by him" (1 Cor. 8:3). Let all liberated leaders take note.—*Daniel Hertzler*

August 27, 1985

GOSPEL HERALD



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Thoughts for Labor Day

Good work from a homemaker's perspective

by Sara Wenger Shenk

Becoming a mother radicalized my outlook on life. I sensed what it is to be undervalued, discriminated against, disregarded. As part of a "class" that is not highly respected, I have learned to identify in a small way with women who are forced to question their self-worth by the oppressive policies and attitudes of those in power.

I grieved about my lowly status until I chose to embrace motherhood as a profoundly worthy vocation.

What can be done to protect, enhance, and enliven women who are mothers? Why has so little attention until recently been paid to the mother as a human being? It has been supposed that her function is simply to care for her child. Whether or not she can do it is beside

the point. She *must* do it or reap condemnation from her society. How she feels and what she thinks have been deemed irrelevant.

Hope and relief for mothers. Spending day after day with children has a demoralizing effect on anyone's self-concept. What can society and the church do, I wonder, to free women to enjoy their years of mothering? The gospel is not a negative dictum ordering women to shut up and keep their place at home. The gospel is compassionate good news reaching out to mothers who suffer under unbearable burdens, offering hope and relief.

"Women's work" will never have the respect it deserves until it becomes women's and men's work.

Any dogma preaching that woman's place is strictly at home and that she must be satisfied there only increases her sense of powerlessness and loneliness. Unfortunately the church has too often overreacted to feminist positions and taken a defensive posture. Fear of extremes in the women's movement has led some religious leaders to push women back into a more narrow, subordinate sphere. They stress the few biblical passages with repressive imagery and ignore the pervasive liberating theology of human unity in the Spirit of God.

It is tragic that the churches have so often protected a status quo of powerful males and passive females, rather than forging out in front of liberation movements to proclaim an even more radical truth: the gospel of love impels all men and women to serve each other and their children in humility.

The nurturing and caring that mothers do is infinitely worthwhile, but *particularly* evident as such when it is *chosen* by women who know themselves to be intelligent, capable, creative equal partners—not an inferior class of persons. Laws, church dogma, and societal structures that keep women down also devalue the nurture and care that are necessary for the survival of the human race!

The *Dictionary of Occupational Titles* more than a decade ago defined some 22,000 occupations on a "skill scale," from a high of one to a low of 887. How do mothers stack up against hotel clerks, for example, who rate 368? Homemakers, foster mothers, child care attendants, and nursery schoolteachers are all ranked at 878! That's about as low as you can get! The U.S. Labor Department apparently doesn't think much of mothers *or* children. The women's movement has brought much pressure for change on such twisted notions of skill and value. Thanks to their prophetic role in our society, parental skills are more highly esteemed today than a decade ago. The Labor Department's ranking scale just shows us how far we've had to come. The uphill climb stretches far into the distance.

Monetary value of homemaking. Lawyers are currently struggling to assess the monetary value of a homemaker's work. When you calculate the cost of replacing this work by using professional services, figures soon run to tens of thousands of dollars annually. This can no longer be taken for granted. The terms of these valuations are hotly debated, but assigning concrete monetary values to the actual work is forcing all of us to reassess the homemaker's contribution.

More and more husbands are awakening to the realization that they could not afford to pay for what their wives have provided on an unpaid basis. It's crass to think that the real worth of a mother's work could be measured or even compensated in money, but I do delight in watching the dollar amounts soar into the hundreds of thousands of dollars as lawyers and clients argue about it.

One way to raise the status of child care, homemaking, and community volunteer work to the higher level of value they deserve is to have men do those tasks more often. When people with power and social prestige work at a task it has the effect of raising the valuation of that task. "Women's work" will never have the respect it deserves until it becomes women's and men's work. Then we can honestly say that this is a family-oriented society and that we truly value and love our children.

The first years of a child's life are precious and extremely critical. The mother who chooses to devote her energies to her children should receive society's best legal protection, practical financial support, and honorable mention for building up the fundamental unit of society, the family. If more men and women working in paid employment would insist that their employers recognize and support their family responsibilities, society just might begin to move toward more humane work situations for all workers.

The assumption now is that work and motherhood are antagonistic kinds of activity. Employment has been seen as a rejection of children and the maternal role. But the opposite is often true. Good workers make good mothers, and good mothers make good workers. In fact, if a woman shows a healthy amount of interest in her

Sara Wenger Shenk, Evanston, Ill., is the author of a new book to be released in September. This is adapted by permission from chapter 10 of that book—*And Then There Were Three: An Ode to Parenthood*, copyright 1985 by Herald Press, Scottdale, PA 15683.

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work, whatever it is, the prognosis is better for her enjoyment of motherhood. A mature adult, male or female, values good work and also loves children.

Richly fulfilled woman. Whole families suffer when their mother (wife) is unhappy and unfulfilled. Women who consider themselves martyrs obliged to sacrifice everything for their husbands and children are denying their families the joy of knowing a richly fulfilled woman. A child needs someone who is actively engaged in meaningful ways with the world around her, more than someone who is totally absorbed in child care and withering away in housework.

It is not proof of love to spend every minute of the day with another person, claims child psychologist Bruno Bettelheim. Women who may not desire to work at any large project or paid job can and should at least read, sing hymns, cultivate flowers, or memorize poetry and Scripture. Chosen, enjoyable work and maternal aspirations are entirely compatible.

A woman who has shown that she can handle difficult tasks and job opportunities will bring a more confident attitude and better-developed skills into mothering. Her husband and children benefit immeasurably from a wife and mother who knows where she is going in life and has a sense of being faithful to God's unique plan for her.

Praying for our enemies

by Helen Steffy Eshleman

"We should pray for our enemies," stated an elderly lady during prayer time. Who did she mean—enemies of our country, people opposed to democracy, or someone personal?

Jesus has much to say on how we are to treat our enemies; however, we cannot obey these commands until we identify the enemy. Many simply shrug off Jesus' commands as though they do not apply to today. Others retort, "I haven't any enemies."

Who is my enemy? Surely there are no enemies among our brothers and sisters in Christ! Remember the time someone shared with you how badly they were hurt by another individual in the church. Yes, you understood completely and began to share in detail how you too were hurt by the same person. Consider this person as your personal enemy. Refuse to add your list of woes to the grievance party. Return good for evil.

Instead "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Matt. 5:44). Well, I wasn't actually cursed, but what was said hurt me deeply. It was taken out of context. I want no part of their Christianity!

We sin by gossiping, eagerly sharing our wounds, entering into the condemnation "put-down party" of a fellow Christian. This seriously weakens the body of Christ. Should we continue to allow these persons to bear the brunt of our combined accusations, avoid them in the gathered fellowship, and let them drift in limbo unaware of our strong feelings against them?

After moving into a new community, I invited some friends at church into our home. One of the ladies asked if I was inviting anyone else. I shared my guest list with her. She replied she was sorry she would be unable to come. "Oh, I can change the date to fit your schedule," I said. She hesitated a moment and, in a voice I was not accustomed to, replied, "I will not come if *she* is going to be there!" After listening to her explanations, I offered to go with her to speak to the involved party. "No," she replied emphatically, "I tried that. It only makes matters worse."

This is only one experience, but is repeated frequently in the body of Christ. Differences are not resolved. Christians choose to hold a brother or sister at a distance, using any opportunity to get in their "just" licks, sharing a closely guarded list of hurts with anyone who will sympathize with them. This ought not to be! God's spirit is hindered in our midst because many are weak and sick among us. Can we at least elevate those persons whom we feel have wronged us to *enemy status?*

Is this being too harsh? I think not. Surely it is more kind to be treated as an enemy, using the prescription of Matthew 5:44, than to be treated as a nonperson, someone to be ignored, or as an object of combined whispered gossipings. Keeping fellow Christians at arm's length, refusing to get close to them because of previous fears is not the way of love.

Who is my enemy? Allow the Holy Spirit to reveal to us those persons from whom we are withholding love, and treat them as "enemies." Ask God to bless their lives. If there are physical needs of food, clothing, a job, or place to live, assist in meeting these needs. Get to know your enemies so you can pray effectively for them. You will not have an enemy long. God will work in your life in new, exciting ways you never dreamed possible. God is able to do "exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

Helen Steffy Eshleman, Grafton, Ohio, is helping her pastor husband, David Eshleman, plant a church in Grafton for Ohio Conference.

Hebrews in the foreign courts

by Levi Miller

So Pharaoh said to Joseph, "I hereby put you in charge of the whole land of Egypt."—Genesis 41:41

Recently in a church conversation, a friend asked for counsel on serving in a political office in his county. I told him that if he feels called to serve in the Babylonian court he should do it, but he should not forget that he is a Hebrew. There is a long legacy of Hebrews who served in the foreign courts of Egypt, Babylon, and Persia, such as Joseph, Moses, Esther, and Daniel.

The surprise which this comment brought from others made me aware of how little we use this analogy for our political involvement. But I believe we are the poorer for missing this rich biblical legacy of how God's people serve in the courts of the world.

We have often used two basic points of reference in addressing this issue.

Prophet-state model. The one has as its model the Hebrew prophet calling the nation of Israel to judgment. This posture for involvement uses the Jeremiah, Amos, Micah, and Jesus (as revolutionary) model for political involvement.

This view tends to be optimistic about the possibility of government reform and thrives in societies where political dissent is tolerated or even encouraged. The view is common among Christians in Western Europe and North and South America, except in totalitarian countries.

This posture of the reforming prophet as politician can take a wide variety of policy positions, such as the right-to-life (Catholic) and strong-military-muscle (evangelical) reformers in North America or the revolutionary zeal of Catholic liberation movements in Latin America.

Although the definitions of these groups on what is justice and reform may be quite different, their views of the state are quite similar. They challenge and enchant us with the seriousness with which they view themselves and the state. They identify with the state quite intensely and want to reform or restructure it to reflect more Christian or biblical norms. The Mennonite version of this prophet-state stance is that such reform should always be by nonviolent means.

There are two flaws in the prophet-state model which make it inadequate as our only model for relating to government. The first is that the analogy is not quite parallel to our present situation. The prophet was addressing a theocracy in which the people of God was *Israel.* The parallel of the Old Testament Israel today is not Canada or Venezuela; it is the new Israel, the *church.*

As I read Jeremiah, for example, his messages to foreign governments seem almost like an afterthought compared to what he says to his own people. But these messages should not be ignored, and the prophet does speak to the nations.

The hope of Israel was that Joseph as prime minister of Egypt and Esther as queen of Persia did not forget that they were God's people.

A second flaw in using this prophet model as the only style for relating to government is that it reduces the Christian role to an adversary position, at worst a professional lobbyist such as the various right- and left-wing political activists. If one accepts Israel as the parallel of the modern nation state, one must also seriously consider the Christian as king and not only as prophet.

Nevertheless, this model has a biblical base and, especially as developed in Jesus-as-prophetic-revolutionary, has much validity. It is, as I view it, the basic stance of the leadership of groups as varied as the mainline Protestants, the "New Christian Right," and the Mennonites.

Noninvolvement model. A second model of political involvement is attempted noninvolvement. This position finds its basis in the apparent nonpolitical nature of the New Testament Christians. There is little record of them being officeholders in the Roman government or of serving in the Roman or revolutionary armies. Jesus seems not to have shown much interest in replacing Herod or Pilate as government functionaries.

This attempted noninvolvement generally involves a pessimistic view of the state and its reform. This view tends to emerge out of a context where Christians are shut out of power. Examples would be the first-century Christians, the 16th-century Anabaptists, the 19th-century Fundamentalists, and the Pentecostals in the Soviet Union today.

The position may emphasize a personal salvation ("God saves your soul, not your job") such as with some of conservative Protestantism, or it may be more communitarian in viewing the church as a saving community, a "messianic community," in contrast to the corrupt prevailing social order.

The fallacies of this attempted noninvolvement have been amply noted on several levels. It is naive in that noninvolvement is impossible and that attempted noninvolvement is often an implicit sanction of the status quo.

Second, many would call it socially irresponsible. Does not God love all of creation, including the political spheres? Those who only accept a spiritual salvation have adopted a Greek version of the gospel which is less than the total gospel.

Although historically small communities such as the North American Mennonites have tried to adopt this model, today it no longer seems to fit. Mennonites are in many ways active and integrated into North American society. Mennonites are, in fact, quite acceptable to Caesar, either as loyal opposition (the nuclear prophets) or as good merchants, professionals, and farmers.

Nonetheless, this model also has biblical antecedents and must be seen as having validity. Its primary call is to become a part of the community of Christ. Some communitarian groups and the Old Order Mennonite groups would still consider this the historic Anabaptist-Mennonite position. Both of these positions are sketched here in broad strokes and could be added to as well as divided into many more groupings. My purpose here is to use them as a context for a third position.

Hebrew-in-Babylon model. The Hebrew-in-Babylon model is the form which is mostly ignored today, but which may help us most at this point in

Levi Miller is program director at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

history. This view assumes that the Christian is living in a "foreign land." It assumes that we have some identification with Joseph and Moses in Egypt, with Daniel in Babylon, and with Esther in Persia. In the New Testament we identify with Zacchaeus in Jerusalem.

What the *exodus* is to liberation theology, the *exile* is to the Hebrew in Babylon. It begins with the Old Testament times when the Israelites were living in exile. It fits quite well with a view of the primitive church's self-understanding of being strangers and pilgrims, being communities of heaven in various countries.

Second, this view does look to the Old Testament for some guidance in social and political relations. We need to do this more in regard to the longer-term relations of the church. The New Testament is a document of less than 100 years and, as a first-generation revolution, does not attempt to address some of the longer-term issues of a people. For this, the Old Testament interpreted by the New can give some helpful guidance, such as a recent effort on baptism by Marlin Jeschke has shown *(Believers Baptism for Children of the Church,* Herald Press, 1983).

Third, this position makes its primary appeal to *identity* rather than to a specific ethical direction. It is hopelessly Jewish. The hope of Israel was that Joseph as prime minister of Egypt and Esther as queen of Persia did not forget that they were Hebrews, God's people. The hope of Israel developed when Moses realized that he was a Hebrew and not an Egyptian. The liberation of God's people did not begin at the Red Sea, but at the formation of a people at Goshen.

This position, while placing *identity* as primary, shares with the prophet the concern that identity can never be separated from ethical and biblical norms, specifically those of the New Testament.

For example, there are a cluster of values which are intrinsic to being a Mennonite Christian. These include Jesus and the Pauline teaching and example of regeneration through Jesus Christ, peace and nonviolence, honesty, simplicity, justice, community, humility, order, thrift, and the hope of eternal life. These beliefs and values may be served at times by persons in the court who are good administrators, conservative types like Joseph and Daniel, or by a revolutionary like Moses.

Although we should always insist that the difficult ethical demands of Jesus be respected and followed, we should never assume that they automatically are best served by either conservative or liberal politics. Some Mennonite leaders flirted with the idea that what was once called the "New Left" was intrinsically Christian, but the mainstream membership quite wisely did not accept such a party-line position. In the same way, some youthful anti-abortion people have recently come to believe that God, in the U.S. at least, is Republican.

More radical. The Hebrew-in-Babylon model is more radical than party politics because, while it is quite open to people serving in the court, its loyalties are to Jesus Christ and the politics of his community. A Mennonite in public office should give the electorate the same uneasiness we feel about our Jewish lawmakers outside of Israel. We're never quite sure whether they are for their host nation or for Israel when national and Israeli interests differ.

I suspect that a future generation will consider our present prophet-state form of political accommodation as compromised as we consider the earlier attempted noninvolvement.

Mennonite Christians, ironically, in spite of this emphasis on identity, do not wear this religious affiliation or their values on their shirt sleeves. The church is sacred and Babylon is pluralistic and secular and we respect the difference. Esther, as we recall, hid her religious identity for a time.

We should learn from our Canadian brothers and sisters. They have more recent experience in office holding on a provincial and national level. At the same time, the U.S. Mennonite experience as local office holders such as school boards and commissioners should give us some insights. Richard McMaster's excellent study of the colonial Mennonites *(Land, Piety, and Peoplehood,* Herald Press, 1985) notes the vicissitudes of politics and the political order.

Perhaps some experience in business could be instructive here. It has never been our style to join those who hang out the "Christian business" sign or promote their own yellow pages. It's better that people learn of our religious faith and identity by the way we *live* than by hanging out a sign.

This position assumes Mennonite officeholders and involvement in the affairs of the state. However, it is quite realistic in knowing the limitations of the state and that it could all end very quickly, such as it did for the sons of Joseph, for Moses' role in the Egyptian court, and for the 18th-century Quaker rule of Pennsylvania.

There are some benefits to this type of involvement. First, the world food situation was obviously much better for having Joseph in charge of the agriculture in Egypt. Daniel's honesty and foresight seemed to serve the Babylonian people quite well. We might assume that the entire Jerusalem community was better served when tax collector Zacchaeus became a Christian. The Pennsylvania Quaker commitment to peaceful and just relations with the Indians and with other religious groups provided a better government form than the coercive Puritan beginnings in New England.

Second, Mennonites in government office may be able to serve their own people as did Joseph, Moses, and Esther. Paul quite freely used his Roman citizenship to help the Christian church. We should help our own people and remember that they are in El Salvador, Chile, Ethiopia, and Vietnam, as well as in the U.S. and Canada. Our assistance in getting some Mennonites who entered the U.S. illegally established in Texas several years ago or our solidarity with the Nicaraguan Mennonites are such examples.

Identity question is basic. Most of our discussions on political office have revolved around the question of whether the Old Testament prophets and Jesus were political. Our scholars have convinced us that they were. We have discussed a wide range of public policy issues ranging from how to oppose abortion and how to testify against war to what is a just economic order. All are vital and biblical concerns.

But the question of our identity and its negative quality, our assimilation—"becoming like other nations"—is more basic than are the specific policy issues. To this question, we have given little attention when talking of church-state relations. I suspect that a future generation will consider our present prophet-state form of political accommodation as compromised as we consider the earlier attempted noninvolvement.

Most of us will probably continue to be called to serve our governments best by serving them least. In the meantime, we have some Daniels and Esthers. Some of our Daniels may be called upon to serve in the court, and we will support them with all the ambiguity of such a position. However, we can't afford to have our Esthers become Persians.

A rose by any other name

by Patricia Lehman McFarlane

"And what is your name?" My husband Arthur and I stood at the balcony end of the Mennonite chapel, confronted by the lady to whom I had smiled.

"I'm Mrs. McFarlane," I responded. "I teach here."

"Oh?" The ice-cold syllable remained frozen in the air. I watched her move slightly away as she eyed us suspiciously. Not until I had explained who my parents were and that I had grown up in Lancaster County did her face relax. I was "accepted in the beloved." Arthur chuckled, chalked up another Menno to experience, and on the way home laughed about the incident.

One evening not long after I attended a prayer meeting where thanks was given to God for a community man's conversion. "May his wife, too, come into the fold," piously breathed the worshiper. Why did I suddenly remember that no one was thanking God for John Martin's conversion?

Subtle prejudice. That night I had an argument with Shakespeare. When he penned the words "a rose by any other name would smell as sweet," he hadn't met any Mennonites! What is this subtle prejudice that has developed in the last 450 years in favor of Wengers, Showalters, Zimmermans, and Hoovers? Are we "special"?

Mennonites proudly claim to follow the Word in faith and practice. Nowhere in the Scriptures do we read of a group of mature Christians where name and background determined standing in the congregation. Paul reminds us, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

I remember my husband's dismay and disgust when he first encountered Mennonite clannishness. He was particularly amazed to discover that few Mennonites seemed to know how to ask intelligent questions about his background. Most of those who did soon revealed by their conversation that his past must be somehow less valid or right than their own. Had this happened to us alone, I might have overlooked it. However, discussions with several friends whose mates come from backgrounds outside the Mennonite Church made me realize that our experiences and questions did not exist in isolation.

Do Mennonites really believe that their background is somehow better than that of others and that they have a unique hold on scriptural truth? Or does a patronizing attitude sometimes occur simply as a result of limited exposure to other peoples? How do we respond to the Jewish tourist who angrily exclaimed, after hearing a Mennonite introduction to Lancaster County, "They sound like they think they're the only people with a history!"?

Perhaps some of our subcultural pride results from a lack of global education and travel. Often those who do venture abroad travel in Mennonite groups led by Mennonite tour leaders to Mennonite places of interest. The temptation arises to carry our shell with us, knocking out of focus the contributions and histories of other peoples. There is nothing wrong with exploring our past. However, to raise that past above that of others may foster an unhealthy introversion.

I remember with warmth the afternoon in Westminster Abbey by the graves of David Livingstone, a missionary-explorer in Africa, and Granville Sharp, a crusader against slavery in the British colonies. An Abbey guide, observing us, inquired, "Are you interested in slavery?" Our eyes answered and he led us behind a barricade to the grave of another man who had opposed slavery although it meant great monetary loss for himself.

When Shakespeare penned the words "a rose by any other name would smell as sweet," he hadn't met any Mennonites!

We stood there a moment in silence. Although Art's Jamaican ancestry includes plantocracy (the wealthy who owned slaves), he paused in silent thanksgiving for people who had fought for biblical truth at great cost to themselves. It was a special moment, as important to me as the winter day when I climbed the Menno Simons monument in Witmarsum with the February wind blowing in my face.

Wilson, not Martin. I recall with pain the response of one woman to whom it was suggested that she remain in the congregation a year as a "test" before she was used in the services. Martha had grown up in a strongly evangelical church and was now attending a Mennonite one. She was surprised to discover that another member of the congregation, a man involved in an extramartial affair, received no such suggestion. Yes, her name was Wilson; his was Martin.

Recently I visited in a congregation and heard this repeated prayer request: "We want to reach out to the community." Later the pastor's wife told me that one Sunday morning a young man from the community who had attended Bible school walked into the church after the service. Not one member greeted him.

Lest I seem to be throwing stones, may I suggest that our limited exposure has sometimes made it impossible to relate to others in ordinary conversation. One woman remarked that she and her husband had no non-Men-

Patricia Lehman McFarlane, Lancaster, Pa., is a writer and teacher.

nonite friends. How than can we relate the story of Jesus Christ who has come to save all who respond to him in faith?

One non-Mennonite Christian commented, "The 'community' to Mennonites means people who haven't grown up Mennonite. In other churches 'community' means anyone in the area around the church." Do we sometimes give ourselves away unconsciously? Will the "convert" Joe Williams ever cease to be a convert? Will he and his family always be referred to as "one of the families from the community"?

One summer my husband and I led summer Bible school at a small church. Looking over the previous year's records, we noted that the last names of the "community kids" were rarely listed. They were simply "Dale," "Sue," and "Cindy." Was this symbolic of the church's relationship to the people living around it? Had no one cared enough to discover the last names of these children? The questions remained, haunting me.

Perhaps we shut out more than we shut in when we close our minds, consciously or otherwise, to other groups and peoples. My husband recalls with respect and love his childhood church where his father still serves as elder. There were the prayer meetings when his mother was sick and the hours his father spent in visitation and counseling. The church grew by ones and twos as people accepted Christ and were discipled. Yes, *discipled.* Not a Mennonite term by any means.

Reach out to others. We Mennonites have attended many lectures on our history, have visited Anabaptist historical spots in Europe, and have discussed and debated in many places the ways in which we are unique. Perhaps it is now time to reach out to people of other backgrounds and add to our knowledge their experiences and history. The result can only make us richer.

How are we alike in our quest for God and our understanding of life? Are values the same, different, or identical values called by different names? Is it too much to hope that in our congregations filled with Wengers, Lehmans, Martins, and Zooks "a rose by any other name would smell as sweet"?

HEAR, HEAR!

A rebuke to one in authority

You, sir, represent only your country, but you hold in your hands nuclear weapons that are driving the entire human race to the depths of despair. Don't you realize that we, the citizens of other countries, cannot permit you to exceed your authority in this way? Or do you know this but go ahead anyway, excusing yourself by saying that your opponent is evil? Don't you know that when you imitate your opponent, you no longer have the right to criticize your opponent?

With all respect, sir, do you really have the right to terrorize us, to cause us to suffer, to take our lives? Who gave you such authority?

Setting aside for a moment the issue of those who do not believe the Bible, I want to ask you who placed your hand on the Bible and swore to uphold the constitution of your country—does it say in your Bible that it is permitted to have weapons of terror such as nuclear weapons, that it is permitted to use such weapons, that it is permitted to kill human beings with such weapons?

Perhaps you will say that you never swore to carry out what the Bible says, but only used it as an ornament when you swore to uphold the constitution of your country. But does even your constitution give you the authority to do such things? If it does not, are you not guilty of heartlessly performing a kind of charade before the entire human race? As you talk about abolishing nuclear weapons, are you not actually continuing to develop nuclear weapons? Of course you will say that this is because this is what your opponent is doing.

Sir, I put it to you frankly that you are different from your opponent. Your opponent does not know God. You know God, you pray, you read the Bible. Therefore I would like to believe that you attempt to be faithful to the spirit of the Bible and to the spirit of the constitution of your country. But it appears that just like your opponent who does not know God—nay, even more than your opponent—you cling to nuclear weapons. Do you perhaps believe that God has ordered you to cling to nuclear weapons?

I would say to you in the name of almighty God, nuclear weapons do not come from God! Nuclear weapons are made because Satan, the enemy of God, has tempted human beings through their ambition, using their knowledge and power. This is true for all weapons, but nuclear weapons are the epitome of evil. Can you possibly believe that God orders us to have and use these ultimate weapons of evil?

God could cause us to become extinct at any time. God in his wisdom and his love has been patient. It is only God's mercy which prevents our total destruction in a great explosion. It is only God's mercy which has prevented your country from blowing itself up. But God's mercy is not to be taken lightly. God may use this for his own purposes, just as he used Judas Iscariot. I pray that you, being aware of this, may take the first steps in removing this evil.

Sir, obey the command of God and abolish these weapons. In the name of the entire human race, including the people of your country, and in obedience to God's command to me, I ask you to abolish these weapons immediately. In the name of the Japanese people who are committed to never building, possessing, or allowing nuclear weapons to be placed in their country, I ask that you abolish them immediately. If you refuse, I warn you that you must be prepared to face the judgment of almighty God.—**Osamu Hattori,** *Tokyo, Japan (translated by Robert L. Ramseyer)*

CHURCH NEWS



Ivan Kauffmann (center) enjoys the good-natured jokes directed at him during the dinner in his honor. Flanking the outgoing executive secretary of the General Board are his wife, Lola, and his successor, Wayne North.

General Board holds 'bik roast' for outgoing executive secretary

Taking a cue from the Iowa pig roast scheduled later at Ames 85, the General Board held a "bik roast" for its outgoing executive secretary, *B*rother *I*van *K*auffmann, during a surprise dinner in his honor prior to the start of the biennial convention of the Mennonite Church.

Meeting on the campus of Iowa State University, Aug. 8-9, the General Board interrupted its work to throw a party for Kauffmann and his wife, Lola, and nearly 70 General Board members, staff, agency heads, spouses, and other guests.

The 63-year-old executive secretary is retiring from the General Board at the end of August after serving it since its beginning in 1971. He was associate executive secretary for six years before he succeeded Paul Kraybill as executive secretary in 1977.

"Sometimes it's easier to laugh than to cry," said Ross Bender, the immediate past moderator of the Mennonite Church, in leading off the ribbing aimed at Kauffmann.

Wayne North, the associate executive secretary who has been selected to succeed Kauffmann on an interim basis, pointed out his boss's penchant for fixing the copying machines himself when they break down, packing his own strange lunches every day, and frequently changing the General Board office layout. North had his listeners in stitches and forced Kauffmann to pull out his handkerchief to dab his tears of laughter.

Other tributes included a humorous skit performed by General Board staff and songs written by board members Paul Voegtlin of Northwest Conference and Robert Zehr of Gulf States Fellowship.

The General Board then gave Kauffmann an official citation, a scrapbook of letters from friends, and a sculpture of Job by Esther Augsburger. The gifts were topped off with a check for $10,000 raised by past and present board members to help erase General Board's deficit. "We wanted to put a smile on your face," said Doug Snyder of Ontario Conference.

"I really enjoyed my work with General Board," said Kauffmann in his response at the end of the evening, "but I'm tired and it's time for me to leave."

Kauffmann's future plans include the devoting of more time to two projects he helped start in the Chicago area, where General Board offices are located and where he will continue to live. They are Menno Housing Aid and First Mennonite Church of Oak Park.

Getting back to business, the 33-member General Board spent much time getting ready for Ames 85 in general and the General Assembly sessions in particular.

The board members spent the most time on the denominational goals for stewardship and witness which had been revised since they were printed in the delegate workbooks several weeks earlier. The biggest changes were to make the twin goals more integrated and to make them more specific. For example, the 10-year goals now call for 50 percent more members in the Mennonite Church by 1995 and an increase in giving from 5 percent to 10 percent.

Responding to two longstanding needs in the Mennonite Church, the General Board set up a Study Committee on Addressing Alcohol Problems and a Church Structures Task Force.

The former grows out of the concerns of youth workers and college administrators that alcohol abuse is a *church* problem and not just a youth or campus problem. The committee is a joint effort with the General Conference Mennonite Church.

The task force will take a look at the overlapping areas of Mennonite Board of Congregational Ministries and the Home Ministries Division of Mennonite Board of Missions. "The issue is how we can get it together to serve congregations better," said MBCM executive secretary Gordon Zook.

In his last words to the General Board as its chairperson and as moderator of the Mennonite Church, Myron Augsburger predicted that the hottest issue during the General Assembly sessions would be the selection of a moderator-elect. Many people are upset that a woman's name was not recommended by the Nominating Committee.

Augsburger, who is being succeeded by James Lapp at the end of Ames 85, also noted that his two-year term coincided with two of the most difficult years of his life because of certain family problems.

The General Board members closed their meeting by standing, holding hands, and praying as a gesture of support and appreciation for Augsburger.—*Steve Shenk*

Pacific Coast Conf. celebrates 40th year of Western Menn. School

When the delegates to the 63rd annual session of Pacific Coast Conference met on June 14, they came to conduct business as usual and celebrate.

Celebration was in order to mark the 40th year of Western Mennonite School, where the annual meeting was held. The sessions opened with a WMS alumni choir presenting favorite selections from choir programs of years gone by. Marcus Lind, founder of the school, along with Stan and Marlene Kropf, reminisced on WMS life in the 50s and 60s. Hesston College president Kirk Alliman spoke on the roots and fruits of Christian education.

Supplement to
Gospel Herald
ASSOCIATED MENNONITE biblical SEMINARIES EDITION

AMBS Bulletin
August 27, 1985

1985 graduates

Associated Mennonite Biblical Seminaries conferred post-graduate degrees or certificates on 53 students at the 26th commencement on May 31 at City Church of the Brethren in Elkhart, Ind.

Forty-six students, of whom 13 were women, were graduated with the Master of Divinity degree, the basic degree in preparation for pastoral, teaching, counseling, evangelism, cross-cultural and academic ministries in the church. Four Master of Arts in Peace Studies degrees were conferred and three Certificates in Theological Studies.

Katie Funk Wiebe, writer and teacher at Tabor College, Hillsboro, Kan., gave the commencement address, "Map-making in a New Country." Excerpts from her address are included with responses from the graduates on their plans and on one or two meaningful experiences they had while at seminary.

Mennonite Biblical Seminary

Master of Divinity

Philip David Bender . . . will return to teaching at Elim Bible Institute, Altona, Man., for one year. At seminary he valued "experiencing God's free grace through several close, caring, supportive friends."

Donald James Isaac Boschman . . . will serve in Botswana with the Commission on Overseas Mission and Africa Inter-Mennonite Mission. "I especially enjoyed the informal times with professors, including coffee in the lounge and running together."

Michael Thomas Bradley, Jr. . . . plans further studies in preparation for didaskalos or teaching ministry. "I have learned much about what community is and should be through my studies. On one or two occasions I have even experienced it while at seminary."

James Michael Crabille . . . began as pastor of Butler Zion United Methodist and Alvarado United Methodist churches in Butler, Ind.

Anne M. Crawford . . . plans on graduate work in biblical studies and archeology.

Jacob William Dyck . . . is pastor of Windsor (Ont.) Fellowship, a church planting outreach. He values "the various tools the seminary community has provided me with to work through issues that we face in a changing society and church."

David Epp-Stobbe . . . is half-time co-pastor of Hamilton (Ont.) Church, with interest in more study in counscling and pastoral care. He appreciates "the encouragement and discernment which occurred in my M.Div. seminars, the work I did during my Clinical Pastoral Education experience."

Eleanor A. Epp-Stobbe . . . is co-pastor of Hamilton (Ont.) Church. "I have appreciated the M.Div. seminar, a group process of intimate sharing on issues concerning pastoral ministry. The women's support group has been a wonderful circle of concerned and caring women. Sisters were open to listen."

Humberto F. Flores . . . is teaching Old Testament and directing the literacy field program at Baptist Seminary in Cochabamba, Bolivia. He values "the friendship of many teachers and ministering to each other in the K-group."

Donnita Payne Hostetler . . . is co-pastor of First Church, Lincoln, Neb.

Jacob Klaassen . . . is exploring a pastoral assignment in Saskatchewan. "My greatest experience has been to realize that God is sovereign in history,

continued next page



P. Bender



Boschman



Bradley



Crabille

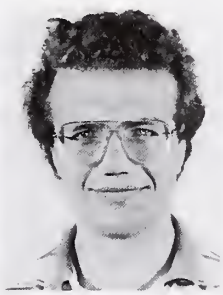
Crawford

Dyck

D. Epp-Stobbe

E. Epp-Stobbe









in the contemporary world, in the church and in my life."

Audrey Mierau . . . will spend the fall semester at AMBS. "The most challenging and rewarding experiences related to my seminary training were my year in SCUPE in Chicago, a summer hospital CPE and K-group."

Gerhard H. Penner . . . is serving in ministry in his home area of Menno Colony, the Chaco, Paraguay.

Harold Peters-Fransen . . . will be a half-time homemaker and half-time pastor of the new Peace Church, Regina. At AMBS he appreciated "both my wife and I studying, acquiring a common language."

Alice Ruth Ramseyer . . . plans to work with neighborhood Bible study groups and in several years return to Japan as a missionary. She appreciated "talking and studying with people who have worked for the church overseas, rejoicing in similar discoveries and being amazed at some of the different conclusions we have reached by encountering different societies."

Melita Arlene Rempel . . . is chaplain and community service worker with the Western Ontario Mennonite Conference in the Limberlost Community in London, Ont. One interest in seminary study concerned suffering in the world. "Jurgen Moltmann, theological guest in October 1982, helped me to see how God is with us in all of our suffering and suffers with us."

Timothy Edwin Schrag . . . is pastor of First Church, Beatrice, Neb. "It was exciting to delve so deeply into the Bible and be pushed to apply these learnings to everyday life."

Douglas Edwin Schulz . . . is registrar and admissions counselor at Mennonite Brethren Bible College, Winnipeg.

Leah Anjali Sonwani . . . plans to translate peace materials into Hindi for popular reading while spending four months with her mother in Janjgir, M.P., India.

Yoshihiro Tomura . . . will become a team leader in his home congregation in Tokyo, Japan. "The most meaningful experience for me was communal living of around seven students, which gave me international friends who were (are) active in peacemaking. The K-group and M.Div. seminar were great in a similar sense, through which personal contact, sincere and joyous, was maintained and deepened in a rather cold academic life."

"Fill your maps with the stories of God's grace. You may be tempted to start with propositions and theological treatises and constitutional revisions. Instead, begin with the story of God. Tell God's story. Tell the stories of God's people." *Katie Funk Wiebe, commencement address*

Master of Arts in Peace Studies

Joshua Ying-Sheng Chang . . . returned to his former pastorate in Taipei, Taiwan.

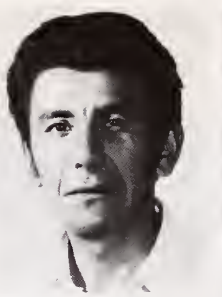
Darrel G. Heidebrecht . . . is assistant director of Youth Orientation Units, a farm work program for young offenders located at Warburg, Alta. "Aside from the academic challenge, I rate the opportunity to integrate that material in the coffee room as a definite high point, particularly during my last semester."

Ingrid Peters-Fransen . . . will work half time as housespouse, the other half yet to be determined. "One of my most exciting learning experiences was the discovery of the Old Testament in the original language. For me it was an experience in understanding the Hebrew people."

Certificate in Theological Studies

Jacqueline Hess Clark . . . plans further study.

"Fill your maps for those around you with dreams and bold visions, so bold you are uncomfortable explaining them." *Katie Funk Wiebe*


Flores
Penner


D. Hostetler
H. Peters-Fransen


Klaassen
Ramseyer


Mierau
Rempel





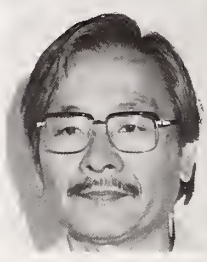




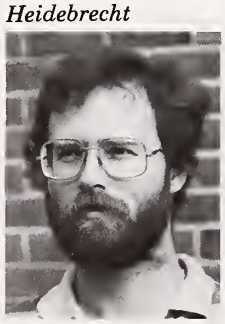

Schrag
Sonwani


Schulz
Tomura






Chang


Heidebrecht


I. Peters-Fransen


Clark

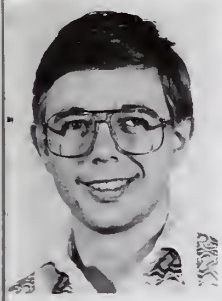
Goshen Biblical Seminary

Master of Divinity

Jonathan Perry Beachy . . . says his future assignment is in process. "My K-groups have been an important source of friendship and inspiration."

LaMar Eugene Bender . . . will do CPE at Memorial Hospital, South Bend, Ind., in the fall and then look for a pastoral assignment. He values "the discerning process with my M.Div. seminar group."

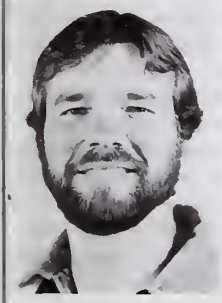
Wayne Graber Detweiler . . . is looking for an interim pastorate in the area for the coming year. He has a longer-range interest in urban church planting. "My K-group during my junior year nurtured my growth in a new awareness of who I am."



Beachy



L. Bender



Detweiler



Geiser

Linea Reimer Geiser . . . will continue to write and teach. "Spending a semester studying in Israel was a highlight of my seminary experience."

Paul Godshall . . . has continuing involvement in leadership at the Fellowship of Hope in Elkhart. He cites as memorable "SEM in Pastoral Counseling with David Augsburger and five other students, and my M.Div. seminar groups."

David L. Groh . . . continues as pastor of Millersburg (Ohio) Mennonite Church and editor of Ohio Evangel and Ohio Conference Newssheet. "I found the seminary community to be very open and caring. Our K-group was very sympathetic and caring."

Daniel R. Hooley . . . has a part-time pastoral assignment at First Church, Canton, Ohio. He cites "classes with LeRoy Friesen and the community 'consultation' on the experiences of women taught me the importance of listening to people's experiences as well as their ideas" as highlights.

Marvin Dean Hostetler . . . is co-pastor of First Mennonite Church, Lincoln, Neb.

Wallace Ray Jantz . . . is conference minister of Rocky Mountain Mennonite Conference. "My experience of being in conversation with the seminarians who are emerging in the near future as our pastoral and church leaders was meaningful to me."

> "Fill your maps with the language of the poet and the celebrant as well as that of the teacher and the preacher." *Katie Funk Wiebe*

Paul Arden Keim . . . will pursue doctoral studies in Old Testament at Graduate School of Arts and Sciences, Harvard University. He values the "international K-group (1983-84) and Hebrew and Greek studies."

Ulrich (Ulli) Klemm . . . On completion of SCUPE urban ministry training experience in Chicago, he will continue work with Manor Community Church, a newly formed Mennonite congregation on Chicago's northwest side. "I am most grateful to the caring and challenging faculty members at AMBS under whose instruction I learned to think, to question and to further appreciate the biblical text."

Martha S. Kolb . . . is campus pastor at Hesston (Kan.) College. "I think immediately of the wealth of relationships both with students and faculty that have enriched my life. In these relationships I have discovered new dimensions of the richness and diversity of the Mennonite Church."

Barbara Moyer Lehman . . . is completing CPE at Memorial Hospital, South Bend. Her long-range interests are to be part of a team in pastoral ministry. Her goal during next year is to pursue some quality family time. "I thoroughly enjoyed my interterm class on Mark with Willard Swartley, one of my best classes."

Richard Alan Litwiller . . . is pastor of United Mennonite Church, Peoria, Ill. He rates the SCUPE program highly. "I served as assistant pastor at the Lawndale Church and attended SCUPE classes in downtown Chicago. This practical experience has made my classes much more meaningful. Another highlight has been serving on the coordinating committee of the semi-

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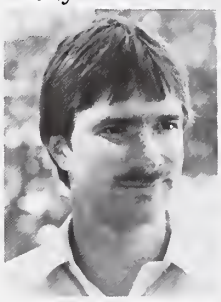
Godshall



Groh

Hooley

Jantz







Keim



Klemm



Kolb



Lehman

Litwiller

Loss

Martin

Miller









nary, where I have learned much about the inner workings of the seminary, learned much about administration and have worked with a lot of wonderful people."

J. Michael Loss . . . continues as pastor of Locust Grove Church, Elkhart. "I have appreciated the individual attention of members of the faculty. They have made themselves available for a considerable amount of time outside the classroom."

Steven Paul Wagler Martin . . . is pastor of Cassel Church, Tavistock, Ont.

Lynn A. Miller . . . is pastor of South Union Mennonite Church, West Liberty, Ohio. He enjoyed "being introduced to Yahweh by his friend Millard Lind, hearing the 'unknown tongues' of theological language from Marlin Miller, finding the locus of all Christian ethics in the presence of the stranger."

Christoph J. Monsch . . . begins a one-year internship in a Swiss Reformed congregation in Basel, Switzerland. He refers to himself as "the first Mennonite-trained Swiss Reformed pastor." And he adds, "I especially appreciated studying in a community context. I valued all the professors, students and staff who really cared."

Rodney D. Nafziger . . . is completing CPE at Memorial Hospital, South Bend. His future plans are pending.

Robert L. Petersheim . . . is pastor of Ridgeview Church, Gordonville, Pa. He lists: "the opportunity to represent students on the faculty status and counseling committee, and witness the administration and faculty as 'big enough' to welcome and hear student critique, the great gift of being in a setting where questioning (of faith) is affirmed and directed in a positive focus" as memorable.

Marian Ruth Sauder . . . is a staff member of Heartsease Home, New York City, a home for young women preparing to leave the metropolitan foster care system. "It was significant for me to extend my Mennonite friendships across conferences and borders. This was facilitated by living in two household groups where I had housemates from the Mennonite Church, General Conference and Mennonite Brethren. More than half of them were from Canada and the family in the apartment in our house was from Paraguay."

Mary Hunsberger Schiedel . . . is associate pastor of Elmira (Ont.) Church. "I gained a greater understanding of and respect for the Bible in classes. I also appreciated my experience with spiritual direction."

Arden Shank . . . is teaching part time at Goshen (Ind.) College and doing research with the Institute for Mennonite Studies. The time at AMBS was shaped by "being part of the teaching team for two summers of elementary Greek. I found that my fellow students came with a desire to learn. I have a great deal of appreciation for Gertrude Roten, her knowledge of Greek and her sensitivity to the learning process and to me as a newcomer to teaching."

Peter Frederick Stitsinger . . . is looking for a pastoral assignment in the United Church of Christ. He values the "M.Div. group, morning prayer group with John Resser and Jake Enz."

Herbert N. Troyer . . . is pastor of Michigan Avenue Church, Pigeon, Mich. "The support our K-group gave during a recent miscarriage, the M.Div. group and their support of me in discovering my gifts of pastoring, hermeneutics class and Willard Swartley's sensitive use of the Bible" were meaningful.

Kathryn Weaver Wenger . . . is a consultant at Parish Resource Center, Lancaster, Pa. She values the "M.Div. group, work as student representative on the board and informal conversation with faculty."

Master of Arts in Peace Studies

Janet Umble Reedy . . . is continuing on the pastoral team of Southside Fellowship, Elkhart.

Certificate in Theological Studies

Ross Lynn Bender . . . with his spouse, Sylvia Horst, works with Vietnamese Mennonite Church in Philadelphia as Home Missions Associates with Eastern Mennonite Board of Missions. "The choir tour, and particularly the very warm response at Lawndale Church in Chicago was memorable. It apparently inspired two choir members to spend next year in urban pastoral education in Chicago. Our one-year theology colloquium was a good opportunity to share and experience faith pilgrimages with others in various stages of career transition."

J. Samuel Thomas . . . returns to Eastern Mennonite Board of Missions as director of discipleship ministries. He cited "exposure to and relationships with the world church community and the rich diversity" as helpful. "The community experience, including faculty, together exploring how we can be the ministering people of God in our worldwide community" made an impact.



Monsch
Stitsinger



Nafziger
Troyer



Petersheim
Wenger



Sauder
Reedy



Schiedel
Thomas



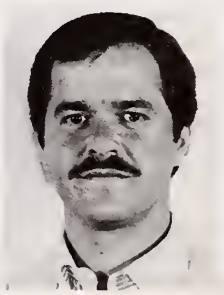
Shank
R. Bender

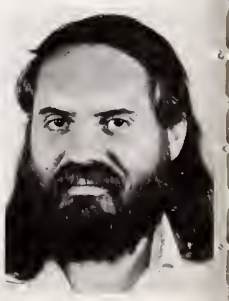












In his moderator's address, Luke Birky called attention to several areas of concern and change: the unprecedented assault on the family in society, the way money is handled, the need for unity in the areas of ordination, authority, and the use of women's gifts.

Marlin Kym, reporting for the conference's Mission Board, said the board is caught between rising expectations and the shrinking dollars available. Rod Wolfer, reporting for the Western Mennonite School board, said the major need of the school is for more students.

The delegates approved a revision to the statement concerning conference oversight ministries which has been in effect one year. The revision allows congregations to appoint an overseer of their choice for their congregation. The overseer need not be a member of the conference's Leadership Committee but must meet five qualifications set forth in the document.

The delegates adopted a $160,000 budget which provides funding for conference administration, congregational ministries, missions, and Western Mennonite School. This amount is in contrast to the actual receipts of $130,000 for the fiscal year just concluded. Meeting the proposed budget will require a per member giving of $79.

The final action of the delegates was to extend an invitation to the Mennonite Church to hold its next biennial convention in Oregon.

The last meeting of the weekend included a commissioning for Bryan and Judy Stauffer, climaxing a three-year effort to find a principal for Western Mennonite School. The final address was brought by Mennonite Board of Education president Charles Gautsche in which he noted the foolishness of worldly wisdom when it is unenlightened by spiritual wisdom.

The annual meeting concluded with the traditional strawberry shortcake and ice cream "feed" on the lawn.

—Beryl Forrester, Missionary Evangel



Mennonites and Quakers sort clothes gathered from dormitories at Kansas State University.

Mennonites and Quakers in Kansas collect clothing for the needy

"Clothes, clothes all around. But not a thing to wear." That might characterize many clothing drives which collect worn-out, ill-fitting, or outdated apparel, but not one in Manhattan, Kans., now finishing its third year. It is clearly thriving.

Just why this is so provides a lesson in marketing as well as commitment. The project grew out of two questions asked by a joint peace committee of Manhattan Mennonite Fellowship and Manhattan Friends Meeting. "What can we do to create more awareness of people's needs beyond our fellowship?" and "What local resources can we tap?"

Basically, the clothes drive capitalizes on the needs of students at Kansas State University to cull their collections of clothing by donating their excesses to people in need. But timing is nearly as important. Good used clothing is solicited at the same time students are packing up to move out of their dormitory rooms.

This year, nearly one ton of clothing and other items were collected—a marked increase over the first and second years. About 40 percent of the clothing went to developing countries through Mennonite Central Committee. Most of the rest was taken to Cross Lines, an ecumenical social service agency in Kansas City.

"One thing our society seems to have plenty of is clothing," said Jean Krahn Nickel, one of the organizers. "We're drowning in it. If we ask, people seem delighted to share it with others." A larger question, she said, is how to channel this surplus into the right hands at the right time, here and abroad.

In accordance with their pacifist beliefs, project members reject khaki- and camouflage-colored fatigues as well as T-shirts and jeans with words and pictures suggesting violence, militarism, patriotism, and sexual abuse, said Nickel. "We sort out clothing that is unacceptable overseas. No women's shorts or halter tops, and we try to be sensitive to words printed on T-shirts and jeans that may have another meaning in a different culture."

About 30 people helped pick up, sort, and transport the clothing. "This is a once-a-year, short-term project that's ideal for people who want to get involved in helping others but lack the time for regular committee work," said Nickel.—*Dave Redmon*

Presbyterians and Mennonites plan peace conference

Representatives of the Mennonites and Presbyterians met recently to plan a joint peace conference, Jan. 10-12, at Laurelville (Pa.) Mennonite Church Center.

Labeled Presbyterian-Mennonite Shalom Conference, the event is sponsored by Laurelville, several Mennonite conferences, Mennonite Central Committee U.S. Peace Section, the Pittsburgh Presbytery, and the Presbyterian Synod that covers Pennsylvania and parts of Ohio and West Virginia.

The conference will include major addresses by former Goshen College president Lawrence Burkholder on Anabaptist-Mennonite approaches to peacemaking and by McCormick Theological Seminary Professor Bruce Rigdon on present Calvinist-Presbyterian approaches to peace.

But whatever the past experience of the two groups, the goal of the conference is to explore what the planners call "a new biblical synthesis." Working on this will be two other speakers: Ulrich Mauser of Pittsburgh Theological Seminary and David Shenk of Eastern Mennonite Board of Missions.

The stimulus for the conference came from a Pittsburgh pastor who suggested to Laurelville and Pittsburgh Presbytery staff that Mennonites and Presbyterians get to know each other better on the issue of peace. During the conference small groups will meet in order to help this interchange on a personal basis. In addition, seminars will be held on a wide range of topics such as abortion, church and family conflict management, draft counseling, influencing public policy, nonviolent direct action, the sanctuary movement, and relations with the Soviet Union.

Laurelville program director Levi Miller says this is the right time for these conversations because as the pacifist Mennonites are increasingly integrated into North American society through business, education, and social relationships, they can benefit from the Presbyterian experience in working within the structures of society.

At the same time, Ruth Rylander of the Pittsburgh Presbytery notes that the Presbyterian Church has named the 1980s the decade of peacemaking and many of its members have benefited from the experience and biblical scholarship of Mennonite writers.

MBCM to transfer audiovisuals to Sisters & Brothers

Sisters & Brothers will take over operation of Mennonite Board of Congregational Ministries' library about Jan. 1. The transfer was approved by the officers of the MBCM Board of Directors, who met June 20-21 in Elkhart, Ind.

Sisters & Brothers is an independent Mennonite filmmaking group. The films it has produced so far are *The Weight*, *Wolf Hunter*, *Jesus Bicycle*, and a four-part teaching series featuring J. C. Wenger. The Wenger films on "Baptism and Church Membership" and "The Devotional Life" together with *The Weight* accounted for more than a third of MBCM's motion picture bookings in the past two years.

Sisters & Brothers members overseeing the transfer of the AV library are Ron Byler of Harrisonburg, Va.; Joel Kauffmann of Goshen, Ind.; and Keith Miller of Kokomo, Ind.

The new agreement calls for Sisters & Brothers to assume full financial responsibility for the library, with MBCM providing a decreasing subsidy over the next three years. In turn, Sisters & Brothers will make Mennonite congregations across the U.S. a priority for its distribution resources. In addition the group hopes to develop a broader interdenominational market beyond the Mennonite Church which will be serviced by a distribution center in Goshen.

The agreement further provides for an advisory council including staff persons from MBCM and other church agencies to review policies and potential film purchases. Sisters & Brothers will also distribute audiovisuals produced by church agencies at a rate to be negotiated. The group plans to apply for "church-related ministries" status with the Mennonite Church General Board to ensure its accountability to the Mennonite Church.

MBCM executive secretary Gordon Zook observed that the new arrangement promises continuation of the AV services provided by MBCM for the past dozen years with less need for contributed funds to subsidize the operation. With Sisters & Brothers' potential access to a wider group of users he expects the availability of new titles and general resources to improve.

The MBCM board officers met apart from the full 12-member board for the June meeting as a cost-reducing measure.

A major agenda item in addition to the AV transfer was approval of a special appeal to a small number of persons to erase the MBCM deficit of $36,000 carried over from last year.

Regarding consideration of "structural realignment" with the Home Ministries Division of Mennonite Board of Missions, the MBCM board is awaiting further response from the General Board to its request for a task force to study the issue.

Chicago Mennonite Learning Center gets boost from MMA

"A decent education" is what most parents want for their children—and a grant of $30,500 will help children receive just that at Chicago Mennonite Learning Center.

The grant from Mennonite Mutual Aid is the largest single grant ever given from MMA's fraternal program. Each year MMA contributes to an inter-Mennonite project that develops leaders for the church, improves the quality of life, strengthens relationships, and meets other mutual aid and stewardship goals.

Created in 1981 by Chicago Area Mennonites, the school is an alternative to the Chicago city schools for children in kindergarten through grade eight.

"We realized children were not learning to read and write in the city schools," says Gary Martin, chairperson of the center's board of directors.

Part of the grant, awarded on June 30, will improve the learning skills of students, says Martin; it will buy textbooks. Another portion of the grant will offset last year's budget deficit, in part due to the newly created kindergarten. The remaining funds will help further expand the center to include a special education program.

These signs of growth all reflect the many needs, such as desegregation, the center is helping to meet. "Chicago schools are known for their segregation, and have resisted regulations in this area for years," says Martin. "We want children to grow up in an integrated atmosphere, so that adult prejudices aren't passed on to the next generation."

Of the 60 students enrolled last school year in the center, nearly half were Hispanic. Ten percent were black; 42 percent were white. "To my knowledge, this is the only school that is the cooperative effort of all three groups—blacks, Hispanics, and whites—working together," says Martin.

Martin says another goal of the center is to retain youth in Mennonite congregations and eventually prepare them for leadership in the churches.

The center is supported by Illinois Conference of the Mennonite Church, Central District of the General Conference Mennonite Church, and Chicago Area Mennonites—an association of 20 churches.

The school is already strengthening relations among the Chicago Mennonite churches, says Martin, who is pastor of Manor Community Mennonite Church. "Five years ago there was little contact between us," he says. "This school has been a rallying point."

The MMA grant consisted of gifts from congregations who designated their MMA congregational grants to go to the school. These grants are available each year to congregations with MMA medical plan members. Congregations may use their grants for local sharing projects or may contribute them to an inter-Mennonite project.

Grants are available from MMA because of its tax-exempt status. As a fraternal benefit society, it uses funds for mutual aid projects instead of paying taxes.



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Brethren-Mennonite Hymnal Council lists 'probable' hymns

The Brethren-Mennonite Hymnal Council has tabulated a core list of 129 hymns held in common in the 1951 *Brethren Hymnal* and the 1969 *Mennonite Hymnal.* At its June 17-20 meeting in Goshen, Ind., the council also studied the history and theology of the three denominations participating in the creation of a joint hymnal.

The 129 hymns were tabulated from a survey of hymns ranked by resource persons from the denominations and by members of the Hymnal Council and its committees. Heading the list of favorites are hymns such as "Amazing Grace," "When I Survey," "For the Beauty of the Earth," "God of Grace and God of Glory," "Great Is Thy Faithfulness," and "Praise to the Lord."

An obvious Mennonite favorite is the anthem setting of "Praise God from Whom" (#606 in *The Mennonite Hymnal).* For the Brethren, an unquestionable favorite is "Move in Our Midst" (#225 in *The Brethren Hymnal).*

Presentations on the history and theology of the three denominations were made by John Ruth of the Mennonite Church, Dale Brown of the Church of the Brethren, and C. J. Dyck of the General Conference Mennonite Church.

Plans call for a joint hymnal to be published by 1992.

Virginia Mennonites seek to ignite fire for evangelism

Participants in Virginia Conference's June 10-12 evangelism seminar scratched the last two-hour period of their five sessions to wrestle with the question "How can 40 people that have felt the burning of the Lord ignite a roaring fire for evangelism in Virginia Conference?" The temperature had risen to the combustion level early in the seminar when David Swarr, the conference's evangelism secretary, said, "We have gathered here not to be challenged but to be changed."

The Alive in Evangelism seminar was sponsored by Virginia Mennonite Board of Missions, using the facilities of Eastern Mennonite College.

"The church has a mind-set for nurture and issues," noted Glendon Blosser, the board's home missions director. "There must be a new mentality that gives a priority to evangelism." He explained that Virginia Conference membership growth is less than biological growth.

EMC missiologist and Bible professor Calvin Shenk spoke on New Testament evangelism, pointing out that evangelism is different from mission. Evangelism is a call to conversion, he said.

Interest groups allowed the seminar participants to choose from eight topics related to "Making Disciples." The two that seemed the most attractive were "Small-Group Bible Studies," led by Lawrence Yoder, and "Neighborhood Ministries," by Curt Ashburn. However, there was also strong interest in "Ministry of Hospitality" by Betty Drescher and "Personal Soul-Winning" by Roy Kiser.

Three young adults opened each session of the seminar with worship in music. The last song used in the seminar was entitled "Keep It Burning." Participants realized they had a torch to carry. Evangelism is sharing the light of the gospel that will change the lives of persons living in darkness. As the seminar closed, there was a new determination to be alive in evangelism.

Spirituality Committee probes renewal

What is spirituality? How is it experienced? What does it look like when it happens? Can it be promoted?

These are questions a churchwide committee called Ministry of Spirituality has been working at for the past year. Formed by Mennonite Church General Board, the committee is seeking to find ways by which the church can be challenged to renewal and spiritual growth.

The committee began by trying to spell out the specifics of spirituality but found it was continually needing to probe more deeply its assumptions. Now more modestly it has taken an ongoing task of trying to find ways in which spirituality can be explored and experienced.

One way projected is in a consultation. Persons with experience and interest in the subject of spirituality would gather to share insights. Another way is to provide a listing of resources for congregations to draw on. This would especially focus on people who will be available to lead renewal experiences.

The committee also hopes to provide articles for the church press which may evoke interest in the subject of spirituality. As it works further, the committee expects to find the definitions and descriptions emerging out of its work that it earlier sought in its study.

Committee members are John Martin (chairperson), Myron Augsburger, Thelma Groff, Roy Koch, and Marlene Kropf.



Albert and Lois Buckwalter

Focus of Buckwalters' work changes in Argentina

Mennonite Board of Missions workers Albert and Lois Buckwalter continued Bible translation work during their most recent four-year term in Argentina. But the focus changed unexpectedly.

Currently on a three-month North American assignment, Buckwalters have been in the Chaco area of northern Argentina since 1950. They worked at Bible translation primarily with several Indian groups until the last term.

But shortly after returning to Argentina in 1981, Buckwalters' Toba Indian co-translator, Orlando Sanchez, said he could not help anymore since he had become too busy addressing the needs of his people.

Given Sanchez's unavailability, Buckwalters decided to give more time to translation work in the languages of the Mocovi and Pilaga Indians.

In addition to translation, Buckwalters spent weekends visiting some of the 100 congregations of the United Evangelical Church—an independent Indian church which they helped establish in the 1950s.

Buckwalters are concerned about the approach two other missions are taking in relating to the Indian church. One has been attempting to force community affairs into the hands of the church organization; the other has introduced stipends for church leaders. In some instances a mad rush for money and other resources results.

About the negative experiences, Buckwalters commented, "Nothing considered of worth is truly valuable without testing. We can somehow appreciate more fully now the pain and anguish entailed in being an Indian in our time, and surely the Indians can appreciate more profoundly the meaning of our commitment to Christ."

Albert is a native of Hesston, Kans. Lois (Litwiller) grew up in Argentina, where her parents were MBM missionaries.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Norman Teague, Chesapeake, Va.

I wish John M. Drescher's article, "The Fingerprints of Fellowship and the Footprints of Unity" (July 30), could be made into tracts and passed out to God's family all over the world.

I counsel thousands of people covering the major cities of this country and many parts of the world. Seemingly, all the problems are brought on by lack of fellowship and unity. It is almost like an arithmetical formula. Those families not regular attendants at their local church are having major problems: bitterness, alcoholism, infidelity, financial catastrophe, child and wife abuse, abnormal sexual problems, cultism, mental problems, and just plain poverty.

We should shout "hallelujah!" when we have discovered the blessings of unity, because when we discover them, we are convinced for life that unity works! We can't carry some of our modern burdens *alone*. We don't receive unless we give. We can't love unless we've been loved.

I have passed through nine months of a life-threatening illness, and without the concern expressed by the brethren for our physical needs, I think I would have been much worse!

Paul M. Zehr, Lancaster, Pa.

Thank you for printing "The Name Does Matter" by J. Nelson Kraybill (July 16). This article should be read and reread by mission executives, conference leaders, and denominational leaders. I agree with Kraybill's analysis, "Just as individuals need to be accountable to a congregation, congregations need to be accountable to overseers and sister congregations. If we don't belong to a denomination, how do these biblical relationships find expression?"

For some time the lack of integrating a discipleship theology into our administrative practices has concerned me. If the call to follow Jesus means openness to the counsel of my brothers and sisters in Christ as the Anabaptists taught, then one cannot be Christian without being part of a visual body of believers in a congregational setting. The same theology applies to congregations. They too must be open to the word of brotherly address from other congregations. Therefore, parachurch organizations and independent congregations not only raise administrative questions but theological questions as well.

I have misgivings about congregations that want to be part of the denomination and relate directly to the Mennonite General Assembly without having a direct tie to a district conference. Perhaps we need to give more attention to wider flexibility on the conference levels so that creativity in church life and new congregations can be absorbed within the district conference structures.

Titus Martin, Bird-in-Hand, Pa.

Being an older man and a reader of the *Gospel Herald* for many years I am concerned about the lack of unity in its writings today. One person was to have said he chuckles when he sees how the Mennonites fight among themselves. To me it should be a cause of tears. We read that when Christ looked over Jerusalem and saw their needs he wept over them.

Why this lack of unity of thought among us? Why so many things our forefathers thought important today are not and often ignored? Might it be as one writer put it, "We are not getting our information from the same source—sometimes from the wrong source"? I quote from an older writer: "Without divine illumination the heart cannot be good, and the ministry of the Word is the grand means of that illumination."

I believe the *Gospel Herald* would be living nearer to its name if it would print more direct scriptural articles. A good start would be for someone to write on the fruit of the Spirit individually as given in Galatians 5:22. The first one would be *love*. It seems to me it would be very appropriate at this time. Let us be more faithful in praying for our workers in the Mennonite Publishing House at Scottdale, Pennsylvania. Prayer changes things.

Tim Nussbaum, Kidron, Ohio

I am responding to the June 18 issue of the *Gospel Herald* and subsequent letters sent in reply to the articles about alcohol and on dancing. There seems to be a strong undercurrent of feeling that use and abuse are one and the same. So I applaud Larry Augsburger and the anonymous author for asking us if there is any middle ground to stand on.

Without question there are ethical and social dangers associated with drinking or dancing, but we must ask ourselves why these activities are less than Christlike. Merely avoiding a dance or drink does not set a person apart from the world. That difference must come from within.

Morality is not something that can be legislated; it is something which should be lived and felt. I would like to see more open discussion on issues like dance and alcohol in a spirit of helping each other to use or abstain from these activities in a way that benefits God and mankind.

Ralph Brandt, Morton, Ill.

I read with interest the article "The Bishop Washed My Feet" (June 4). The highlighted section, "The church is throwing out rituals at an alarming rate," caught my eye.

I agree. The church is throwing out rituals at an alarming rate. In some cases, it is alarmingly slow. Rituals or modes of worship that are scriptural and have meaning are all too frequently being discontinued or discouraged and those which are man-made are being continued. It is that way, to some degree, in every church. Even the renewal and charismatic churches have this problem because revivals and renewals tend to cool, become carnal and lifeless. Since the crossing of the Red Sea, man has tried to add his own touches to God's Word. More recently we should look at the leaders of the Protestant Reformation and the apostasy which has crept into their offspring.

In addition, ideas which were once good, were appropriate in a given setting or the best interpretation of the Scripture available at the time are perpetuated as sacred cows, immune to all attempts to lay them to rest.

If we let tradition get out of the proper perspective, even a tradition of change, we become like some who have built doctrines on fragments of Scripture. They then stretch interpretation and take Scripture out of context to make it mean what they want it to mean to support their doctrine, rather than letting the Scripture speak to an open mind and spirit.

What traditions am I addressing? I'll leave that to you. What we need in the church today is people who will pray, study the Scripture, and have the courage to stand for what is right, even if it isn't popular. If a sacred cow needs to be slaughtered, do it. If something is of God it can't be compromised. Anything less is not the living faith of our fathers. We disseminate rhetoric about standing firm in the face of persecution for our faith, but cave in when the persecution comes from our friends.

If we place the opinions of our friends above what the Bible says, we respect our friends more than we respect God. If we place traditions of men above God's Word, we respect those traditions more than we respect God's Word. He is either Lord or he is not. There is no middle ground.

MENNOSCOPE

A historic joint meeting of Mennonite Brethren and General Conference Mennonites in Canada took place on July 7 in Regina, Sask. Both groups interrupted their separate annual conventions in the city to gather for a joint worship service in the Regina Centre for the Performing Arts. Not since the MBs split away from the GCs in Russia in 1860 had there been an official gathering of the two groups on this scale. A shared love of music was a big part of the service that attracted 2,000 people. The two groups, whose roots are in Russia, are now the two largest Mennonite denominations in Canada. The GCs number 29,000 and the MBs have 25,000.

Mennonites joined Nicaragua's foreign minister in a day of fasting and prayer on July 16. Miguel D'Escoto, a Catholic priest who serves as foreign minister of the embattled Central American country, began a "biblical fast" on July 7 in defense of life and against "state terrorism by the U.S. government." In a letter to D'Escoto, all five Mennonite Central Committee workers from North America in Nicaragua expressed support and solidarity for the fasting and praying. "We pray that our decision to live, work, and serve among a people the U.S. government's leaders label 'enemy' may be an action for peace in the spirit of the New Testament," they wrote. The U.S. supports contra rebels seeking to overthrow the leftist Nicaraguan government.

Ryan Ahlgrim was ordained as pastor of Peoria (Ill.)-North Mennonite Fellowship on June 2. Joe and Emma Richards of Illinois Conference and Mark Weidner of Central District officiated. LeRoy Kennel, a former pastor of Ahlgrim, preached the ordination sermon. Ahlgrim has been the congregation's pastor since it was organized in February 1984. It is affiliated with both the Mennonite and General Conference Mennonite churches.

Rick Umble and Phil Freed will become the pastors of Maple Grove Mennonite Church in Atglen, Pa., on Sept. 1. They were chosen from among the members of the congregation to serve in a team ministry. Umble and Freed succeed Herman Glick, who is retiring. Maple Grove is a member of Atlantic Coast Conference.



MCC conducts seminar for new workers in leadership positions. *A group of 25 Mennonite Central Committee workers who have recently taken leadership positions overseas and in North America attended a leadership seminar July 7-13 at MCC headquarters in Akron, Pa.*

Among them were 12 members of the Mennonite Church and their children:

Back row, left to right—Lawrence and Melody Rupley (with three children in front) of Akron, Pa., country representatives in Burkina Faso (formerly Upper Volta); Luke and Carmen Schrock-Hurst of Harrisonburg, Va., and Scottdale, Pa., program coordinator (Carmen) in Washington, D.C.; Sandy and Phil Horst (with son) of Lititz, Pa., country representative (Phil) in Zaire; and Les Zook and Gwen Gustafson of Denver, Colo., and Portland, Oreg., program coordinator (Les) in Atlanta, Ga.

Front row—Donna Detweiler and Jeff Books (with daughter) of Akron, Pa., program coordinators in New Orleans, La.; and Walter and Joy Sawatzky (with children) of Gretna, Man., and Quakertown, Pa., program coordinators in Miami, Fla.

The National Park Service invites former members of Civilian Public Service unit 39 to the golden anniversary celebrations of the Blue Ridge Parkway on Sept. 11 at Cumberland Knob Park near Galax, Va. More information is available from Elon Eash at 419-362-3938.

A Singles Retreat will be held at Lakewood Retreat near Brooksville, Fla., Oct. 4-6. The theme is "Created in the Image of God," and the resource person is Clare Schumm, a pastoral counselor from Elkhart, Ind. The event is sponsored by the Singles Council of Southeast Convention. More information is available from the convention office at Box 7311, Sarasota, FL 34278.

Missionary comings/goings:

•*Jose and Mildred Feliz* went to Honduras on July 24 for a three-year assignment with Eastern Mennonite Board of Missions. They will serve in a pastoral role at a Mennonite rehabilitation center. Their address is Apartado 978, Tegucigalpa, Honduras.

•*Carl and Vera Hansen* went to Kenya on Aug. 4 with Eastern Board. They will work in community development in Ogwedhi-Sigawa after five months of language study. Their address is Box 14894, Nairobi, Kenya.

•*Tom and Elaine Dunaway* returned from Tanzania and Kenya in mid-July after completing three years of Eastern Board service. Their address is Eastern Mennonite College, Harrisonburg, VA 22801.

•*Elva Landis* returned from Tanzania on July 24 for a six-month home leave. An Eastern Board missionary for 36 years, she currently is supervisor of the maternity department at the dispensary in Nyabasi. Her address is 1957 Sterling Pl., Lancaster, PA 17601.

•*Jerry and Joy Birky* returned from Honduras on June 12 after completing two years of service with Eastern Board. They taught at Pine Grove Academy in Tegucigalpa. Their address is 1049 Grant Ave., Sarasota, FL 33582.

Church-related job opening:

•*Computer expert* at Goodville Mutual Casualty Company. The person should have extensive IBM System 38 technical experience coupled with project management involvement. A college degree is preferred. Contact Office Manager Kenneth Hollinger at GMCC, 625 W. Main St., New Holland, PA 17557; phone 717-354-4921.

New members by baptism and confession of faith: *Roanoke, Eureka, Ill.:* Dave Troyer by baptism and Christine Troyer by confession of faith. *Prairie Street, Elkhart, Ind.:* Jerry and Gail Bloch, Jeff Bollman, Tammy Loewen, James Mark, and Billie Jo Robinson by baptism and Margaret DeLucenay by confession of faith. *Pleasant View, Goshen, Ind.:* John Moyer, Sandy Burkholder, Jeff James, Stacey James, Rob Hoffer, and Denise Hoffer. *Scottdale, Pa.:* Denver Sommers, Max Bentz, and Thomas Zeller. *Dargan, Sharpsburg, Md.:* Peggy Robinson and Brenda Giffin. *Oxford Circle, Philadelphia, Pa.:* Erma Alice Sherwood by confession of faith. *Kidron, Ohio:* Jan Plasterer by confession of faith.

Special meetings: *David Eshleman,* Grafton, Ohio, at Crown Hill, Rittman, Ohio, Oct. 12-15. *B. Charles Hostetter,* Hickory, N.C., at Koinonia Fellowship, Chandler, Ariz., Oct. 20-23. *Kenneth G. Good,* Westover, Md., at Hershey, Kinzers, Pa., Nov. 6-10.

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Mennonite Board of Missions offers a

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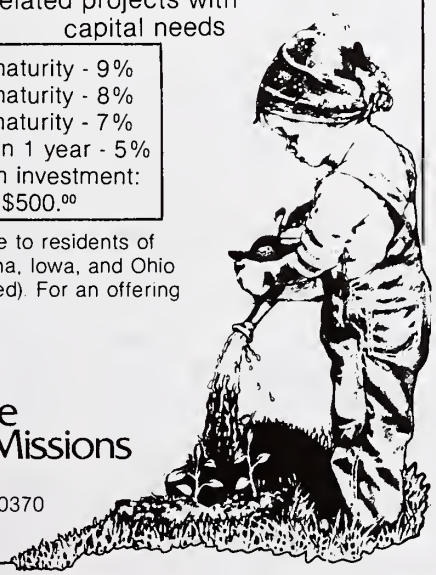
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Minimum investment: $500.00

This offering is available to residents of Colorado, Illinois, Indiana, Iowa, and Ohio (more states to be added). For an offering circular, contact:

Aaron Hoober

Mennonite Board of Missions
Box 370
Elkhart IN 46515-0370
219/294-7523



Change of address: *Mark Landis* from Hickory, N.C., to P.O. Box 9737, Asheville, NC 28815.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Amberg, Edward and Helen (Oyer), Warmsprings, Mont., second child, first son, Edward Allen, July 30.

Bender, Dale and Wanda (Schrock), Shipshewana, Ind., third child, second daughter, Brooke Jean, June 25.

Brenneman, Mike and Brenda (Yoder), Bittinger, Md., first child, Megan Renee, July 25.

Conrad, Kenneth and Debra (Prowant), Louisville, Ohio, second daughter, Ashley Dawn, July 11.

Dettweiler, Ross and Gabriele (Zeffer), Breslau, Ont., fourth child, third daughter, Lisa Gabriele, June 5.

Glick, Bruce and Helen (Liechty), Santa Cruz, Bolivia, fourth child, third daughter, Kimberly Jo, July 11.

Good, Keith and Barbara (Lingg), Desbarats, Ont., first child, Nathan Keith, June 18.

Hayward, John and Linda (Thompson), Wheaton, Ill., third and fourth sons, Joseph Hetherington and Benjamin Kirk, July 8.

Kieffer, Edward and Betty (Weber), Kitchener, Ont., second child, first daughter, Lisa Marie, July 25.

Kinsie, Bob and Jane (Martin), Kitchener, Ont., first child, Danielle Alexandria, July 1.

Miller, LaMar and Charlene (Rupp), Wauseon, Ohio, first child, Cherri Lynn, June 16.

Mishler, Jerold and Laura (Yoder), Shipshewana, Ind., second daughter, Gretchen Renee, July 11.

Mishler, Mark and Karen (Burkey), Elkhart, Ind., second child, first son, Michael James, July 12.

Morris, Kim and Debbie (Derstine), Telford, Pa., third son, Walter Austin, July 16.

Nisley, Douglas and Brenda (Yoder), Goshen, Ind., first child, Sara Elizabeth, July 6.

Peters, David and Denise (Wentland), Fisher, Ill., second daughter, Nicole Marie, July 26.

Ranck, Edwin G. and Doris (Showalter), Powhatan, Va., second child, Brian Daniel; received for adoption on June 13.

Schrag, Allen and Mary (Shelter), Halstead, Kans., second and third daughters, Beth Lynn and Amanda Sue, July 14.

Sensenig, Dale and Sharon (Nolt), Lititz, Pa., second child, Justin, July 7. (First child stillborn.)

Shantz, Gordon and Roberta (Cox), Harrisonburg, Va., third child, second son, Andrew Lee, May 28.

Stutzman, Doug and Lyn (King), Buhl, Idaho, fourth child, third daughter, Aimee Jo, Apr. 6.

Weaver, Jim and Anita (Brenneman), Harrisonburg, Va., first child, Brian Robert, July 8.

Younger, Steven and Brenda (Kauffman), Willow Lake, S.D., first child, Lucy Anne, June 2.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Alvarez-Beam. Jaime Eduardo Alvarez, Aibonito, P.R., Aibonito cong., and Diane Sue Beam, Elverson, Pa., Conestoga cong., by Steve Wingfield, July 20.

Boshart-Kirch. Keith Boshart and Connie Shantz Kirch, both of Elmira, Ont., Elmira cong., by Ray Brubacher, July 13.

Gleeson-Snyder. Ed Gleeson, Waterloo, Ont., Catholic Church, and Jennifer Snyder, Waterloo, Ont., Elmira cong., by Ray Brubacher, July 20.

Holley-Ulrich. Robert Holley, Gainesville, Fla., Unitarian Church, and Jan Ulrich, Archbold, Ohio, Zion cong., by Ellis Croyle, July 13.

Kartheiser-Birky. Robert Kartheiser, Elkhart, Ind., Catholic Church, and Deborah Birky, Elkhart, Ind., Prairie Street cong., by Dorsa J. Mishler, July 13.

Lambright-Hooley. Michael L. Lambright and Rosemary Kay Hooley, both of Telford, Pa., Blooming Glen, Pa., by J. Lester Graybill and Mark M. Derstine, Aug. 3.

Leininger-Yoder. Michael Leininger, Archbold, Ohio, Lutheran Church, and Sandra Yoder, Archbold, Ohio, Zion cong., by Ellis Croyle and Terry Yoder, brother of the bride, June 22.

Reedy-Zehr. Clinton Reedy, Goshen, Ind., College cong., and Gladys Zehr, Goshen, Ind., by J. Robert Kreider, July 20.

Shellenberger-Keller. Henry M. Shellenberger, Mt. Joy, Pa., Mount Joy cong., and Joan Marie Keller, Telford, Pa., Calvary Church, by W. Arnold McNeil and Shelley R. Shellenberger, father of the groom, July 27.

Snyder-Dettweiler. David Snyder, Baden, Ont., Mannheim cong., and Esther Dettweiler, Waterloo, Ont., Breslau cong., by Erwin Wiens, June 1.

Stoltzfus - Swartzendruber. Grant H. Stoltzfus, Harrisonburg, Va., Conestoga cong., and Susan Beth Swartzendruber, Kalona, Iowa, Upper Deer Creek cong., by Harvey Stoltzfus, July 27.

Weber-Shirk. Monroe Weber, Fleetwood, Pa., and Juanita Shirk, Thornton, Pa., both of Hopewell cong., by Don Blosser, June 29.

Wenger-Cash. Harold Wenger, Harrisonburg, Va., Harrisonburg cong., and Cynthia Cash, Steeles Tavern, Va., Baptist Church, by Julian Orrell, June 1.

OBITUARIES

Gramley, Iona R., daughter of Erasmus P. and Mary (Wert) Shelley, was born in Juaniata, Co., Pa., Sept. 15, 1898; died at Freeport, Ill., July 26, 1985; aged 86 y. On Nov. 25, 1926, she was married to Mervin Gramley, who survives. Also surviving are 3 daughters (Doris—Mrs. Dale Weber, Berneice—Mrs. Eldon Cooke, and Mary—Mrs. Delbert Zettle), 8 grandchildren, 9 great-grandchildren, 2 sisters (Mildred—Mrs. Ellis Kurtz and Mary—Mrs. LeRoy Hershey), and one brother (Harold Shelley). She was preceded in death by one sister and 3 brothers. She was a member of Freeport Mennonite Church, where funeral services were held on July 29, in charge of Robert E. Nolt and Paul Sieber; interment in Freeport Mennonite Cemetery.

Kauffman, Pauline Rebecca, daughter of Perry D. and Rebecca S. (Coffman) Hartman, was born at Harrisonburg, Va., Mar. 17, 1902; died of a brain tumor at Bellefontaine, Ohio, July 27, 1985; aged 83 y. On Apr. 2, 1941, she was married to Roy R. Kauffman, who died on May 8, 1965. Surviving are one daughter (Joan—Mrs. Andy Helmuth), one son (Donald), 5 grandchildren, and 2 sisters (Irene Ramer, her twin, and Mary Rhodes). She was a member of Pike Mennonite Church, Elida, Ohio. Funeral services were held at Oak Grove Mennonite Church, West Liberty, Ohio, July 29, in charge of Homer Schrock and Noah Helmuth; interment in Oak Grove Cemetery.

Nofziger, Rex, son of Denver and Evelyn Nofziger, was born at Wauseon, Ohio, Nov. 3, 1957; died of an aneurysm of the brain, at Cleveland, Ohio, July 8, 1985; aged 29 y. On Oct. 8, 1981, he was married to Patty Constianzo, who survives. Also surviving are one son (David Matthew), 3 brothers (Gary, Keith, and Neil), one sister (Kathy Rupp), and grandparents (Daniel and Wilma Stalter and Clifford and Irene Nofziger). He was a member of North Clinton Mennonite Church, where funeral services were held on July 12, in charge of Robert Schloneger and Olen Nofziger; interment in Pettisville Cemetery.

Stutzman, Mary Ann, daughter of Andrew and Barbara (Martin) Stutzman, was born at Hopedale, Ill., Sept. 20, 1883; died at Crestview Care Center, Milford, Nebr., July 25, 1985; aged 101 y. On Jan. 24, 1904, she was married to John I. Stutzman, who died on Nov. 25, 1953. Surviving are one son (Earl), 6 daughters (Elsie—Mrs. Elmer Earnest, Millie—Mrs. Orvil Miller, Lillie—Mrs. Enos Lehman, Wilma—Mrs. Orie Roth, Pearl—Mrs. Joe Beachy, and Doris—Mrs. Clinton Saltzman), 36 grandchildren, 118 great-grandchildren, 44 great-great-grandchildren, and one brother (Reuben Birky). She was preceded in death by one sister (Florence). She was a member of East Fairview Mennonite Church, where funeral services were held on July 29, in charge of Lloyd Gingerich, Norman Beckler, and Oliver Roth; interment in East Fairview Cemetery.

Wideman, Allan Delos, son of William and Esther (Hoover) Wideman, was born at High River, Alta., Jan. 30, 1905; died at New Hamburg, Ont., July 22, 1985; aged 80 y. On Apr. 28, 1929, he was married to Edna Miller, who survives. Also surviving are one daughter (Verna Reesor), 2 sons (Murray and Ronald Wideman), 9 grandchildren, and 2 great-grandchildren. He was a member of Poole Mennonite Church, where funeral services were held on July 26, in charge of David Brubacher and Amsey Martin; interment in the church cemetery.

Yoder, Esther, daughter of B. J. and Mary Buckwalter, was born at La Vernea, Calif., Mar. 25, 1894; died at Ontario Convalescent Hospital on July 9, 1985; aged 91 y. In 1935 she was married to Noah Guengrich, who died in July 1952. In Oct. 1958, she was married to David Yoder, who died in 1976. Surviving are one daughter (Twila Guengrich) and one brother (Robert Guengrich). She was a member of Mountain View Mennonite Church. Funeral services were held at Stone Funeral Home on July 11, in charge of Bob Larson, Roger Richer, and Alvin Buckholder; interment in Bellview Mausoleum.

CALENDAR

Provided by General Board of the Mennonite Church

All New England Mennonite Gathering, "Weekend in the Birches," Plymouth, Vt., Aug. 31-Sept. 1
Hesston College classes begin, Sept. 2
Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19
Eastern Mennonite College homecoming, Oct. 11-13
Mennonite Publication Board, Oct. 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southeast Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2.

CREDITS

Cover design by David Hiebert; cover photo by Joe Brenneman; p. 596 by Steve Shenk; p. 601 by Richard Friesen; p. 605 by Jim King.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Nicaraguan Baptists call Reagan policy 'anti-Christian'

Leaders of the Baptist Convention of Nicaragua have issued a strong denunciation of the U.S. economic embargo against their country, calling President Ronald Reagan's action "anti-Christian, anti-biblical, inhuman, unjust, illegal, and arbitrary." A 1,200-word pastoral letter condemning current U.S. policy on Nicaragua, signed by members of the Nicaragua Baptist Convention's Executive Committee, declares that the U.S. embargo is causing "indescribable suffering to thousands of innocents." Baptists and Moravians are the two strongest Protestant groups in Nicaragua, though Pentecostals and Nazarenes are growing most rapidly. Protestants make up 15-20 percent of the population in the heavily Catholic country. The Baptist document notes that the U.S. government's embargo against Nicaragua was imposed in the context of President Reagan's effort to persuade Congress to approve $14 million in aid to the contras—the armed counterrevolutionaries opposing the leftist government. "In recent months, more than 150 children have been assassinated by the aggression financed and supported by the United States," the document said. "The most powerful nation on earth opposes a poor and a weak people, causing indescribable suffering to thousands of innocents. Is that just?"

Record crowds hear Graham at southern California crusade

Evangelist Billy Graham set new records for his U.S. rallies at his fifth southern California crusade recently in Anaheim. He emphasized race relations, patriotism, and family life. An opening night audience of 40,000 and a closing night crowd of 360,000 broke old records. Crusade staff estimated there was a total attendance of some 500,000 during the 10-day crusade. Reflecting the international population of southern California, the services were translated into 14 languages. At one rally, Graham told the audience that "Christ can help you to love people of another ethnic background . . . after a while, you won't look at the color of their skin, or their culture; all you'll see is Christ in them." For those attending the revival-type meetings, the crusade had the appearance of flowing smoothly. But preparation and pre-crusade activities had been underway for 18 months, when staff made a "base camp" in Anaheim and began laying the groundwork for the crusade and the Billy Graham School of Evangelism, a week-long conference for 1,800 people representing 82 Christian denominations in 46 states and three foreign countries. Graham's staff also invited prospective lay counselors from local churches to attend an eight-hour "Christian Life and Witness" training program, where they learned to guide people making an initial commitment or rededication in the faith.

Indian spirituality, on upswing, little understood

The current attempt by American Indians to fight efforts to limit their right to hunt bald eagles is hindered by a lack of understanding of Indian spirituality, according to Indian leaders. At the same time, Indians say they are undergoing a strong religious revival. Many Americans speak of Indian religious practices as if they only existed in the past, according to Indian leaders. Compounding this misunderstanding is the radical difference of Indian spirituality from Christianity, Judaism, and other more dominant religions. Indians believe that they are undergoing a fight for religious freedom that other Americans can take for granted. They hope that other Americans will come to understand their religion and eventually come to their aid. "The primary theological principle of Indian religion is that the land is sacred and must remain free to breathe without being subject to the constrictions that desecrate the living skin of Mother Earth," according to Indian writer Anita Parlow. Indian religion is based on a close relationship with environment, a relationship that Indians say few white people have shared or even appreciate. Much of the increasing interest in Indian spirituality among Indians is due to the nuclear arms race, which some Indian spiritual leaders say has spawned distrust and cynicism of white notions of progress.

Eight black clergy arrested in South Africa crackdown

At least eight black clergy have been arrested in South Africa's Eastern Cape region. They include a ministerial association president who was working to put an end to conflicts between rival black liberation groups. The eight ministers are among more than 300 persons, including lawyers, teachers, and political activists, who have been arrested and detained by police since the South African government imposed a state of emergency on July 20. The emergency decree—which widens police powers of arrest, detention, search, and interrogation—covers magisterial areas where there has been racial unrest in the Eastern Cape (centering on Port Elizabeth) and the Transvaal (around Johannesburg). Police powers to impose curfews, to close areas to the public, and to exercise press censorship were also increased.

Ecumenical leader Blake dies at 79

Eugene Carson Blake, who headed a major U.S. Presbyterian body for 15 years and led the World Council of Churches for six years, died on July 31 in Stamford, Conn. He was 79 years old. Blake was stated clerk, or chief executive, of the Presbyterian Church U.S.A., 1951-1958; then, following a merger, he held the same post in the United Presbyterian Church in the U.S.A., 1958-1966. He was general secretary of the World Council of Churches in Geneva, Switzerland, 1966-1972. The Presbyterian churchman preached a historic 1960 sermon in Grace Episcopal Cathedral in San Francisco, at the invitation of the late Bishop James Pike, that was the impetus for the formation of the Consultation on Church Union. The nine-denomination consultation, formed after Blake set forth, in his sermon, what was informally called the "Blake-Pike proposal," is engaged in a long-term process that aims at eventual union of Christian churches.

Play written by pope as young man performed in Italy

A play on suffering, written by Pope Paul II when he was a young student and actor in Nazi-occupied Poland, made its Italian stage debut recently with an outdoor performance in a medieval Tuscan town. The play is titled *Job* after the Old Testament book and was written in 1940 by 20-year-old Karol Wojtyla. Young Wojtyla was living in the Polish city of Cracow under the Nazi occupation and secretly continuing his university studies and his work as an actor. During that period the future pope also worked as a manual laborer. He entered the Roman Cahtolic priesthood six years later. The annual theater festival in San Miniato, a hilltop medieval town in Italy's Tuscany region, chose *Job* for production this year and staged it out-of-doors. The pope did not attend the performance but said he would like to see the play at some future date. He said he does not remember very much about the work he wrote as a young man but that he remembers he wrote with great passion because he felt it expressed the sentiments of thousands of oppressed Poles.

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Enjoy your work?

Recently on vacation Mary and I toured a china factory. A guide spent an hour and a half telling two of us about the history of the plant and showing us the process from clay to finished pots and plates. (The tour was free, but the sales in the outlet shop helped to offset the cost of the guide.)

I was impressed by many things, but particularly the assembly line nature of the work. We all know that in our culture efficiency is important and one way to turn out more for less is to use an assembly line. So while the old-fashioned potter with his wheel may be a romantic and heroic figure, to supply our needs for cups, saucers, and dinner plates calls for an assembly line.

Can there be joy in working on an assembly line? How much joy should be expected from any work? For example, what should be your feelings of joy and worth if your job is attaching handles to cups? In this factory, the cups were formed by one mold and the handles by another. The cups came by on a revolving table and one worker's task was to attach the handles. A precise and delicate maneuver repeated thousands of times a day.

How does one cope with such a tedious assignment? The man we watched had put his whole body into the act. He devised a kind of rocking motion which probably aided his balance in the maneuver. It was a kind of "dance of the coffee cups" performed once every four seconds, hour after hour. He noted our interest and seemed mildly amused that we observed his choreography.

Is it possible to find happiness in a china factory with its dozens of routine manipulations? How does one find fulfillment in piecework? Should one expect to enjoy work? On the one hand these questions are as old as the machine age. On the other they are new every morning. As mechanization increases the speed of production, it cuts into the meaning of the work. Instead of a respected craftsman, each worker is allowed only one routine step in the process—such as a coffee cup handle applier, once every four seconds. (The four seconds is my own estimate of the time he seemed to take.)

What makes these questions urgent is the task-related orientation of our society. We ask young children what they want to be when they grow up and we are puzzled if they seem slow in finding it. We meet people we have never met before and before long we ask them, "What is your work?" Thus work has taken on a status function beyond what it is really able to bear.

It could relieve this problem if we went back to the Bible and considered that what a person does for a living is not a matter of great concern there. One's status is not affected by what one does, but by who one is as a child of God and a member of the body of Christ.

This is not to say we should not enjoy our work or concern ourselves with doing a good job. But it can free us from overdependence on work as a definition of identity and a measure of value. And if we should discover that we are destined to work that is less than exciting, we can find fulfillment in other aspects of life.

Whatever our work and whatever our other pursuits, our lives will be properly focussed only if we have our eyes on a higher goal. "Seek ye first the kingdom of God, and his righteousness," Jesus said to people who were worried about economic problems, "and all these things shall be added unto you" (Matt. 6:33). It is a bold statement, worthy of Jesus alone. Indeed to our cautious modern ears it seems brash. If anyone else dared to say it some would label him communist, or certainly socialist.

So if our work is drudgery at poor pay, there is more to life than this. Even more, if our work is pleasant at good pay, there is more than work. And further, it is worth noting that where we have come to in work is probably an outgrowth of Luther's concern to make the life of common people worthwhile.

It is not only the clergy who are called, he held, but every butcher and baker may serve God. Perhaps Luther was only half right. Indeed we are all called of God, but our calling is not in the butchering or baking—or writing editorials—themselves. It is in what our efforts contribute to the coming of the kingdom of God. So how we earn our bread—assuming it is an honorable occupation—is of small moment. What counts with God is how we contribute to the spread of love and mercy and righteousness in the world. For that we may endure some boredom. Even, if it should be our calling, the dance of the coffee cups.—*Daniel Hertzler*

SPECIAL AMES 85 REPORT

GOSPEL HERALD

September 3, 1985

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SEP 3 '85

THE GREAT FAMILY REUNION

Biennial convention of the Mennonite Church





Ames 85: the biennial convention of the Mennonite Church, August 9-14

The great family reunion of 1985

There's no doubt about it. The biennial conventions of the Mennonite Church are becoming great family reunions. They may have started out in 1971 as times for a couple of hundred General Assembly delegates to conduct the business of the church. But they have evolved into mountaintop events for the whole family. This year the attendance was 2,200 adults, 2,000 youth, and 400 children.

The efficient staff of Iowa State University in the city of Ames, which is used to hosting denominational conventions, wasn't quite prepared for the family reunion nature of a Mennonite Church convention. Cafeteria workers couldn't believe the noise and congestion as the Mennonites lingered at their tables to talk—and talk.

The warm Iowa hospitality as well as the heart-wrenching economic problems of the local farmers clearly left a bigger impression on many of the Ames 85 participants than the issues of the General Assembly or the inspiration of the mass sessions. An Agriculture Day during the convention provided a forum for 600 hurting farmers and offered the delights of a pig roast.

The Aug. 9-14 convention was mercifully devoid (for the planners, at least) of some of the controversy of earlier conventions. (It was also mercifully devoid of the extreme heat of a typical Iowa August.) But the 275 General Assembly delegates showed obvious pleasure in adopting two landmark documents which had been long in the making.

The historic actions were to set ambitious witness and stewardship goals for the Mennonite Church and to provide a 166-page study on human sexuality issues. Both attracted the attention of the media.

Some Ames 85 participants thought the mass sessions were too long and tepid. But the reaction to the youth convention sessions and the youth musicals *(Godspell* and *Joseph and the Amazing Technicolor Dreamcoat)* was loudly and clearly enthusiastic.

This issue of *Gospel Herald* is devoted to the great family reunion of 1985 in Ames, Iowa. The editors are grateful for the help of 17 guest writers and three photographers in making this special report.—*Steve Shenk*

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General Assembly delegate sessions

Mennonites commit themselves to double their giving and start 500 churches

In an unprecedented attempt to jerk the Mennonite Church out of its sluggish-growth doldrums, the General Assembly delegates at Ames 85 unanimously adopted ambitious 10-year witness and stewardship goals.

The 275 delegates committed themselves to "pray and work toward" four specific goals:

- double total witness efforts
- add more than 500 congregations and increase membership by over 50 percent
- increase the number of overseas workers from 500 to more than 1,000
- increase offering plate giving from an average of 5 percent per member to 10 percent

Though the 100,000-member Mennonite Church is the largest of the Mennonite groups in North America, it has never experienced rapid growth in its 300-year history. Its growth rate last year was less than one percent.

The 10-year goals are the culmination of several years of work by Mennonite Board of Missions in the *witness* area and the Mennonite Board of Congregational Ministries in the *stewardship* area. The General Board had also wrestled with the document up until the eve of Ames 85.

"In order for these goals to fly," said Rick Stiffney of MBM, "we're going to need teamwork among the congregations, conferences, and churchwide agencies." Ray and Lillian Bair of MBCM added that Mennonites will need to give their "firstfruits" instead of what is left over from their paychecks.

The enthusiastic response of the delegates to the 10-year goals idea was due in part, no doubt, to the creative and upbeat way in which it was presented by Alice Roth and Ross Bender of the General Board, "With this document on my mind, I dreamed the other night about giving birth," said Roth. "It filled me with feelings of fear as well as excitement." Teased Bender: "Have you told Abraham about this birth dream?"

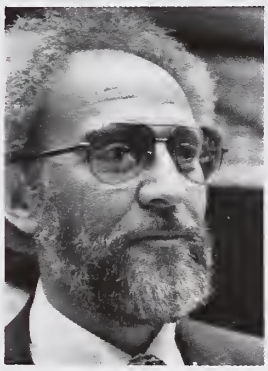


Wilmer Martin, who chaired the Human Sexuality in the Christian Life Committee, introduces the study booklet.

The delegates made a one-word change. Instead of saying that renewal

NEWSMAKER INTERVIEW

What about CAFS?



Kropf

Stanley Kropf is churchwide agency finance secretary for the Mennonite Church, an office of the General Board. Gospel Herald *interviewed him at Ames 85.*

How did a former accountant and businessman become CAFS?

I did not seek the assignment. It came to me. My wife, Marlene, wanted to go to seminary and was called to Mennonite Board of Congregational Ministries. If she were to accept this calling and move to Indiana from Oregon, I would need something to do also. In June 1983, I was asked whether I would be interested in becoming churchwide agency finance secretary. At Bethlehem 83 I was interviewed and a few weeks later we had our house on the market.

What appealed to you about this assignment?

I am very interested in the intersection between stewardship and the funding of church programs. Matthew Fox says it would take a mere $17 billion to clothe, feed, house, and educate all the people in the world who are without these. To have a small part in this task challenges me.

What specifically is your task?

To test cooperative methods of support between congregations and church agencies. It becomes a matter of negotiating the extent of each church's support of cooperative mission.

What surprised you most when you began your work?

The lack of long-range planning. Agencies work so close to deadlines that there is not adequate time to give the church the best.

What would you like to see happen?

For the agency staff annually to take up to a week in retreat to project the future 7-10 years ahead. Then they should sharpen the goals for 4-7 years so we can see how these phase into the 10-year goals. Finally, focus the activity for the next three years.

What do you think of the 10-year Mennonite Church goals?

Wonderful. Specific. They're good if we don't clutter them up with a lot more. We have two things on the plate. Let's not go back to the smorgasbord for more.

Do you think we can fund them?

Oh yes. If we want them, there is no lack of funds. With our members earning $1 billion ($400 million after taxes) each year, the Mennonite Church has no problem with funds. It is a question of our faith journey.

What can you do about this?

My task is only tangentially related to stewardship. One of the ways I would like to work is to prod congregations to be thoughtful about the congregational vision. We give to our visions, not to abstractions like budgets. The congregation needs to articulate its vision and build a budget that includes the vision. Evangelism is proclamation of the gospel. Stewardship is living the good news that there is plenty for all. One way to be God's agents of reconciliation is redistributing our wealth.

in the church *could* lead to the four goals, they agreed it should read *will*. "The young people in my church didn't say maybe they could go to Ames 85," remarked Robert Zehr of Gulf States Conference. "They said they *will*, and proceeded to raise the $5,000 needed to bring 22 of them here."

Roll call. A roll call of the delegates at the opening session of the eighth biennial General Assembly showed that the 275 delegates came from 21 conferences, the General Board, and three associate groups: Afro-American Mennonite Association, National Council of Hispanic Mennonite Churches, and for the first time, Women's Missionary and Service Commission. As usual, the Conservative Conference chose to participate with nonvoting "observers."

Conferences sent delegates in accordance with their membership figures. The delegations ranged in size—Lancaster had 37, Gulf States had 3. Some 30 percent of all the delegates were women—the most ever.

The delegates were seated at tables on the floor of Hilton Coliseum. Several hundred other people viewed the proceedings from seats located around and above the main floor.

Sentiment seems to be growing to have the delegates chosen by congregations instead of by conferences. Among the supporters of this idea is outgoing moderator Myron Augsburger, who notes that the congregation is the basic unit of the Mennonite Church. The one drawback is that the number of delegates would need to be substantially increased.





Norma Reesor-McDowell of Toronto joins the voices of other urban adults in supporting the sexuality study booklet.

Arnold Roth of Indiana-Michigan Conference proposes that Emma Richards be selected as co-moderator-elect with Ralph Lebold.

Sexuality study. Another historic action, like the 10-year goals, that generated much enthusiasm and surprisingly little controversy was the study on "Human Sexuality in the Christian Life."

One of the first documents of its kind among North American denominations, the 166-page study was approved nearly unanimously after four tempestuous years in the making. It is intended to help congregations deal with such issues as intimacy, femaleness and maleness, marriage, family planning, singleness, sexual exploitation, and homosexuality.

Produced jointly with the General Conference Mennonite Church, the sexuality study will hopefully lead to the adoption of a formal summary statement on sexuality at the next General Assembly.

While maintaining traditional Mennonite positions against sexual relations outside of marriage and against homosexual relations, the document urges compassion for persons involved in such relationships. It also avoids simple answers to complex issues, but offers a thorough review of biblical passages on sexuality to help congregations in their study.

"It is tough to tackle sexuality issues in our congregations," said Wilmer Martin, an Ontario pastor who cochaired the committee that produced the document. "But study we must."

Moderator Myron Augsburger skillfully steered the discussion in such a

NEWSMAKER INTERVIEW

A delegate reflects on Ames 85



Horst

Becky Horst, Harleysville, Pa., was a first-time General Assembly delegate from Franconia Conference. Gospel Herald *asked her about her experience as a delegate.*

What are your reactions to being a delegate?

Mixed. Some business is very interesting. Some is routine. It is a good chance to get a sense of what is happening in the church.

What impressions will you take home from this assembly?

I am impressed by the "servant" attitude of our leaders. I wish there were more brotherly counsel in the church instead of criticism. I sense that the Mennonite Church is on the verge of a large change symbolized by the 10-year goals. The change will make it more difficult to work together and more imperative to do so. Yet, on the other hand, change may unify us. Someone said that when we concentrate on issues, it drives us apart. When we concentrate on common goals, it unifies.

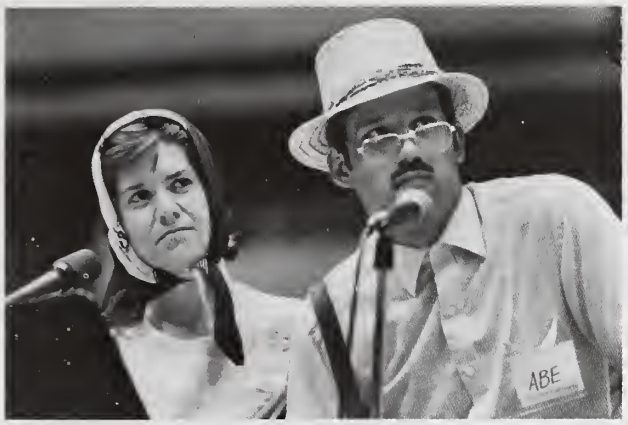
For "Vision for Witness" to be effective we need to verbalize our faith more: tell faith stories. We need practice in talking about our faith experience. I think our publications could lead in this articulation of faith stories, but congregations, too, need to encourage much more verbalization of faith testimony.

What issues got your attention most?

Women in ministry, tax withholding by church institutions, the sexuality study, minority education. I am surprised by the lack of opposition to women in ministry. I don't hear any grumbling and groaning. I am not sure whether there is really a change or whether opponents are just keeping quiet.

What will you say when people ask about the assembly?

I will report that the church is alive and well, dealing with issues courageously, joining to serve Christ in a more self-conscious way than before. (We have never had church-wide goals.) I sense a deep longing among the leaders for renewal. I hope that people will follow.





In a novel approach introduced by General Board executive secretary Ivan Kauffmann (far right), biblical characters played by Dave and Janice Yordy Sutter helped review the work of the five program boards. Here, as Abraham and Sarah, they interview leaders of Mennonite Board of Missions.

way that the delegates wouldn't focus exclusively on homosexuality like they did at the last General Assembly in Bethlehem, Pa.

Preston Nowlin of Virginia didn't like the document. He compared it to a "tainted stew" and urged the delegates to reject it. After hearing numerous expressions of support for the document, however, Nowlin returned to the microphone near his table. "I appreciate the comments of my brothers and sisters," he said. "I'm going to go back and taste my stew again."

Only one blatantly antihomosexual comment marred the discussion, and Martin scolded the people who applauded the remark.

The delegates concluded the sexuality discussion with obvious relief and gave the much-maligned committee seated on the platform sustained applause.

Ten-year goals for the Mennonite Church

adopted by General Assembly at Ames, Iowa, on Aug. 12, 1985

Call. We believe God is calling the Mennonite Church in North America to expand our local and global witness of the kingdom of God to the world, joyfully inviting all people to share salvation and life with us under the lordship of Jesus Christ.

Confession. Too often we have been unfaithful in this calling. And too often we have managed God's resources as if they were our own.

Challenge. The challenge to us now—as individuals, congregations, conferences, and churchwide agencies—is to set directions for growth in faithful stewardship and worldwide witness during the next 10 years. We approach the task as God's servants, empowered by the Holy Spirit, participating in the vision of Revelation 5:9 when worshipers from every race, language, people, and nation together serve our God.

Witness. We pray that personal and congregational renewal in response to God's love and generosity, even through suffering, will lead by 1995 to:

—Doubling our total witness efforts in existing congregations and in new cross-cultural urban settings.

—Adding more than 500 strong congregations of caring disciples and experiencing overall membership growth exceeding 50 percent in North America.

—Increasing the number of workers supported in mission beyond North America from about 500 to more than 1,000.

Stewardship. We believe personal and congregational renewal in response to God's love and generosity, even though suffering will lead by 1995 to:

—Increasing the portion of our collective income given through congregational offerings from the present level of about 5 percent to more than 10 percent of total individual and family income.

Commitment. As delegates to the 1985 Mennonite Church General Assembly, *we commit ourselves to pray and work toward these goals in our conferences, congregations, and local communities.* We ask the Mennonite Church General Board to oversee strategic planning, coordinating the particular contributions of all boards, agencies, and conferences in this effort.

Moderator-elect. In what Augsburger a few days earlier had predicted would be the hottest issue of this year's General Assembly, a move was made to reinstate the name of a woman on the ballot for moderator-elect. The effort failed in a 2-1 vote by the delegates, and Ralph Lebold, president of Conrad Grebel College, was elected.

As the Nominating Committee began its work nearly two years ago, many people were determined that 1985 would be the year for the Mennonite Church to finally choose a woman to lead it for the first time.

And the Nominating Committee tried to help make that happen, said Chairperson Don Yoder in responding to what he feels was unfair criticism of his committee's efforts. "We have worked hard to change the imbalance of men and women," he said.

Indeed, the ballot to elect 25 new members of Mennonite Church boards and committees was set up in a way that would insure an increase in the number of women to nearly 50 percent. In many cases delegates had to choose between two women for certain positions. (In one clear case of a man pitted against a woman, the female candidate won.)

But the moderator-elect position was handled differently. For the third time in a row, the Nominating Committee decided to avoid a showdown between two or more candidates by using a preconvention process to select a moderator-elect.

After "prayerful consideration" of a number of names, the committee picked seven candidates last spring, but only two of them—Lebold and Lombard (Ill.) Mennonite Church copastor Emma Richards—agreed to have their names submitted by mail to the 275 delegates for their response.

"The response showed diverse and strongly held points of view on a woman as moderator," said Yoder. The support for Lebold was apparently greater, and the committee decided to recommend his name to General Assembly for affirmation by the delegates.

Frustrated by the failure to have a woman recommended for moderator-elect and disgruntled by the process in which Lebold was selected, some delegates and their supporters organized an effort to have Richards' name put back on the ballot to be affirmed with Lebold as co-moderator-elect. Among the supporters of this move was Lebold himself. Many thought it was the ideal compromise.

Arnold Roth of Indiana-Michigan Conference made the formal motion to reinstate Richards' name, lamenting the fact that "we are still uncomfortable with women in leadership."

Although people like past moderator Ross Bender argued that "there is an

important principle at stake here" and that the delegates are "missing a great opportunity" if they do not use someone like Richards, the motion failed. The unwieldiness of two moderators-elect and the obstacles posed by the bylaws of the General Assembly ultimately persuaded even some supporters of women in leadership to vote against Roth's motion.

The Council on Faith, Life, and Strategy—which serves as the Listening Committee at the biennial conventions—later expressed "sensitivity and concern to those who placed high hopes in a breakthrough for women in leadership through the moderator-elect election process." The group also called for a review of the way in which the moderator-elect is selected.

Minority education. An unexpected furor over minority leadership education developed in the waning hours of Ames 85, when Hispanics and blacks demanded more scholarship money for their training programs at Goshen College.

The furor started during the routine reporting of the National Council of Hispanic Mennonite Churches. "We have made much progress, but I care enough to confront you delegates," said Sam Hernandez, one of the council's leaders and a General Board administrator. "Our Hispanic churches desperately need pastors, but our program at Goshen can afford to take only 10 students this fall."

Later, when Stan Kropf of the General Board asked, during his report on churchwide budgets and finances, "How do you feel about the way the Mennonite Church spends its money?" he got an unexpected reply. "I don't feel good about it," said Hector Vazquez, president of the Hispanic Council. "The minorities get verbal support from the church but not financial support."

One after the other, minority delegates trooped to the microphones to add their voices to Vazquez's. "It is disturbing that in all these years of appeal after appeal there is still not wholehearted support for minority leadership education," said Hubert Brown of Southwest Conference. "Please don't make us beg anymore!"

Equally frustrated General Board representatives noted that the General Assembly set up the minority education programs but that Mennonites have failed to support them with their money. "Our people give to well-off places like Moody Bible Institute and fail to give to our own struggling leadership training programs," complained Pauline Kennel of Illinois Conference.

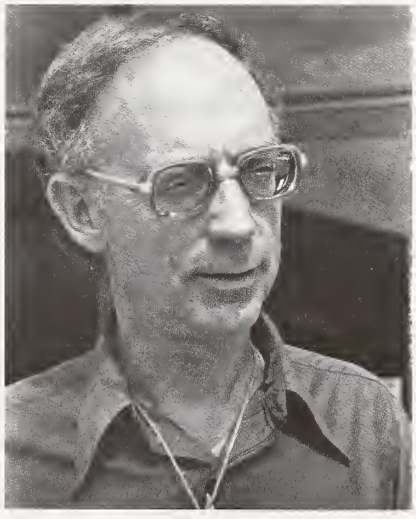
In response, the General Board got a group together on the final night to propose some kind of solution to the concerns expressed. At the last session the next morning, the group proposed that conferences be urged to give "first priority" to minority leadership education when they plan their giving to churchwide causes. "This will not bankrupt any of us and will bless all of us," said General Board executive secretary Ivan Kauffmann. The proposal was accepted with a unanimous vote and enthusiastic applause.

Leadership changes. In what was perhaps the longest standing ovation of Ames 85, the General Assembly delegates showed their appreciation to Kauffmann and his wife, Lola. Kauffmann is retiring at the end of the summer after 14 years of service to the General Board—eight of those as executive secretary. "Thank you for your huge affirmation and solid support over the years," he said.

Kauffmann is succeeded by Wayne

NEWSMAKER INTERVIEW

Where are we on peace issues?



Metzler

Edgar Metzler is associate secretary for congregational peace and social concerns at Mennonite Board of Congregational Ministries. Gospel Herald *interviewed him during Ames 85 about the current understanding and practice of the Mennonite peace heritage.*

Where is the Mennonite Church on peace issues?

As might be expected, it's a mixed bag. The following are encouraging signs: (1) There is better understanding and acceptance of different positions. Many discussions on peace and evangelism recognize that the two go together theologically and that peace is no hindrance to evangelism; indeed it can be a point of attraction. (2) Among peace activists a hopeful sign is an interest in spirituality: peacemaking and prayer. This arises in part because of the burnout connected with peace and justice work. You need some spiritual vision to keep you going with a long-term commitment.

Negative signs include apathy (most people consider peace issues not really on their agenda); the influence of the "religious right" which confuses the kingdom of God with America; and acculturation—Mennonites joining the upper middle class. Upward mobility is bound to have an effect on our prophetic perspective.

What dreams have you of what could happen in a Mennonite peace ministry?

The following might be done on a congregational level:

- Working with other Christians. It is incredible that we have been neighbors for generations and never talked to them about peace issues. Now, with the openness of other denominations to peace questions, there is a wonderful opportunity to do service to fellow Christians as well as to learn from them.
- Become known as people who really care about the needs of the world, including the poor and marginalized at home. Then when there are issues of national policy, our position will have more integrity.
- Be more assertive about evangelism from a peace perspective. I have been gathering names of people who came into the church because of the peace witness. At the Peace Pentecost witness recently in Washington, I met a dozen such persons. They testified that they like our combination of evangelical faith and social justice.
- We do need some help with peace vocabulary. "Nonresistance" is such a hallowed word in our tradition, it is hard to accept that it doesn't catch the fullness of the biblical teaching on peace. "Nonviolence" has a biblical basis but it brings other foreign dimensions with it. We need some new vocabulary which will capture the richness of the biblical word "shalom."



General Assembly delegates vote on the motion to select a man and a woman as co-moderators-elect. The motion failed, and Ralph Lebold became the moderator-elect alone.

North on a two-year interim basis while the long—and so far unsuccessful—search for a new executive secretary continues. North has been associate executive secretary.

In another leadership transfer, Jim Lapp succeeded Augsburger as moderator of General Assembly and chairperson of General Board. Lapp is codirector of campus ministries at Goshen College, and Augsburger is senior pastor of Washington (D.C.) Community Fellowship.

Other business. In other business, the General Assembly:

- Reviewed the work of the Mennonite Church's five program boards in a new format which encouraged questions and answers. In recent years the reporting had become more like shows, and delegates increasingly objected to that. This year the boards were interviewed by a variety of biblical characters portrayed by Dave and Janice Yordy Sutter of Lincoln, Nebr.
- Received a progress report from the committee developing a new confession of faith to add to—and not replace—the 1963 confession. It is a joint effort with the General Conference Mennonite Church, and other Mennonite groups have been invited to join the process.
- Welcomed official representatives from other Mennonite and Brethren denominations and from overseas churches. "I marvel at the ways we find more and more opportunities to work together," said GC general secretary Vern Preheim.
- Heard from the Listening Committee that "significant steps have been taken at Ames 85 to build the unity of faith."—*Steve Shenk*

Daily newssheet

Service with a smile

Daily Serving, the newssheet recapping the events of Ames 85, was produced by a staff who spent most of the time in a corner room of the Scheman Building. Headed by Sharon Miller, all were from Iowa: Mary Lou Bowers, Marion Schwabbauer, and Marilyn Schweitzer. Dan Shenk and Rhonda Yoder worked with the youth section.

An occasional knock on the window to attract the attention of a friend walking by helped them escape the doldrums of typing, editing, and pasting up the newssheet, which was popular with convention-goers.

By graciously sharing their machines and supplies with the numerous writers who contributed to *Daily Serving*, they were not totally isolated. However, they deserve words of praise for their efforts and for sacrificing participation in the meetings.—*Bev Miller*

Election results

Moderator-Elect
Ralph Lebold, Waterloo, Ont.

Nominating Committee
Doris Gascho, Kitchener, Ont., (new member)
Lois Kenagy, Corvallis, Oreg. (new member)
Miriam Book, Ronks, Pa. (new member)

Historical Committee
James Lehman, Harrisonburg, Va. (new member)
Winifred Paul, Scottdale, Pa. (reelected)

Council on Faith, Life, and Strategy
Ruth Lapp Guengerich, Hesston, Kans. (new member)

Mennonite Mutual Aid Board
Wayne Kempf, Shickley, Nebr. (new member)
Beryl Hartzler Brubaker, Harrisonburg, Va. (new member)
Shirley Buckwalter Yoder, Goshen, Ind. (new member)

Mennonite Board of Congregational Ministries
Darrell Jantzi, Kitchener, Ont. (reelected)
Cleon Nyce, Colorado Springs, Colo. (new member)
Janice Sensenig, Lancaster, Pa. (reelected)
Patricia Hershberger, Woodburn, Oreg. (new member)

Mennonite Board of Education
Lowell Herr, Portland, Oreg. (reelected)
Helen Lapp, Lansdale, Pa. (new member)
Betty Taylor Livengood, Keyser, W.Va. (reelected)
Glen Widmer, Wayland, Iowa (reelected)

Mennonite Board of Missions
Arlie Weaver, Phoenix, Ariz. (reelected)
Bertha Beachy, Goshen, Ind. (new member)
Lee Lowery, Chicago, Ill. (new member)
John Eby, Harrisonburg, Va. (new member)

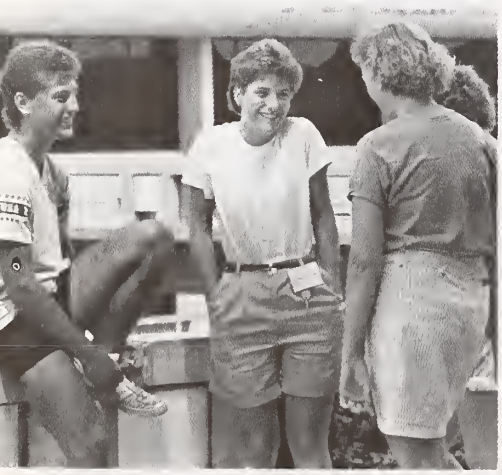
Mennonite Publication Board
John Shenk, East Petersburg, Pa. (new member)
Dwight Yoder, Akron, Pa. (reelected)
Rose Marie Covington, St. Anne, Ill. (reelected)
Elizabeth Soto, Elkhart, Ind. (new member)



The youth packed Stephens Auditorium. Two of them, Jennifer Bohn and Steve Bustos (inset), help lead a joint youth-adult mass session in Hilton Coliseum.



Author Tom Sine speaks to an attentive youth audience.



Stacy Unruh, Ananda Bontreger, and Elizabeth Bare chat between sessions.

Youth Convention

Sine, Yoder, and others offer strong challenges

Ames 85 provided an exciting opportunity for youth of the Mennonite Church to gather together with a common purpose. Over 2,000 high schoolers from Canada and the United States traveled to Iowa to learn to know Christ better. Through a variety of interesting activities, they were challenged to stop and make some important decisions on what direction their lives will go.

Ames 85 was a time to question. The youth were presented with many new and interesting views by speakers who challenged them to think through certain questions for themselves so they can develop their own faith in God. The main speakers were June Alliman Yoder, Tom Sine, Ed Taylor, Graham Cyster, and Peter Dyck.

Ames 85 was an opportunity to sing and praise God. In mass sessions the youth were inspired by the musical leadership of "Sonrise," who helped them become truly excited about who they are as Christians.

Ames 85 was an opportunity to learn. Throughout each day the youth learned more about the world around them. Participants could choose to attend a number of seminars from the long list of those offered. Seminars were led by respected leaders who gave insights on topics which youth may find helpful now and later in their lives.

Ames 85 was an opportunity for friendships. Small "mustard seed groups" made up of congregational Mennonite Youth Fellowship groups met each day to discuss convention activities and concerns. This provided a time for members of the same MYF to stay in touch with one another. On the larger scale there were events planned each day that enabled youth to develop friendships that spanned many miles.

Ames 85 was an opportunity for recreation. Each day time was allotted for organized recreation, including basketball, soccer, and swimming. These activities provided youth with a more informal time to have fun while burning off some extra energy.

It is easy to see that Ames 85 provided an excellent environment for growth. Social, physical, mental, and—most importantly—spiritual needs were all addressed.

As the days passed, it became apparent that as the youth praised and sang, as they learned and questioned, and even as they took part in recreation and made new friends they were learning to know Jesus Christ.

—Mark Musselman

Mass sessions

Thomas, Burkholder, Perkins lead sessions on missions

Worship leader Anne Stuckey asked at the outset of the reenactment of the feeding of the 5,000 on Sunday morning, "Now look around you, can you see the hillside, can you see the groups of 50?" Nearly 90 groups of about 50 clustered throughout Hilton Coliseum to break bread and drink from common cups.

Gleaning from numerous New Testament Scriptures, Bishop David Thomas of Lancaster Conference's New Danville District broke truths for "The Communing Community"—the morning's theme.

The veteran churchman pointed to the Ames 85 symbol as heralding the communing community. "If you remember only one thing, may it be the symbol of the arrows leading inward and at the same time leading outward," he urged.

Thomas recounted how, as a boy, he remembers Bishop John Mosemann, Sr., scanning the congregation following the sharing of the bread and cup and calling, 'Has anyone been missed?' Thomas pleaded for the Mennonite Church to scan the world and ask the same question. With deep regret he stated, "People around the world are being missed."

Following Thomas's message, conference minister Emery Hochstetler of Iowa-Nebraska Conference invited the clusters of congregations to commune. The invitation was translated into Spanish by Samuel Hernandez of the General Board and into the Southeast Asian language of Thai Dam by Pastor Ha Baccam of Des Moines, Iowa Mennonite Church.

"The Communing Community" extended to "The Community in Mission" during a 3½-hour mass session beginning at 2:00 p.m. Preluded by the Iowa-Nebraska Mass Choir directed by David Rhodes, former Goshen College president Lawrence Burkholder stirred pensive thoughts on the task of missions.

He noted from the book of Ephesians, "Paul refused to put any limits on Jesus' mission, rather Paul instilled the hope that all things will be united in Christ."

Suggesting several mission postures, Burkholder said, "Don't play the numbers game and don't be overbearing, but work humbly, don't go with hidden agendas, and remain peace people." He gave a tribute to Mennonite missions by saying, "If you add up our mission efforts, it's quite a story for our size, but



Ritch Hochstetter (above) sings the theme song for MBM's presentation.









Terry and Anne Stuckey (above) of Kalona, Iowa, lead the worship during the mass sessions in Hilton Coliseum. Terry is a teacher and Anne is a chaplain. Lancaster Conference leader David Thomas (left) and Voice of Calvary *founder John Perkins (above) offer challenges to the mass session participants. Jim Lapp (upper left) delivers the closing address in his role as the new moderator of the Mennonite Church.*



Sangienpham Baccam reads the Bible in the Thai Dam language. He was followed by Kate Yoder (left) in English and Eliu Hernandez in Spanish.

we must look for new opportunities and prepare for them.

"We must prepare by targeting our youth," Burkholder added. "Our first mission field is our own children. Do our youth hold church service in high regard? Do our youth dream of missions in the post-Christian world?" He reminded the audience that most Mennonite mission workers have come from Mennonite schools and lamented how in the past four years there have been 257 fewer Mennonite students in Mennonite Church schools and 535 more Mennonite students in other than Mennonite Church schools.

The role of the mission worker said Burkholder, a former mission worker in China, is to live with two realities: the undergirding vision of a universe ruled by Christ and at the same time the methodical tasks of the ordinary—the universal and the particulars. "A missionary doctor takes out one appendix at a time," he said. "Albert Buckwalter translates nouns and verbs one at a time."

Faith stories from Ha Baccam and Evelyn Childs, both Mennonite pastors, ended the afternoon mission segment planned by the Worship Committee.

An hour-long Mennonite Board of Missions sight-and-sound presentation filled the second mission segment. Rick Stiffney, MBM vice-president for Home Ministries, and Julie King Keim, former Mennonite Central Committee worker, were the hosts.

Among the vignettes were Larry and Becky Hauder talking about the caring community of Hyde Park Mennonite Fellowship in Boise, Idaho; John Mosemann capsulizing 50 years of what is now the 17,000-member Tanzania Mennonite Church in East Africa; Marg Foth chronicling 35 years of radio ministry through *Heart-to-Heart* and then *Your Time;* and frontline mission workers reporting on their efforts—Phil and Mary Mininger in Mississippi, Lois and Albert Buckwalter in Argentina, and Bruce and Jewell Martin in Maine.

MBM president Paul Gingrich challenged the audience to give attention to "the little people without voice, powerless against structures they cannot influence, many of whom are seeking spiritual renewal for empowerment." The church, he said, must "get with the wind" if it is to meet the challenges of responding with compassion.





Presenting musical selections during the mass sessions are Dorothy Harding (upper right) and an orchestra directed by Lon Sherer.



Iowa-Nebraska Conference moderator Ivan Troyer offers a benediction at the end of the opening session after welcoming Mennonites to Ames, Iowa.

Highlighting the celebration was the presentation of the sixth James and Rowena Lark award by MBM to Mac and Mary Bustos, pastoral leaders in the Quad cities of Iowa and Illinois since 1974, and Leslie and Naomi Francisco, church workers for over 25 years in southeastern Virginia.

Leading the evening joint youth and adult mass session in worship were Steve Bustos and Jennifer Bohn, joined by "Sonrise" and Charlie Stone in drama and music.

Four members of Berkey Avenue Mennonite Fellowship in Goshen, Ind., were queried by Steve Garboden of Mennonite Mutual Aid, concluding that among caring congregations there is "no cheap caring."

John Perkins, founder of the *Voice of Calvary* ministry in Mississippi, addressed the theme of justice. He identified seven issues: breakdown of the family, restoring a community of faith, restoring courage of conviction, instilling a sense of purpose in youth, deepening one's sense of identity, restoring suffering as a virtue, and engaging leaders who lead.

"Evangelical Christians," he said, "have maintained the concept of light but have lost the concept of salt—they have lost their voice in pressing social issues."

Perkins' action plan is summed up in three *R*s—relocation, reconciliation, and redistribution. "You must live among the people you serve or your best shots are going to be patronizing," he said. Reconciliation assumes equality rather than inequality and redistribution allows people to take charge of their own lives.

Christians work for justice, Perkins said, "by helping people to work with their own hands and then letting them raise their hands in praise to God."

—*Pat Swartzendruber.*



Convention-goers sit on chairs on the Hilton Coliseum floor and on seats in the surrounding tiers.

Augsburger opens Ames 85 with call to service

"We have come with a sense of expectancy," said Terry Stuckey, worship leader with his wife, Anne, for the opening session of Ames 85. "We represent a diversity of occupations, ages, geography, and beliefs."

Stuckeys, who led the worship at each mass session, are from Kalona, Iowa. Terry is a teacher at Iowa Mennonite School, and Anne is a chaplain at Parkview Manor.

"Genesis and Others," a Hispanic music group from Muscatine and Davenport, Iowa, provided praise songs with instrumental accompaniment in true Latin rhythms.

"We are gathered to do the work of the church in the context of worship," said Myron Augsburger as he began the moderator's message on the theme of the convention: "To Know Christ Is to Serve." Augsburger is the senior pastor of Washington (D.C) Community Fellowship.

"To know Christ is to love, care, forgive, and serve," Augsburger continued. "Jesus himself said, 'I am among you as one who serves.' To serve means to choose the way of love. We serve others in the way they want to be served, not in the way *we* want to serve them. And we must understand that God's purpose is for us to serve all the world's people."



Myron Augsburger gives the opening address.

Three problems keep Christians serving others in society as Christ would: secularism, materialism, and militarism.

To serve in the name of Christ means to know him personally, Augsburger concluded. It means to understand him as the model for living and to participate in his death through baptism and in his resurrection through a redeemed life.—*Levi Hartzler*

Eby presents most cerebral message

By Saturday evening the audience had discovered that the cushioned chairs on the sides of Hilton Coliseum were more comfortable than the hard plastic folding chairs on the floors. But "threats" from song leader William Eash to not continue the service until those floor chairs were filled convinced many persons to make the trade.

Saturday evening's mass session explored the "knowing Christ" segment of the Ames 85 theme, "To Know Christ Is to Serve." In what turned out to be the most cerebral message of the convention, Gloria Martin Eby, dean of students at Conrad Grebel College, expanded the audience's understanding of the spiritual values in developing the inner life.

Eby described the inner life as the place where one goes to meet oneself, God, and others. That journey inward, which always carries the expectation of meeting God, is full of surprises because it takes one into the very heart of life. It reveals the "monsters" lurking within and brings them into the presence of God's hope and forgiveness and grace.

Her address ended with a call to embrace the rigors which accompany developing strong spiritual disciplines—self-sacrifice, time, practice, solitude, silence.

The Worship Committee for Ames 85 did not hesitate to insert new experiences into the program. Saturday evening it was a five-minute period of silence while the audience did a self-paced study of Philippians 1:1-11. Most



Gloria Martin Eby speaks on spirituality.

persons appeared comfortable with the silence although reporter Ferne Burkhart noted in *Daily Serving* that "one couple found escape by studying a pamphlet from their convention packet."

The service ended with a short meditation planned by Mennonite Publication Board entitled "Windmills of the Soul." Using as a motif the windmill, a common image of the plains, the effective blend of storytelling, music, and Word lent an earthy touch to the evening's message.

Having the Mennonite Church boards do part of their reporting within the worship service rather than just in General Assembly delegate sessions had a special purpose. Worship Committee member Ron Guengerich of Hesston, Kan., said, "We felt the information and knowledge about what God's people are doing are a part of worship because worship is declaring what God through the church is doing in the world."

—Shirley Yoder

Wiebe issues strong call for preparing youth

"We are to see each other as gifts!" exhorted Peter Wiebe in Tuesday's evening message. He called on homes, congregations, schools, and General Assembly to work together to prepare people for ministry.

Echoing a goal proposed earlier by Mennonite Board of Education president Charles Gautsche, Wiebe challenged families and churches to support their young people at least one year in a Mennonite college. "Half our young people don't understand what it means to be Mennonite," he said. "The American dream of consumerism is not the Mennonite vision of service."

Wiebe, pastor of Trinity Mennonite Church in Phoenix, cited his own congregation's decision to support young people in their preparation for service. "There is much we can't do in the local congregation," he said. "That's why we are in this together." Wiebe called on church institutions to respond as well. "Our schools need to give young people what they are coming for."

The MBE presentation led off the evening service. Four alumni of Mennonite colleges—Greg Lichti, John Sharp, Sylvia Jantz, and Edwin Bontrager—offered testimonies of how their experiences in Mennonite schools equipped them for service in the church. Felip Cantu, a student in the Hispanic Ministries Program at Goshen College, and his family shared what it cost them to heed God's call to prepare for service.

A highlight of the evening was a spine-tingling rendition of J. S. Bach's motet, "Jesu, Meine Freude." James Miller of the University of Oregon conducted a 40-voice choir and 12-member orchestra.

Earlier, Mennonite Church moderator Myron Augsburger led the audience in special recognition of Don and Karen Gingerich, representing dozens of local arrangements people, and of worship leaders Terry and Anne Stuckey.

—Don Garber

Lapp ends Ames 85 with look into next biennium

"Christian joy is more than giggles and tinkling pleasures," said Moderator-Elect James Lapp to those gathered in Hilton Coliseum for the final mass session of Ames 85. A celebration of joy—joy springing from commitment—was the final activity for the joint youth and adult gathering.

Just as Paul admonished the church at Philippi to rejoice in the Lord so the call comes to Christians today, Lapp reminded his audience. The appeal to rejoice is to the *will* rather than to the emotion; to the mind and not to feelings.

Christian joy, the Goshen College campus pastor asserted, is the result of a life centered in "Christ, the Lord of life." It is experienced in the midst of suffering and springs "from a relationship rather than from pursuing happiness." The joy which results from a "commitment to Jesus Christ allows us to embrace the pains and struggles of life along with the rewards and victories," he concluded.

Lapp reminded his audience that as they depart from Ames 85, they can "go forth in joy" because of (1) their commitment to the grace of God, (2) their commitment to a community of joy, (3) their involvement in the mission of Christ in the world, and (4) the fact that their commitment is rooted in Christ's unshakable kingdom.

In discussing the direction for the next biennium, Lapp foresaw the 10-year witness and stewardship goals as taking much time to implement.

In a related matter, he said, the Ministry on Spirituality Committee will work at the task of studying and identifying resources to minister to the "spirituality needs" of the Mennonite Church. Also, there will be a continued dialogue on human sexuality and divorce as congregations study the document produced by the Committee on Human Sexuality in the Christian Life.

Furthermore, Lapp sees a strengthened emphasis on leadership training on the horizon. It has been projected that between now and the end of the century, 100 new pastors are needed each year by the Mennonite Church.

Finally, Lapp said, there is a need for a "more aggressive ministry" with and for young adults. If Mennonites are to have a viable denomination, these persons are a resource they cannot afford to lose.—*Thomas Yoder*



Speaking about farm concerns are Iowa farmer Duane Miller (upper left), Farm Hotline operator Sharon Miller, and Iowa pastor Robert Hartzler. Some 600 farmers came to Ames 85 for Agriculture Day.

Agriculture Day

Ames 85 participants share hurts of farmers facing bankruptcy

Farmer-turned-church-bureaucrat Dwight Stoltzfus hit the proverbial nail head on: "Our lifebone risks disintegration at its core." He was talking about the farm crisis threatening Mennonite stability.

That crisis attracted 600 additional registrants to Ames 85 for an inter-Mennonite Agriculture Day on Aug. 12. A series of seminars both dramatized the plight facing many rural Mennonites and urged participants to work hard—as farmers do by nature—toward solutions.

While only about 2 percent of Americans nationally are engaged in farming, some 18 percent of Mennonites in the U.S. are farmers. Aware of that fact, Don and Karen Gingerich urged Ames 85 program planners to make room for agricultural agenda.

Don and Karen represented in several ways that hardworking breed which knows how to enlist colleagues in getting a job done. As cochairpersons of the Ames 85 Local Arrangements Committee, they co-opted many helping hands to pull off an almost flawless hosting. As operators of a family farm in southeast Iowa, they have involved their two children in a successful family endeavor. As president of the Iowa Pork Producers, Don has enlisted fellow farmers in influencing governmental policy.

With similar intent, Don and Karen guided one of the Agriculture Day seminars to consider actions in the political arena compatible with traditional Mennonite understandings. Here's what they came up with:

- Eliminate particular tax shelters for farmers.
- Initiate a long-term conservation program.
- Work toward cutting the federal deficit by reducing defense spending.
- Place upper limits on farm payments.
- Eliminate payments to bring marginal land into production.
- Tighten capital gains tax incentives to discourage speculation on land.

Agriculture Day seminars also looked at practical matters such as "Helping Farmers in Economic Difficulties," "When Farm Crisis Causes Family Hurts," "When Farm and Agri-Business Fail—Healing Through Crisis," and "Is the Family Farm Gone? What About Alternative Agriculture?"

Two years ago Joanne and Ken Hershey filed Chapter 11 bankruptcy on their seven-generation Lancaster County, Pa., farm. That action shook their marriage, their family, their Christian faith.

"Is God real?" Joanne asked herself, "or is all we have believed mere lies?" She went on to say how they felt little congregational support during this traumatic time. "When something like this happens to someone in your church," Joanne reminded her hearers, "your quietness is their condemnation."

Similar hurting farm voices spoke from Ontario and Oregon and many points between. Gene Wyse of Wayland, Iowa, reported how members of his congregation raised money to buy 20 dairy cows back for a member family in the jaws of bankruptcy.

Northwest Iowa's Economic Crisis Council is a prime example of one Mennonite community's attempt to show concern and caring for persons experiencing financial problems. Pastor Herb Yoder's list of helping projects included:

- Sending out information on financing and counseling.
- Operating a food and clothing pantry.
- Monitoring the farm situation in the news media.
- Encouraging Christians to help each other.

Following a pig roast organized by local farmers, longtime Iowa pastor Robert Hartzler capped Agriculture Day with an upbeat call to stewardship during the evening mass session.

"Though we are in a time of change and crisis in the agricultural communities of North America, our God continues to guide us: through the Scriptures, our history, and Holy Spirit-inspired common sense," he said. "History is on the side of those who can adjust to change and go on." As evidence, Hartzler cited Abraham, Jacob, Joshua, Jesus, Paul, Menno Simons, and his own clan head Jacob Hertzler.

On the day when the national news reported that the number of farms in the U.S. fell another 2 percent in the last year, Hartzler offered four words laced with hope: *Stewards accept change graciously.* "Farmers caught in crisis need our support," he said. "Real strength stems from Christian community. God never forsakes!"

—*Willard Roth*

Bible study

Stoltzfus makes Philippians come alive

Paradoxes (or opposites) of the Christian faith were highlighted to make the book of Philippians come alive during four daily Bible study sessions. The sessions were led by Ed Stoltzfus, associate professor of theology at Eastern Mennonite Seminary.

Called into fellowship (Phil. 1:1-30). Saturday's session focused on the paradox of widely diverse people joined together in community.

Stoltzfus noted three examples of the diversity in the church at Philippi, a small group of Christians established through the witness of Paul, Silas, and Timothy. Lydia was a professional in the business of dying cloth purple. Another member was a slave girl whose fortune-telling gift meant money for her owners until her conversion. The third example was a Roman jailer who was led to the Lord by Paul after an earthquake shook the prison where Paul and Silas were being held.

Stoltzfus said no rational reason existed for the congregation to hold together. The diversity of the members and accompanying centrifugal forces could have easily pulled them apart.

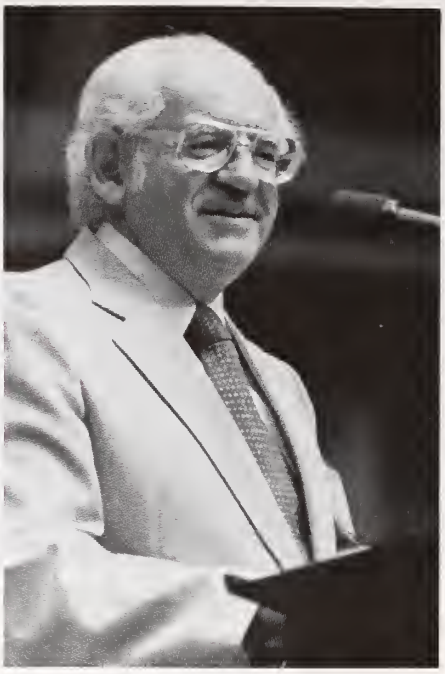
But in Christ, unity in diversity was possible. How? They were partners together in the gospel (vv. 6-8) and in growth (vv. 9-11). Partnership (community) occurred in stress with each other and the world, involving rivalry in the congregation and outside opposition. They were also partners in perseverance with Paul and in action that should be worthy of the gospel (v. 27).

Stoltzfus emphasized that the Mennonite Church has the same challenges as the church at Philippi. It must also find unity in the midst of diversity.

Short dramas were used each day to illustrate Philippians through everyday struggles. Saturday's drama dealt with the question a Mennonite congregation faced on granting membership to a black Baptist woman who was divorced.

Called to work (Phil. 2:12-30). The paradox centering around the mind of Christ was the central theme of Monday's Bible study. According to Stoltzfus, the paradox is that receiving the mind of Christ involves God at work in Christians (gift of salvation), but Christians must also work out their salvation "with fear and trembling" (rigorous discipline) (vv. 12-13). The call, Stoltzfus said, is "to find this dramatic unity between gift and discipline."

In verses 5-11 Paul described the character of the mind of Christ, who represents the fullest engagement of humility to the will of God.



Ed Stoltzfus leads the daily Bible study.

Paul told the Philippians that they must exercise discipline to hold fast to the truth, pointing to his experiences and those of Timothy and Epaphroditus. The drama that followed explored the concept of faith as a growing mustard seed.

Called into training (Phil. 3:1-21). Tuesday, Stoltzfus explored the paradox surrounding Christian reality and growth—the loss of all things to gain everything in Christ. In verses 4-6, Paul shared his experience and background as a false approach to faith in Christ. He was raised in community, in the law, and was very zealous—all symbols of faith. But the reality is that what Paul gained by those symbols and structures he counted as loss to know Christ (v. 7).

The issue, Stoltzfus said, is how to symbolize faith in its reality. Symbols express what we truly believe, but symbols don't take the place of Christian faith. As Stoltzfus put it, "The word 'banana' won't taste good."

Christian maturity includes forgetting one's background and false roots (v. 13), and striving for the prize (v. 14).

The goal of Christian maturity includes remembering one's citizenship is in heaven (v. 20) and looking for the full realization of Christ, already begun in the ministry of God's people. Paul emphasized that Christians have the necessary power to make it work (v. 21).

The drama that followed illustrated a struggle in life as to how to serve Christ, centering on a church member's decision to resign from a committee because of a job promotion that would demand more time.

Called to the joy of ministry (Phil. 4:1-23). The paradox discussed by Stoltzfus in the concluding Wednesday session is joy in the midst of traumas in the Christian life. Paul wrote about the kind of joy that both undergirds and supersedes various expressions of life.

In verses 2 and 3 Paul called for a mediator to settle a disagreement in the Philippian church. He contended that joy can result from the conviction that Jesus and the mind of Christ will be present in the process of working through the disagreement.

Paul then commanded Christians to "rejoice in the Lord always" (v. 4), even in the midst of fear and anxiety. He reminded the Philippians that the Lord is present, that they should learn how to pray about it, and that the peace of God will keep them (vv. 5-7).

Disciplined minds resulting in joy are examined in verses 9-10. Circumstances can also be a source of joy, Paul testified, concluding in verse 13 with "I can do all things through Christ which strengtheneth me."

Finally, Paul claimed Christians can have joy with one another, pointing to his experiences with the Philippian church. He noted in verse 19 that "my God shall supply all your need" through the life and ministry of sisters and brothers in Christ.

Wednesday's drama explored the feelings and attitudes of a couple heavily involved in the ministry of a Mennonite congregation but without an undergirding sense of joy.

Persons who attended the Bible studies found them helpful. Comments about the Bible expositions by Stoltzfus included "sound biblical teaching," "enlightening," "exciting although sometimes beyond me because he's a theologian," "appreciated how Philippians was applied to us," "inspirational," and "easy to understand and grasp."

Comments about the short dramas were positive. "I liked the way Bible study was reinforced with drama," "real-to-life," "the need to accept people where they are was reinforced—we need to do that as a church," "as practical as in my own backyard," "creative," "I want to use dramas or skits in my church now," "drama put the Bible into context," and "the dramas helped to apply the biblical text better. It's one thing to hear the message, another to hear and see it."

Before going to EMS, Stoltzfus was the pastor of churches in Ohio and Iowa. He is a former moderator of the Mennonite Church.

Four persons were involved in staging the dramas: Elizabeth Widmer and Robert Hartzler of Washington, Iowa, and Lynn and Susan Lehman of Wayland, Iowa. The dramas were written by Don Yost, a playwright from Goshen, Ind. He is director of Bridgework Theater.—*Phil Richard*

WMSC

Women's group turns 85 in '85

Birthday balloons decorated the ceiling of Room 220 in the Scheman Building at Ames 85. Men and women gathered to celebrate 85 years of Women's Missionary and Service Commission in '85. There were no speeches, "just a party to enjoy the fellowship." The foremothers who conceived and initiated what was first called "sewing circle" could not have foreseen such a future celebration.

Neither could they visualize the changes and transition of today.

The minutes of the first meeting of a rural Iowa group stated, "Each member shall bring her own lunch and horse feed. Her conduct shall be as becometh a Christian. Each member shall be taxed 10¢ in addition to the free-will offering given at every meeting. Mission sewing will be done free, but family sewing will be taxed $2. All clothing shall be made plain. Devotional exercises will be held at every meeting."

In those early days, women loaded their sewing machines into their buggies and met to make "plain clothing" to help those in need.

Over the years, groups have purchased sewing machines, learned to roll bandages, made quilts and comforters, sewed bags for school and health kits, and made bibs and gowns for nursing homes.

Girls Missionary and Service Auxiliary, scholarship funds, and—more recently—Books Abroad have been added to the program, too.

In some rural areas, WMSC continues to make quilts and comforters with some special ones being made for Mennonite Central Committee relief sales. Some of the urban women report that sewing is no longer practical for them. "Our quilt was so bad that we decided not to try another," reported one.

However, those groups have provided food distribution, child care, and other services. Gradually, working women have come to meet together. Miriam Book is the new WMSC coordinator for business and professional women.

Said one WMSC delegate at Ames 85: "Working with our hands in service is still an important part of WMSC. We continue to sew and to volunteer many hours in thrift shops, MCC sales, and other projects. We also continue to make the devotional period an important part of our meeting."

The devotional guide of past years is now included as an insert in *Voice*, WMSC's monthly publication. Next year's emphasis will be Ruth/Naomi groups, supplemented with a four-page guide for women who choose a mutual nurturing of a deepening relationship.

During the WMSC business sessions at Ames 85, the delegates chose to retain the office of Peace and Social Concerns—an office that the founding mothers might also have visualized.

WMSC continues to set goals. These may be a bit different than those of 85 years ago, but it carries on the vision of past years. WMSC seeks to:

- Provide for flexibility in the structure of the Executive Committee.
- Continue to encourage the use of all of the gifts of women.
- Promote service involvement—all women can be involved in some service project.
- Help women with the management of body, soul, and spirit through growth groups, retreats, and Ruth/Naomi Bible studies.
- Promote healthy, stable marriages.
- Acknowledge and identify the needs of business and professional women.

—*Eleanor Yoder*



Levina Huber, secretary of peace and social concerns, cuts the WMSC birthday cake during a late-night party at Ames 85.

Young adults

Only 40 register for 18-35 age activities

Near the end of Ames 85, John Tiessen (age 29) reflected on the needs of his peers at such a gathering: "Young adults aren't particularly interested in having their own programming at these conventions. We're beginning to feel very much a part of the larger church."

Nevertheless, Tiessen and other Young Adult Coordinating Committee members planned a variety of events for the 18-35 age-group. Entertainment events such as a jazz concert and talent show were sparsely attended. But Bible study and dinner meetings with convention speakers received more attention.

At one meeting, Moderator-Elect Jim Lapp asked the 30 participants, "What concerns would draw your time and energy if *you* were becoming moderator of the Mennonite Church?"

"I'd want to know why there are 2,000 youth at Ames 85 and only 40 young adults," one person responded. "What happens to our sense of involvement between ages 18 and 25?"

Part of what happens is that young adults marry. Virtually all persons attending the young adult activities were single.

The role of singles in the church became the prime conversation topic when three members of the Human Sexuality in the Christian Life Committee joined young adults for a dinner meeting.

"How should the church respond when several single men and women decide to live in one housing unit?" someone asked. "Why do young adults, when they marry, seem to cut themselves off from single friends?" another young person inquired. "I'm single and I don't feel comfortable in the Mennonite Church," a woman stated. "I attend another denomination now because there are more singles and divorced persons there."

Discussion on singlehood moved to a consensus that young adults must (1) assert themselves as an authentic "family unit" within the community and (2) clearly express their needs to the congregation.

Release of *The Muppie Manual: The Mennonite Urban Professional's Handbook for Humility and Success* at Ames 85 generated merriment among young adults. It also was a reminder that the service motif often conflicts with the secular "yuppie" world. "Yuppies are me-oriented, not committed to service," observed Marty Gingerich (age 22).

Several persons commented on the importance of the church supporting young adults in career choices.

"Sometimes when young people step out into service, it's their parents that hold them back," said Carol Bucher Bixler (age 27). "Even if their parents were service people, they say we don't want our kids to have to go through so much sacrifice." Heidi Ulrich (age 22) agreed. "The role models young people see in the church affect us. If we don't have good models, we probably won't see service as an option."

Ames 85 did provide an abundance of role modeling for service and commitment. Scattered throughout convention participants were scores of young adults—many of whom already serve the church as pastors, service workers, and active members.—*Nelson Kraybill*

Children's activities

Iowa goes hog-wild for younger set

Iowa went hog-wild in planning activities for the 410 children registered for Ames 85. Lois Swartzendruber Gugel of Kalona, Iowa, a public school teacher for more than 30 years, coordinated leaders, activities, and locations for age-groups from infants through grade eight.

Older children's activities tied in with the theme of the evening sessions. There was "getting-acquainted day" and world awareness, missions, agriculture, and history emphases. On the night of the pig roast the children had "I's (as in Iowa) and Ears" day to concur with Agriculture Day.

The three-to-six-year-olds met in the Child Development Center of Iowa State University. It had the latest in toys and a well-equipped, fenced outdoor playground. There were fuzzy animal puppets, wooden tractors to ride, train tracks that stayed hooked together, and wooden families and furniture to use to play "pretend." There was a balcony that had a layout of just the right size furniture, ironing board, grocery cart, and all the supplies to set up housekeeping. Of course there was squishy play dough and large building blocks. Each child had his own closet which contained his personal belonging such as a blanket or pacifier as needed for rest time.

There were lots of books and plenty of pictures to color. One room had many tables where there was space to make soap pictures and to finger paint. Ken and Wanda Yoder chose "Farm Friends" for their theme, using farm animal puppets for the worship.

One day the five-and-six-year-olds helped Sharon Kennel count the number of seeds in an apple. There were five seeds. But one child was puzzled. In an apple he ate the day before there had been seven seeds. Kennel explained that apples are different because God made each kind of apple special just as each child is made special. And they enthusiastically sang, "You can count the seeds in an apple; only God can count the apples in a seed."

Karen Harvey used "The Shepherd" as the theme for the first-and-second-graders. Her helpers were shepherds and shepherdesses and each child was assigned to a flock. Crystal Harvey from Lancaster, Pa., liked drawing pictures for *Story Friends*. Editor Marjorie Waybill had shown them how *Story Friends* is made. Crystal also liked going swimming in the afternoon.

The third-and-fourth-graders studied nature under Hobert Yoder. The children took hikes and identified plants and trees in the area. On Sunday afternoon they raised a parachute during recreation and scrambled around playing a game of "cat and mouse" above and under the parachute. Kim Stauffer from Manheim, Pa., said she liked to play dragon tag and circle kickball. She also said, "The music was fun."



Third-and-fourth-graders raise a parachute and play "cat and mouse."

Peggy Gehman directed the fifth-and-sixth-graders while Ed and Mary Jane Miller supervised seventh-and-eighth-graders. These grades did a number of activities together. When they registered at Ames 85, they signed up for interest groups in music, drama, or farm careers. Jamie Shetler from Keota, Iowa, had a good time working in drama. Angie Kennel from Shickley, Nebr., liked learning sign language and the field trip to Living History Farms. On Sunday morning Otis and Betty Hochstetler, missionaries from Brazil, set up stations where children learned about the language and money of Brazil.

The Lampost Theater group, a Christian mime team from Washington, Iowa, acted out a number of stories, including the parable of the prodigal son, for grades 5-8 in Benton Theatre. They involved the entire group in acting out "what's in the bag and pass it on."

The six days were climaxed by a celebration assembly which included all age-groups. There was singing, drama, and a musical entitled *Making the Grade.*—*Mary Hertzler*

Deaf Mennonites

Eight enjoy Ames 85 through sign language

"I really enjoy seeing all the different things," signed Daniel Yoder at Ames 85 as Sheila Stopher Yoder vocalized his thoughts. "I've been walking all around. I think it's boring just to sit and do nothing."

However, Daniel, from Wooster, Ohio, did sit down to relate his story of being raised in an Amish home. For well over an hour, Sheila interpreted his manual language, dramatically enhanced by his facial expressions.

After playing the lead role in *Where Love Is*, which was performed twice during the convention by the deaf members of Orrville (Ohio) Mennonite Church, Daniel left early along with all but one of the eight hearing-impaired persons who attended Ames 85.

Becky Bauman and Myron Yoder continued to interpret for the one who stayed. Nancy Marshall, a pleasant young woman whose eyes shine with an inner peace, works with preschool deaf children in the Orrville area. "She's an energetic young person," said Sheila.

The director of Deaf Ministries at Mennonite Board of Missions since last September, Sheila coordinated interpeters for Ames 85. "It was easy to get him to come," she said of her husband, Myron, whom she first met when she took a signing class he was teaching at Goshen College. Other interpreters were Becky Bauman of North Ridge, Calif., and Jim Schneck of Orrville, Ohio.

In addition to interpreting, Myron also introduced American Sign Language and the deaf community to about 50 youth convention participants.

Many people commented that "it was fascinating to watch the interpreters." Others said, "We were able to get more out of the message ourselves" with this visual aid.

Those who learned to know personally the ones involved with deaf ministries were also rewarded with openness, inspiration, and friendship. Even though the church is talking about using inclusive language, perhaps few were aware that they sang, "All ye who *hear*, unto his temple draw near. . . ."

"If Mennonites who are hearing become more understanding of deaf people, not just watching from afar, and not just hearing about them, I'm sure they will learn through their gifts," said Sheila. "Deaf people do have gifts to bring to the Mennonite Church."

—*Bev Miller*

The arts

Art, drama, films, music delight the senses

Mennonites traveled to Ames 85 with a love for art, drama, films, and music.

They came to the right place. A juried art show exhibited ceramics, fiber pieces, cast bronze, a marble rack, and other artwork from 18 artists, as well as a centennial quilt from East Union Mennonite Church in Kalona, Iowa.

Anita Swartzentruber of Wellman, Iowa, chaired the Arts and Exhibits Committee. Noting that artists from all over the continent had submitted work, she said, "I can't imagine a better variety."

Drama provided the largest segment of entertainment for convention-goers. Youth Convention coordinator David Miller of Elkhart, Indiana, had invited three major drama presentations to Ames 85.

Godspell, an Eastern Mennonite College musical production, was performed for 3,000 appreciative people during its three showings.

Two Goshen College students acted in *After the First Death*, winner of the college's 1984 Peace Play Award. Designed for smaller audiences, it is about two children who struggle to survive a nuclear holocaust.

The musical *Joseph and the Amazing Technicolor Dreamcoat* used takeoffs on classical, jazz, country and western, folk, and other genres to retell the story of Joseph. Performed by Franconia Conference youth, it was given two additional times because of its popularity.



Michael Clemmer plays Joseph in the lively musical presented by Franconia Conference youth.

In the Film Festival comprising nine films, the newly released *Jesus' Bicycle* drew the most attention. "This is a story that helps children—and adults—understand and appreciate people with mental and physical impairments," said Ron Byler of Sisters & Brothers, the Mennonite film group that produced it.

Other special events included "Now Shall the Desert Bloom, a multi-image production about abortion. It was taken the Mennonite churches and schools throughout the U.S. earlier this year by its creator, Cathryn Holderread Passmore of Corvallis, Oregon.

Musicians enhanced both the night life and the adult and youth sessions. Among the performers were contemporary music groups "Glad," "Spirit Wind," and "Damascus"; gospel singer Dorothy Harding; an orchestra and choir consisting of Ames 85 participants presenting J. S. Bach's motet "Jesu, Meine Freude."

In a corner by Provident Bookstore, away from the crowds, noise, and excitement, stood another form of relaxation: an unquilted printed comforter. This quilt was for anyone, both men and women, with time to sew a stitch. It was provided by a congregation in Iowa-Nebraska Conference and will be given to a missionary.—*Paula Stauffer*

Seminars

Current issues combined with traditional values

Seminars at Ames 85 combined traditional Mennonite values with concerns of the 1980s, providing a well-balanced menu of learning and training.

Seminar Committee chairperson Keith Schrag, pastor of Ames Mennonite Fellowship, and Dorothy Harnish, adult education director for Lancaster Conference, sifted through over 200 suggestions to find the 75 best seminar ideas for Ames 85. "We intended to reflect the diversity and varied interests among Mennonites and to provide settings for open communication and dialogue," explained Harnish.

Along with such traditional subjects as family life, missions, and congregational leadership, seminars also addressed more recent issues such as divorce, the role of women, and homosexuality. The leaders, faced with large topics and little time, worked hard to involve participants in discussions and exercises with a view to practical applications.

Disagreement certainly happened during seminars, but most people seemed willing to emphasize areas of accord. Hearing other opinions with respect and acceptance characterized most groups. During a seminar on relating with homosexual persons, a pastor explained, "We would rather err on the side of offering too much grace than too much legalism," and most of his listeners agreed despite the wide variety of viewpoints represented in the room.

Another example of seeking cooperation took place during a seminar on alcohol. After tabulating a survey of attitudes and actions, one participant said, "We all agree that abuse is bad and we should work together at fighting it. Now we must find ways to let moderate users and abstainers talk with each other."

Over 130 persons attended the "Understanding Intimacy and Relationships" seminar on Saturday, prompting an unscheduled session Tuesday evening with another 60 attenders. Middle-aged and older persons were notably prominent at both meetings. Freedom of language and open discourse about formerly taboo topics seemed especially attractive.

Seminars on singleness and sexuality, marriage and sexuality, and silent devotions were also well attended, indicating a rising concern among Mennonites for personal growth and self-understanding. On the other hand, seminars on such topics as war taxes, Central America, and church-state relations received relatively less attention.

Seminar planners and leaders at Ames 85 provided useful information, comfortable atmospheres for open dialogue, and practical help for congregational life. The great variety of topics and the assortment of leadership mirrored the growing diversity among Mennonites, offering ways to live with and accept differences under the common lordship of Christ.—*Steve Reschly*



Checking the hot-off-the-press Herald Press book, The God of Sarah, Rebekah, and Rachel, *are its author, Barbara Keener Shenk (right), and its designer, Ann Graber.*

The extras

Iowans offer additions to the 'main menu'

Like the Golden Delicious apple—first developed in Iowa in 1872—Ames 85 offered many good "bites" in addition to the main menu. Tours, displays, benefit golfing, a 5-kilometer run, special-interest gatherings, a reception for authors, and much more offered a smorgasbord of choices.

To provide visiting Mennonites with "the past and present flavor of Iowa," according to Tours Committee chairperson Duane Miller of Wellman, Iowa, the hosts arranged both brief and more extensive tours. Over 400 were bused to the Amana religious colonies, the Living History Farms, a grain and livestock farm which practices regenerative agriculture, and several attractions in the state capital of Des Moines.

Prison and radio ministries, publications, camping associations, schools, mission boards, conferences, historical societies, renewal groups, filmmakers, councils on aging, church planners, mutual aid services, retirement homes—these and other groups lined the corridors of Hilton Coliseum with their feast of informational materials.

Modern touches of computer and trivia highlighted some displays. Among other questions, Mennonite Health Association's video box asked "What's the Mennonite health drink?" The answer, if you pushed the right button: "Cool, clear water." Indiana-Michigan Conference's terminal informed the interested that it had "27 delegates, and they're all at Ames." The Women's Missionary and Service Commission of Iowa displayed minutes and photos of its early sewing-circle meetings. Afro-American Mennonite Association stated among its goals "Churches in 38 new cities by 2000." Lombard (Ill.) Mennonite Peace Center told its fast-growing service story through posters and literature.

A first for an assembly, the benefit golf tournament contributed its proceeds to the Minority Leadership Education Program. About 50 persons participated, and nearly $900 was raised. A 5-kilometer morning run, with T-shirt prizes, allowed three age-groups to maintain their wellness regimen on an all-terrain course.

Also for the first time, Mennonite Video Arts Awards were presented—jointly by the Mennonite and General Conference Mennonite churches—to encourage video communication skills among students. Greg Smucker of Goshen College received first place for his work on child abuse. Dirk Eitzen of Temple University focused on the urban homeless in his runner-up award video. Goshen College was presented the institutional award for its "commitment to developing video communication skills."

Other special-interest groups also took advantage of their presence at Ames 85 to gather for breakfast, lunch, or late-evening ice-cream fests—as well as in nonfood settings. Among them were Voluntary Service alumni, urban workers, Hispanics, ham radio operators, Choice Books workers, alumni of several colleges and seminaries, Brethren-Mennonite Hymnal Project participants. Selective Service non-registrants, and Conference-Based Theological Education directors.

"Herald Press—Mennonite Author Night" packed the mini-bookstore of Mennonite Publishing House following the Saturday evening sessions. Some 35 Herald Press authors participated.

Selling best during Ames 85 was Good Books' newly released *The Muppie Manual: The Mennonite Urban Professional's Handbook for Humility and Success* by Emerson Lesher. Other favorites, according to Provident Bookstores director Jack Scott, were *The Mustard Seed Conspiracy* and *Taking Discipleship Seriously* by Youth Convention speaker Tom Sine, and Herald Press' brand-new *The God of Sarah, Rebekah, and Rachel* by Barbara Keener Shenk.

Ames 85's largest informal meeting took place on Monday evening with several thousand gathered outside for a pig roast, complete with corn on the cob. The event provided still one more taste of Iowa-Nebraska Conference flavor and hospitality.—*Maggie Glick*

Arrangements

Iowa farm couple lead smooth operation

Anyone who slept in a bed, ate a meal, saw a display, or took a tour at Ames 85 benefited from the work of Don and Karen Gingerich. So did everyone who cashed a check, saw a film, got a ride from the airport, or read an article about the convention.

As Local Arrangements Committee cochairpersons, Gingerichs were responsible for all areas from child care to ushers, medical services to media relations. In addition, they were members of the Convention Planning Committee.

Ames 85 may have run for six days last month, but for the Parnell, Iowa, couple the planning began more than two years ago. The invitation to serve as chairpersons came in 1983, two weeks before the last biennial convention in Bethlehem, Pa.

Don and Karen shared responsibilities for the hundreds of phone calls they made in connection with the meeting. Likewise, when one wasn't home to receive a call the other usually was.

In order to keep each other informed—and to help them to remember—Gingerichs kept a log of every phone call. Aside from the early contacts with Iowa State University, which were handled by Don, the couple made no attempt to specialize in responsibilities. They discussed all aspects of the convention, so that either Karen or Don could handle any question.

Gingerichs' first step after accepting the assignment was for Don to observe the arrangements at Bethlehem 83. He

recalled that he only attended one session. He was too busy taking notes of the behind-the-scenes operation.

In December 1983, the Convention Planning Committee met in Ames to look at the facilities and talk about a theme. Following that, Gingerichs developed a sign-up sheet and visited 13 churches in southeast Iowa—the area with the highest concentration of Iowa-Nebraska Conference members. The couple assigned other people to make contacts in other conference areas.

Don and Karen had chosen chairpersons for all 17 of their subcommittees by April 1984. The committees themselves were in place by that June. "No one let us down," Don said.

As a result, to hear Karen and Don tell it, the couple were able to sit back and allow the committees to do most of the work. Of course, there were continued meetings, including a visit of two van-loads full of committee people to Ames this past June to see the campus and meet with university officials. Gingerichs observed other conventions at Iowa State and brought committee heads in to observe.

All the planning paid off. Ames 85 was the smoothest-running convention in recent memory—though excellent facilities, comfortable temperatures, and good service from the university also played a part.

During the convention, Gingerichs used the General Board office in the Scheman Building as a base. They also could be seen roaming separately, walkie-talkie in hand, observing various aspects of the event.

Don and Karen's activities during the week included frequent consultations with youth convention coordinator David Miller, answering questions from committee heads, and conveying requests to university officials. The couple also handled occasional crises, such as a need for more meeting rooms, resolving problems with rowdy children in a game room, and overseeing transportation from the Des Moines airport for some 300 people on opening day—including a youth group that had not been expected.

One of Don's more unusual activities was finding and delivering a helium tank to blow up balloons at the Women's Missionary and Service Commission 85th anniversary celebration.

Gingerichs didn't have much time to attend sessions. "When the convention is in your area, you don't take much in," Karen said. "You work behind the scenes." Still, "it's fun to see it happen."

Part of that enjoyment for Karen consisted of circulating incognito during the week and hearing people's comments. "They're all positive," she said at one point, perhaps with slight exaggeration but with deserved pride.

—Dave Graybill

The host city

Ames, Iowa, boasts large university

Kalona and Manson they'd heard of, but where on the Iowa earth was Ames?

That's the question many of those attending Ames 85 were asking prior to their arrival at Iowa State University. And it's not a surprising one based on the sparse Mennonite population (about a dozen this summer) in the town of 21,000 full-time residents.

Once there, however, convention-goers were delighted to find a meticulously clean, tree-adorned town described by resident Keith Schrag as a "sophisticated, small Iowa community."

Schrag, pastor of Ames Mennonite Fellowship, should know. For the past eight years, he and his family have been working at Ames, attempting to solidify the Mennonite presence which has been part of the central Iowa town for decades. Mennonites have nearly always been among Iowa State's student body, but did not have an organized fellowship prior to Schrags' arrival in 1977.

Founded as an agricultural school, Iowa State has gradually developed international agricultural connections. For years, Mennonite Central Committee has been recruiting service workers at the university campus. Some 20 persons who have called Ames Mennonite Fellowship their home—many of them of non-Mennonite background—have spent time in MCC.

In Ames, international involvements also extend to cultural events on campus, such as the International Orchestra Festival conducted annually in Stephens Auditorium, where the Ames 85 youth sessions took place. During the festival, local persons open their homes to orchestra members—as about 20 non-Mennonite families did for Ames 85 attenders.

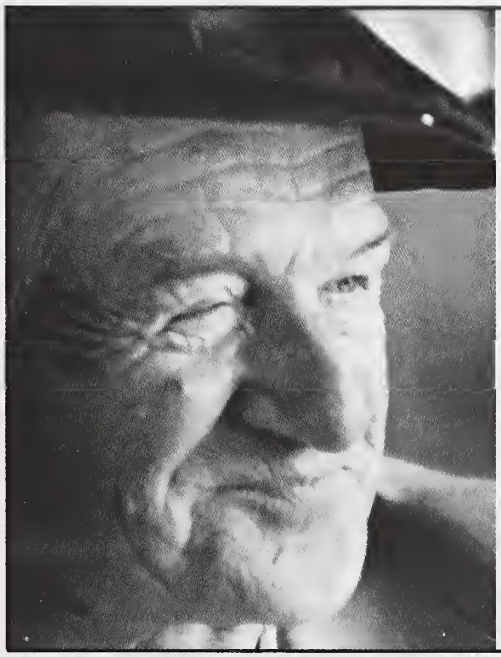
The city itself, composed primarily of middle- and upper-middle class homes, boasts the headquarters of the Iowa Department of Transportation, a U.S. Department of Agriculture veterinary laboratory, and the National Animal Disease Center.

During the school year, Ames' population swells to about 47,000—more than double its summer size due to the influx of students. More than 6,000 townspeople work full-time at the university.

Of the university's 112 major buildings, convention-goers occupied only a few, tucked away on the southeastern corner of the 1,730-acre campus. Primary buildings for activities were Stephens Auditorium, Hilton Coliseum, Fisher Auditorium, and Scheman Continuing Education Building—all beautifully designed concrete and smoked-glass structures which were connected by concrete walkways.

Ames 85 was the last of three church conventions at Iowa State this past summer, following Lutheran and United Church of Christ gatherings. Although the 4,600 Mennonites made up one-sixth of the town's population during the six-day convention, local press coverage was minimal.

But, rest assured, the Mennonites left their mark on Ames, just as the town left its positive impressions on those attending the convention. Ames mayor Paul Goodland, who has also been pastor of the local Episcopal church for 25 years, was impressed with the a cappella singing he heard prior to his opening welcome. "If your program for Sunday morning hadn't been so full," he said, "I'd have asked you to come and make up our choir."—*Keith Miller*



Bethlehem 83 worker gets to enjoy Ames 85. "I felt sorry for those people who had to sit behind the desk," said Levi Landis of Harleysville, Pa. He spoke with the voice of experience. At Bethlehem 83, Landis was responsible for parking cars—"over 2,000 a day," he said.

For Landis, Bethlehem 83 was a lot of work. He began one year ahead of time with details such as finding volunteers to help him and raising money to pay for the T-shirts worn by the parkers. Although Landis enjoyed his work, he was left with one frustration: "You don't have time to do anything else at the convention."

This time, at Ames 85, Landis enjoyed meeting people and participating in the many activities.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Marjorie Waybill, Scottdale, Pa.

The theme "To Know Christ Is to Serve" was demonstrated in a beautiful way at Ames 85 by Lois Swartzendruber Gugel and her staff as they cared for the children. Not only did the staff help the children sense their part in the mission of the church today but they provided an opportunity for parents to worship and visit with other adults. Thank you, Lois and staff, for the love and care you gave to the children in our church family. Because of experiences such as this our children can have positive feelings about the church of Jesus Christ.

Ruth L. Burkholder, Bronx, N.Y.

I am questioning a statement in "The Cloud, the Rainbow, and the Dove" by Donald B. Kraybill (Aug. 6). He states twice on page 543 that the rainbow is God's pledge "to never destroy the earth again" and "that God will not destroy his creation again."

Actually, the promise in Genesis 9:15 is that "the waters shall never again become a flood to destroy all flesh." But is there not teaching in Revelation 21:1 and other Scriptures that this old earth will, indeed, be destroyed by some other means and a new heaven and new earth created?

John Otto, Glenwood Springs, Colo.

"The Name Does Matter: 'Community' vs. 'Mennonite' Churches" by J. Nelson Kraybill (July 16) was greatly appreciated, since I have wrestled considerably with that issue. We were involved in church planting and selecting the name for Spencer Mennonite Church in the greater Oklahoma City area in 1964 and we too found that the "born and raised" Mennonites wanted to drop the name "Mennonite" but the new people challenged the integrity of that by asking, "Since we are Mennonites, shouldn't we say so?"

Job well done, J. Nelson Kraybill.

Walter Funk, Morgantown, Ind.

I read "Born Again Radically" (July 9) with great interest. Yes, I, too, want to "go to the root" of things such as for example, faith. Yet, Dirk and I would not really be radicals if we supposed that "going to root" included destroying the foliage. Rather, "going to the root" must be done with much discernment, recognizing that some things may need to be thrown out, some things need to be changed, and still other things cannot be changed.

We are in grave danger of creating God in our image if we must "start entirely fresh." Adding to this hazard, Dirk suggests that we are to have a "Spirit-centered belief." Jesus would probably not agree with this suggestion. We will arrive at process theology sooner or later if we travel this route. For myself, I want to be a real radical carefully examining the root.

Leanne Schertz, Peoria, Ill.

Front-page attention was called to the problem of dancing on our college campuses with the article of June 18. While Goshen has wisely turned to its constituency for an open discussion of the issue, other schools and colleges are also dealing with it in various ways. It is time for broader discussion.

I commend Larry Augsburger for tackling this sensitive topic, though I do not agree with his conclusions. I find his arguments against dancing to be unconvincing and out of touch with reality. To forbid dancing on the basis of nonconformity when so many other old prohibitions have disappeared seems arbitrary. It is a rule relatively easy to define and enforce, and I suspect that it makes those of us who are middle-aged feel safe and justified.

Augsburger's concern about the sexual nature of dancing and the evils that may accompany it is too narrowly focused. Many activities can have sexual overtones if that is the wish of the participants, and high school basketball games or almost any other social activities are just as likely as dances to be the scene of temptations to drugs and alcohol. As a matter of fact, it has been my observation that high school-sponsored dances can be among the most safe and healthy events provided for youth.

If we are truly concerned to keep our youth away from temptations, we would do better to forbid them ever to ride in a car unchaperoned. Many of our perceptive young people are puzzled by these arguments which are at best naive, at worst hypocritical.

If we are going to forbid dancing, it will have to be for better reasons. We cannot afford to simply make pronouncements from a pastoral or parental perspective. We must continue to discuss this issue. Let us do it by listening to each other across generations, fully aware of the realities of the world our youth are living in.

Marnetta Brilhart, Scottdale, Pa.

When dancing is such a volatile issue in the church, how can we expect it to be useful in leading the worship at public meetings? I'd like to call those who are free with the dance form as a means of worship and praise to be sensitive to those who can only see it as entertainment. Choose carefully where you use it. We want our worship to glorify God. The young and old alike need to have hearts and minds gently led to who God is and what he can be for us. Those at the front of our services have such a beautiful opportunity to nudge us as individuals into a body of believers worshiping God *together*.

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MENNOSCOPE

A Mennonite Central Committee worker in Lebanon was abducted and then freed a few hours later on Aug. 8. Robert Burkholder was taken from his home in Nabatiye by two armed men and questioned by an unknown group. Held for about 14 hours, Burkholder was reported in the international press as "kidnapped." Lebanon has been torn apart for 10 years by a civil war involving a variety of religious and ethnic groups. Burkholder, 30, is from Burk's Falls, Ont. He and his wife, Jill, are MCC country representatives in Lebanon.

More than $22,000 was raised at the first Chicago Area Mennonite Festival and Sale on July 27 at First Baptist Church of Oak Park, Ill. The fund-raisers included quilts, crafts, artwork, and ethnic foods. The proceeds are being divided among Chicago Mennonite Learning Center, food pantries in local congregations, a soon-to-be-opened immigration office, and Chicago Mennonite Theological Center. "Part of the dream was to get the word out that the Mennonites are here!" said Pauline Kennel, coordinator of Chicago Area Mennonites, which sponsored the all-day event.

September 15 has been designated as "Mutual Aid Sunday" for congregations of all Mennonite denominations. Sponsored by Mennonite Mutual Aid, the special day commemorates the caring and sharing in the congregation during the past year. Since it was introduced three years ago, Mutual Aid Sunday has been celebrated in a variety of ways. A resource guide is available from Mary Klassen at MMA, Box 483, Goshen, IN 46526; phone 800-348-7468 (outside Indiana).

Don Jacobs will be the speaker at the Lancaster (Pa.) Area Chapter meetings of Mennonite Economic Development Associates on Sept. 12 at Bird-In-Hand Restaurant. Jacobs is executive director of Mennonite Christian Leadership Foundation. He will speak on "Prosperity, Blessings, and the Cross." The chapter meetings are held at noon and then repeated in the evenings. Reservations can be made through the Lancaster MEDA office at Box M, Akron, PA 17501; phone 717-738-3715.



Sampson and Mast

An increasing number of groups are using the facilities of Eastern Mennonite College for summer programs. The first annual Ralph Sampson Basketball Camp held June 23-28 at EMC drew some 150 participants. Here Sampson, 7' 4" center-forward for the Houston Rockets, greets Roger Mast of Harrisonburg, Va., one of the camp counselors and former member of the EMC soccer team. Sampson, a native of Harrisonburg and an all-American player at the University of Virginia, has already reserved dates to hold two basketball camps at EMC next summer. Other summer activities at the college in addition to the regular summer school terms included conferences, reunions, and weddings.

Some 80 deaf persons and their friends and families attended their annual retreat, June 28-30, at Laurelville (Pa.) Mennonite Church Center. The theme "The Living Church Community" was led by Rudy Gawlik, a Catholic priest who teaches counseling at Gallaudet College—a school for the deaf in Washington, D.C. He directed small-group discussions on topics like prayer, challenging each group to involve each member and to find and affirm each one's gifts. The small groups then contributed to the Sunday morning worship service. The deaf retreats are sponsored every year by Laurelville and by Deaf Ministries of Mennonite Board of Missions.

Openings still exist for Discipleship Voluntary Service in Richmond, Va. The one-year terms begin in September. Sponsored by Mennonite Board of Missions, the program helps participants grow closer to God, themselves, and those around them by practicing spiritual disciplines in the midst of a 40-hour work week. More information is available from Gwen Preheim-Bartel at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

Special meetings: *Steve Wingfield* at Neffsville, Lancaster, Pa., Oct. 13-16.

New members by baptism and confession of faith: *Bellwood, Milford, Nebr.:* Charles Samuelson, Kathy Samuelson, Chris Schramm, Brenda Goertzen, Gary Eberspacher, and Debbie Eberspacher by baptism and Merle Schramm and Audrey Schramm by confession of faith. *Hillcrest, New Hamburg, Ont.:* Cynthia Good, Sharla Nafziger, Joey Sferrazza, and Krista Yantzi. *Trinity, Morton, Ill.:* Joyce Rickena by confession of faith. *Bahia Vista, Sarasota, Fla.:* Elsie Gleichman by baptism and Protus and Edna Kauffman, Dennis and Nancy Yoder, and Laban Miller by confession of faith. *Yoder, Haven, Kans.:* Barbara Drotts by baptism and Ivan Yoder by confession of faith.

Change of address: *Allan Yoder* from Surprise, Ariz., to 15403 Las Vecinas Drive, La Puente, CA 91744; phone: 818-330-0977.

Pontius — Joel Kauffmann



Melvin Nussbaum from El Dorado, Ark., to 3118 Kidron Rd., Dalton, OH 44618. *B. Charles Hostetter* from P.O. Box 3369 to Route 14, Box 390, Hickory, NC 28601.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Baechler, Bruce and Linda, Shakespeare, Ont., third daughter, Amanda Joy, June 21.

Beachy, Brad and Bev (Yoder), North Canton, Ohio, second child, first son, Daniel Vernon, Aug. 6.

Brown, Gary and Gayle (Erb), Louisville, Ohio, third child, second daughter, Tiffany Elizabeth, Aug. 5.

Hochstetler, Ron and Becky (Biggs), Germany, first child, Evan Kenneth, July 12.

Huffman, W. Lee and Charlinda (Wyse), Harrisonburg, Va., second child, first daughter, Sarah Elizabeth, July 18.

Johnson, Robert and Dolores (Landes), Souderton, Pa., second child, first daughter, Melissa Ann, Aug. 2.

Kauffman, Ronald and Tina (Miller), Shipshewana, Ind., third child, second daughter, Kara Justine, Aug. 3.

King, Ray and Marsha (Lewis), Pekin, Ill., fourth child, third son, Alan Lewis, Aug. 7. (Daughter is deceased.)

Lehman, Ivan and Joyce (Hertzler), Powhatan, Va., first child, Carmen Rochelle, July 25.

Longacre, Rich and Rose (Drescher), Telford, Pa., first child, Virginia Rose, July 30.

Luu, Hung and Kim, Harrisonburg, Va., second child, first son, James Richmond, July 5.

McBride, Larry and Ann (Martin), Zurich, Ont., third child, second son, Michael Joseph, June 15.

Miller, Thomas and Sonya (Graber), Goshen, Ind., first child, Seth Thomas, July 11.

Millslagle, Kenneth and Deborah (Crosser), Scottdale, Pa., first child, Emily Beth, July 30.

Nitzsche, Wayne and Mary (Erb), Elkhart, Ind., first child, Alison Erb, July 27.

Peachey, Glen and Beverly (Peachey), Belleville, Pa., first child, Justin Daniel, July 31.

Richer, Brooks and Sue, Wauseon, Ohio, fourth child, first son, Jordan Michael, Aug. 2.

Ruth, Roger and Pamela (Piper), Boise, Idaho, second child, first son, Conrad Piper, July 14.

Schlegel, Peter and Mary Ann (Erb), _____, Ont., fourth child, second son, Tyler Peter, July 9.

Trissel, Greg and Lory (Linhart), Harrisonburg, Va., first child, Kristy Michelle, July 7.

Yantzi, Myron and Kelly (Langille), Tavistock, Ont., second child, first daughter, Sarah Jane Audrey, July 23.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Baur-Mumaw. Roger Baur, Wooster, Ohio, and Loretta Mumaw, Walnut Creek, Ohio, both of Wooster cong., by Vince Frey, July 27.

Cope-Meighan. Timothy L. Cope, Ft. Smith, Ark., Methodist Church, and Katherine C. Meighan, Lansdale, Pa., Plains cong., by Daniel Yutzy and Gerald C. Studer, June 29.

Garber-Saner. David A. Garber, Lancaster, Pa., New Danville cong., and Shirley K. Saner, Bird-in-Hand, Pa., Forest Hills cong., by Jay C. Garber, July 27.

Hansen-Nissley. Greg Hansen and Rachel Nissley, both of South Bend, Ind., Kern Road cong., by Edwin F. Rempel, Aug. 3.

Hoffman-Miller. David Hoffman, Bad Axe, Mich., and Darlene Miller, Pigeon River cong., Pigeon, Mich., by Luke Yoder, June 15.

Lauzus-Weber. William H. Lauzus, Jr., and Sharon M. Weber, both of Philadelphia, Pa., Oxford Circle cong., by James R. Leaman, July 13.

Minnich-Moore-Bavington. Stephen Joel Minnich, Westover, Md., Holly Grove cong., and Joyce Moore-Bavington, Bradford, England, Protestant International Church, by John Moore, grandfather of the bride, July 27.

Powers-Bartlett. Pat Powers, Garden City, Mo., and Tammy Bartlett, Harrisonville, Mo., both of Sycamore Grove cong., by Darrell Zook, Aug. 2.

Ropp-McLaughlin. Dennis L. Ropp, Tavistock, Ont., East Zorra cong., and Heather McLaughlin, Tavistock, Ont., Lutheran Church, by Amos Martin and Homer Yutzy, Aug. 3.

Sheets-Powell. William L. Sheets and Linda Powell, both of First Mennonite cong., Richmond, Va., by Bruce Yoder, June 29.

Smucker-Fisher. James E. Smucker, Bird-in-Hand, Pa., Sandy Hill cong., and Anna M. Fisher, East Earl, Pa., Twin Valley Bible Church, by Del and Charlotte Holsopple Glick, July 28.

West-Yantzi. Gregory West, Woodstock, Ont., Catholic Church, and Bonita Yantzi, Tavistock, Ont., East Zorra cong., by Clare Schumm, July 20.

OBITUARIES

Blosser, Mae, daughter of Joseph and Emma (Showalter) Shenk, was born in Rockingham Co., Va., Sept. 3, 1899; died at Virginia Mennonite Home, Harrisonburg, Va., June 25, 1985; aged 85 y. On Nov. 1, 1922, she was married to Peter W. Blosser, who died on Aug. 13, 1956. Surviving are one daughter (Alice Trissel), one son (James Blosser), 8 grandchildren, 11 great-grandchildren, and one sister (Ruth Miller). She was a member of Weavers Mennonite Church, where funeral services were held on June 28, in charge of James Stauffer and Eric Kouns; interment in Weavers Cemetery.

Eberly, Grace S., daughter of Eaby and Ida (Martin) Souder, was born at East Earl, Pa., Apr. 19, 1912; died of cancer at her home in Leola, Pa., June 16, 1985; aged 73 y. On Mar. 9, 1935, she was married to Leroy N. Eberly, who survives. Also surviving are 5 daughters (Miriam, Ruth—Mrs. Donald E. Harnish, Naomi—Mrs. Robert H. Gochenaur, Jr., Mary—Mrs. Robert Matthews, and Linda—Mrs. David Miller), one son (Robert L.), 8 grandchildren, 3 sisters (Elizabeth Martin, Cora—Mrs. Samuel Sweigart, and Ida Brubaker), and one brother (Alvin Souder). She was preceded in death by an infant brother (Harold). Funeral services were held at Groffdale Mennonite Church on June 19, in charge of Charles Wert, Adam Esbenshade, and Wilbur Lentz; interment in Groffdale Cemetery.

Erb, Janet M., daughter of Clyde and Lila Mae (Good) Hershey, was born in Lancaster Co., Pa., May 17, 1923; died of cancer in East Lampeter Twp., Pa., July 27, 1985; aged 62 y. On Oct. 31, 1942, she was married to Daniel S. Erb, who survives. Also surviving are 3 daughters (Elaine—Mrs. Kermit Rohrer, Carol, and Linda), 6 sons (Daniel, David, Clair, Carl, Clyde, and Gerald), 15 grandchildren, 3 brothers (Edwin, Melvin, and Kenneth Hershey), and one sister (Betty—Mrs. James Frey). She was a member of East Chestnut Mennonite Church, where funeral services were held on July 31, in charge of Glen A. Roth, James R. Hess, and Gerald L. Martin; interment in Paradise Mennonite Cemetery.

Hirstein, Eldon G., son of Aaron B. and Emma (Landis) Hirstein, was born at Cullom, Ill., Apr. 17, 1908; died at Proctor Hospital, Peoria, Ill., Aug. 4, 1985; aged 77 y. On Jan. 18, 1936, he was married to Eileen A. Fritsch, who survives. Also surviving are 2 sons (Roger and Landis), 4 granddaughters, one great-granddaughter, 2 brothers (Marvin and Dale), and one sister (Velma Hirstein). He was a member of First Mennonite Church. Funeral services were held at Mason-White Funeral Home on Aug. 7, in charge of James Detweiler; interment in Glendale Cemetery.

Lisle, Dean, son of Glen and Ruth (Elliott) Lisle, was born at Killbuck, Ohio, Nov. 12, 1925; died of heart failure at Akron, Ohio, July 31, 1985; aged 59 y. He was married to Betty Kick, who died in February 1958. On Dec. 30, 1958, he was married to Edith Weaver, who survives. Also surviving are 2 daughters (Karen—Mrs. Rick St. John and Joyce—Mrs. Jeff Sigler), 2 grandchildren, and 3 sisters (Mary Ellen—Mrs. Charles Bauer, Betty—Mrs. Charles Herold, and Donna—Mrs. William Humrichouser). He was preceded in death by an infant son (Roger). He was a member of Wooster Mennonite Church, where funeral services were held on Aug. 3, in charge of Glen A. Horner; interment in Maple Grove Memorial Park.

Miller, Geneva S., daughter of Joseph P. and Palma (Turner) Siever, was born in Pendleton Co., W.Va., Dec. 15, 1907; died at Rockingham Memorial Hospital, Harrisonburg, Va., Apr. 3, 1985; aged 77 y. On May 22, 1930, she was married to Harold W. Miller, who survives. Also surviving are 4 daughters (Edith M. Ritchie, Eva Sonifrank, Alma Hottinger, and Bonnie Hottinger), her stepmother (Ada S. Turner), 10 grandchildren, 3 great-grandchildren, one brother (Ben F. Siever), one half-brother (Ernest Siever), and 3 half-sisters (Edith Campbell, Ola Tusing, and Neva Getz). She was a member of Zion Mennonite Church, where funeral services were held on Apr. 6, in charge of Harvey Yoder and John Drescher.

Minnich, Stephen Joel, son of Abram D. and Marolyn (King) Minnich, was born at Salisbury, Md., Sept. 15, 1958; died of pulmonary edema, at Colmar, France, Aug. 3, 1985; aged 26 y. On July 27, 1985, he was married to Joyce Moore-Bavingron, who survives. Also surviving are his parents, his grandmother (Genevieve Detweiler King), and 2 sisters (Debra Beauchamp and Tina Esley). He was a member of Holly Grove Mennonite Church, where memorial services were held on Aug. 10, in charge of Linford D. King; interment in Holly Grove Mennonite Church Cemetery.

Peachy, Ethel Malinda, daughter of Uriel S. and Kathryn (Durr) Zook, was born at Allensville, Pa., Feb. 9, 1911; died of a brain tumor at Valley View Haven, Belleville, Pa., July 31, 1985; aged 74 y. On May 29, 1932, she was married to Raymond R. Peachey, who survives. Also surviving are 2 daughters (Joyce—Mrs. Jesse Yoder and Darlis—Mrs. John Myer), 6 sons (Ronald, Timothy, Wilbur, Conrad, Dennis, and Kenneth), and 6 brothers (Ellrose, Lester, David, Floyd, Alphie, and Merle Zook), 18 grandchildren, and 2 great-grandchildren. She was a member of Allensville Mennonite Church, where funeral services were held on Aug. 4, in charge of Paul Bender and Mark Peachey; interment in Allensville Mennonite Cemetery.

Shantz, Gordon M., son of Moses H. and Catherine (Martin) Shantz, was born at Haysville, Ont., Apr. 2, 1914; died of Alzheimers disease at Fairview Mennonite Home on Apr. 24, 1985; aged 71 y. On June 22, 1946, he was married to Norma Snyder, who survives. Also surviving are 4 sons (Dale, Arnold, Elgin, and Mark) and 2 sisters (Luella Shantz and Mary S. Jutzi). He was preceded in death by one brother (Vernon). He was a member of Pioneer Park Christian Fellowship Mennonite Church, where funeral services were held on Apr. 26, in charge of Darrell Jantzi; interment in Blenheim Mennonite Cemetery.

Yoder, Clara Mae, daughter of D. M. and Susanna (Diener) Schrock, was born at Garden City, Mo., Dec. 27, 1895; died of a stroke at Schowalter Villa, Hesston, Kans., Aug. 6, 1985; aged 89 y. On Jan. 1, 1920, she was married to Elba Reuben Yoder, who died on Sept. 8, 1982. Surviving are one son (Lester), one daughter (Verna—Mrs. Orville Buerge), 5 grandchildren, 6 great-grandchildren, one brother (Lawrence Schrock), and 3 sisters (Florence—Mrs. Christy Yoder, Ada—Mrs. Jess Hartzler, and Mary Schrock). She was a member of Sycamore Grove Mennonite Church, where funeral services were held on Aug. 9, in charge of Darrell Zook; interment in Clearfork Cemetery.

Yoder, Willis R., son of Rudolph and Katie (Yoder) Yoder, was born at Denbigh, Va., Nov. 10, 1902; died at Alliance, Ohio, Aug. 3, 1985; aged 82 y. On Nov. 5, 1932, he was married to Christiana E. Miller, who died on June 21, 1979. Surviving are 2 sons (Harold and Vernon), 5 daughters (Dorothy—Mrs. Earl Schmucker, Gladys—Mrs. Eugene Vernier, Fern—Mrs. David Gerber, Luella, and Frances—Mrs. Edward Denino), 17 grandchildren, and 3 great-grandchildren. He was a member of Beech Mennonite Church, where funeral services were held on Aug. 6, in charge of Paul D. Brunner and Ernest Martin; interment in Beech Mennonite Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Associated Mennonite Biblical Seminaries classes begin, Sept. 3
Eastern Mennonite College and Seminary classes begin, Sept. 4
Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19
Eastern Mennonite College homecoming, Oct. 11-13
Mennonite Publication Board, Oct. 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southeast Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2
Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17

Pictured on the cover (left to right): Ginny Hostetler, Ann Graber, Keith Miller, and Betty Kurtz.

CREDITS

Special Report designed by Gwen Stamm; all photos by D. Michael Hostetler except for p. 624 by Mary Hertzler, p. 623 by Dale Gehman, and p. 629 by Jim Bishop.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Tutu of South Africa takes on dangerous, lonely role of reconciler

Bishop Desmond Tutu has emerged as perhaps the only leader in South Africa who might be in a position to act as a true reconciler and peacemaker in the present civil war situation—a peacemaker not only between black and white, but also between black and black. Recent events have confirmed that he deserves his Nobel Peace Prize. He has towered above all other leaders in his desperate attempts to bring an end to the escalating violence and conflict at great risks to himself, both physically and politically. What places the black Anglican bishop in a special category is his willingness to take an unpopular stand, to follow a sometimes lonely road, and to deplore events which may jeopardize his standing in the black community. In contrast to some radical black church leaders who have remained quiet or have even justified murderous actions of black violence, Bishop Tutu has time and again fearlessly spoken out against it.

Polls show George Gallup is a typical believer

When George Gallup, Jr., polls the religious attitudes of Americans, he starts with someone quite typical of the religious populace—himself. The pollster has become one of the most listened to figures in organized religion. Religious groups frequently go to Gallup to find out what's happening in the religious lives of Americans. But Gallup says this knowledge comes not only from his extensive polling but also from his own religious experiences. This is because he fits well into the Gallup organization's picture of religious beliefs and practices in America today. "I'm very typical, in many ways, of what Americans are like in their religious commitments and lives. Like them, I'm seeking a stronger religious commitment, groping, searching. That helps me get a sense of what we should be exploring," said Gallup, whose organization is also known for its polling of political and social views. An Episcopal layman, Gallup has pointed to what he describes as a rising tide of interest and involvement in religion. He has cited, among other things, widespread participation in prayer and Bible study groups. In one study, Gallup found that evangelicals make up 22 percent of the American population. The same survey found that 40 percent of the public describe themselves as "born-again Christians." For most in the born-again category, their conversions have been gradual rather than sudden. The findings parallel, to a large extent, Gallup's own religious development. "If I had to label myself, I'd say I'm an Episcopalian with evangelical leanings," said the pollster. "Evangelicalism has brought an important thing to the country—a personal relationship with God."

Zambian archbishop resumes faith-healing activities in Rome

Two summers ago, Roman Catholic archbishop Emmanuel Milingo of Lusaka, Zambia, was sacked from his archdiocesan post and exiled to Rome for ignoring Vatican orders that he curb his activities as a faith-healer. Now the African prelate is pursuing his special calling on the Vatican's doorstep and causing quite a sensation among Italian Roman Catholics. In the mornings Archbishop Milingo works at the Vatican as special delegate to the pontifical commission for migrants and tourism. In the afternoons, hundreds of faithful seeking miracle cures gather in a stark, modern church in an out-of-the-way Rome suburb to hear the archbishop celebrate Mass and receive his blessing. The number of his Italian followers is growing and special "healing Masses" he celebrates on the last Thursday of every month now draw crowds that are becoming too large for the church of the Immaculate Virgin on Rome's ancient Via Laurentina.

Graham announces plans for 1986 crusade in Washington

Billy Graham has announced that he plans to conduct an evangelistic crusade in Washington next spring, his first in the nation's capital since 1960. While vowing to avoid discussion of politics, the evangelist and confidant to presidents said the gospel necessarily "touches on many" public issues, among them poverty, racial tension, war and peace, and hunger. Plans for next year's capital crusade, scheduled for Apr. 13-20, will mark a second try for the Billy Graham Evangelistic Association, which failed in an effort to organize a crusade in Washington in 1973. At that time, the Council of Churches of Greater Washington and the black Baptist Ministers Conference criticized Graham's "less than adequate" participation in the civil rights movement. They also faulted the evangelist, then a spiritual adviser and friend to President Richard Nixon, for failing to condemn "indiscriminate" bombings in Vietnam. In addition, the Graham organization had come under attack for ignoring black churches in seeking advice and local sponsorship of the crusade in this predominantly black city. This time, however, the council of churches is an important part of the crusade committee.

Change in dress signals rise of Islamic fundamentalists

Fashions have changed in the Egyptian capital of Cairo, where the look has gone from Western chic to Islamic casual. Where five years ago young women still wore tight jeans, today they prefer robes. Many of the same women who sported the latest Parisian look now cover their hair and often their faces, as well. Young men have switched from Jordache to robes, from squarebacks to covering their heads with large knitted skullcaps. Beards now cover most of their faces. The return of this ancient dress is just one facet of the rise of Islamic fundamentalism in Egypt, where an increasing number of people are clamoring for an Islamic state. In recent months, the fundamentalists have held large demonstrations against the policies of the government of President Hosni Mubarak that remind some diplomats of protests against the Shah of Iran before he was overthrown. Throughout Egypt's short history as an independent state, devout Muslims have lobbied for a theocracy. The difference this time is that the proponents are mostly young university-educated former secularists who now have entered many areas of government and even the armed forces. Many of the new Islamic militants are children of leading members of Egyptian society, who have rejected both Western and communist values as a model for Egypt.

Churchgoing in Canada drops to 32 percent

On an average Sunday in May of this year, church attendance dropped to a level of 32 percent of registered church members in Canada—the lowest figure in three decades. In 1957, when Canadians were first asked about their religious practices, 60 percent said they attended a church or synagogue regularly. In 1970, the figure dropped to 44 percent; to 41 percent in 1975, and to 35 percent in 1980, according to a survey by the Gallup Poll. Despite recent suggestions that last year's tour of Canada by Pope John Paul II would hype church attendance, Roman Catholics were the biggest delinquents in church attendance in the past 30 years. In 1957, 87 percent said they went to church regularly; in May of this year, only 43 percent said they went to Sunday mass—a drop of 50 percent. The Protestant percentage went down to 29 percent this year from 43 percent 30 years ago.

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A harvest of words

It was harvesttime at Ames, Iowa. Not yet corn or bean harvest—these are several months away—but *word* harvest. Ames 85 was a bumper crop of words. This should not be surprising: an assembly is a meeting for communication and our communication is largely through words. Yet somehow I was never before so much impressed by an assembly's verbosity.

I noted it, for example, in speakers who went overtime, in meetings that could not be ended promptly, in discussions that had to be cut off. And in the dining hall, conversations were at times so intense and the noise level so high that it took an extra effort to address one's eating partner across the table.

What was accomplished by all this articulation? Did it become a surfeit like an overabundance of corn which depresses the value and makes farmers poorer rather than richer for the good harvest? I hope not. And surely some of this abundance should be preserved as a guide for reflection and action. (Of course the addresses are all recorded on tape. Copies are available from Precision Audio, Goshen, Indiana.)

From my notes I have retrieved the following reasonable approximations of statements from a variety of speakers—statements which it seems ought not be lost in the haze of general memories from Ames 85. What I have may not always be what these speakers wished to stress, but that is a chance speakers take.

From Myron Augsburger: "To serve another is a compliment to the other, an affirmation of the worth of the other."

From Georgia Lovett: "What kinds of 'seriously crazy' things am I going to be doing about unity across cultural lines?"

From Gloria Martin Eby: "Neither 'grit your teeth' nor 'ain't life wonderful?' will feed our spiritual lives."

From David Thomas: "We are more different than we look. Clasp your hands. Half will have put the left thumb on top; half will have put the right thumb on top."

From J. Lawrence Burkholder: "We must look ahead to prepare for our mission in the world. (1) Are our children identifying with the Mennonite Church? They are our first mission field. (2) Do our young people hold church vocations in high regard? (3) Do they dream of missions? (4) How can we utilize the educational advantage of our denominational schools? See page 196 in the *Mennonite Yearbook*. If this trend continues, our mission effort is in trouble."

From John Perkins: "I want you to know that your church has a creative witness in the world. But you must also proclaim the gospel."

From Edward Stoltzfus: "Augustine, Luther, and Freud brought out the depths of human depravity in the human psyche. Here in Philippians, Paul was already dealing with the issues."

From Vernon Leis: "*Mennonite Yearbook* is not as balanced [on the ministry of women] as Romans 16."

From Nelson Kraybill: "I am concerned about the pell-mell rush into church planting today. Should we add a sentence about the kind of church we want to plant?"

From Ervin Stutzman: "People are always lazy toward someone else's goals. Whose goals are these? Who will do the challenging?"

From Marlene Kropf: "You can't have a baby without waiting. How about a year of Sabbath: resting, reflecting, praying?"

From John Shantz: "First we want to go and do the work and then we ask God to bless it."

From James Wenger: "Are we willing to double our own giving? We can't expect all those other people to take up the slack."

From Robert Hartzler: "Greed and materialism are at the root of our agricultural crisis."

From Wilma Bailey: "Have you ever thought that those who are idle are wasting their own lives not only for themselves but for you too? A wasted human life not only hurts the person, but all of us."

From Roy S. Koch: "Spirituality is not an end run around the difficulties of life."

From Michael Loss: "I believe in Mennonite education. I have spent $70,000 on Mennonite education since I began at Rosedale Bible Institute in 1972."

From Wayne North: "To serve the church in these days is exciting."

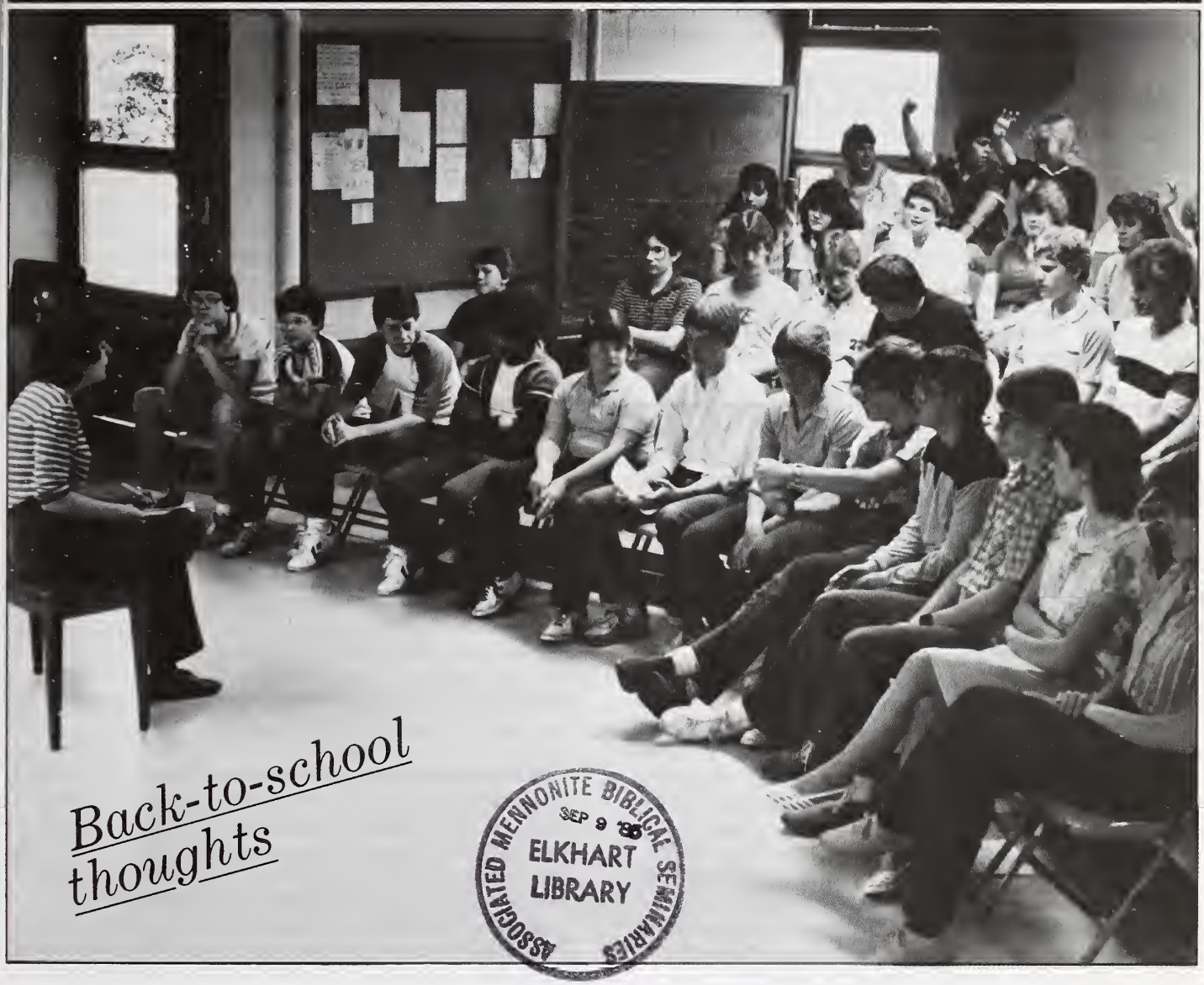
A number of these people said much more than this and these excerpts may not do them justice. (I acknowledge also that there is nothing from James Lapp's closing address. I left the assembly early in order to eat lunch and catch the bus for the airport.)

An interesting experiment for a similar meeting might be to insist that each speaker's message be condensed into 100 words (the length of Jesus' Beatitudes) and that we spend 30 minutes memorizing it. Would this be a more efficient use of our time in terms of long-term learning? How many would attend?

This issue of *Gospel Herald* is filled with words about Ames 85. I hope you have read them (or will). It was a harvest of words and many have gone unremembered. But there were other learnings too. And as my colleague-in-the-other-office remarked on the way home, "How does the family stay together if it does not get together?"—*Daniel Hertzler*

September 10, 1985

GOSPEL HERALD



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The bottom line for church schools

by Everett J. Thomas

The scribe in Mark 12 is one of the few religious leaders in the New Testament of whom Jesus speaks positively. Jesus said, "You are not far from the kingdom of God," when the scribe showed his appreciation for Jesus' answer to a difficult question.

The difficult question asked of Jesus, and which we may well ask of ourselves today, went something like this: In all this religious activity that takes so much of our time and energy and resources, what is the most important thing to remember? In other words, if we could boil all of our theology down to one or two precepts, what would those precepts be? In Matthew's gospel, the Pharisees ask Jesus that same question in hopes of tripping him up—"Teacher, which is the greatest commandment in the Law?" Jesus responded with the words of Deuteronomy 6:4-5—

Hear, O Israel, the Lord our God is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.

Given Jesus' estimation that the Deuteronomy 6 commandment is the bottom line for all that we do, then the verses which follow the commandment deserve careful consideration. Hopefully, such consideration will provide inspiration for the nurturing tasks that we do in general as a church, as well as the specific work that we do in our Mennonite high schools.

Deuteronomy 6:6-9

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

It is a measure of the importance of the commandment that so many instructions are given for ways to continually remind ourselves of our first love and first loyalty. In verse 7, the word here translated *impress* can be even more forceful, so that the verse might read: "Thou shalt sharpen them (the commandments) to thy children . . . and send them into them like a sharp weapon" *(Pulpit Commentary).*

Given Jesus' estimation that the Deuteronomy 6 commandment is the bottom line for all that we do, then the verses which follow the commandment deserve careful consideration.

We are called to "prick in" (drive) the commandments in our children, to "teach them incisively." How far this is from the conviction that children's minds should be left somehow neutral so they can make an "objective choice" about God when they become adults!

All of life is to be cast in the light of God, so that when we are at home, when we are traveling, when we go to bed, and when we get up we are constantly reminding ourselves of the orientation we have to all of life: that is to love God first. By such constant reminders, God becomes our reference point and all of the world is left to find connection to that *one* reference point. God becomes the part of our lives that is level and the rest of the world may be out of balance.

I hope that our church is constantly reminding us, whether we be in elementary school, junior high, high school, college, or graduate school that in all things we must first line ourselves up with an other-world perspective, even if it means we are a little off-balance by this-world standards. The world may see us as being off-balance, but our responsibility is to keep God as our reference point, regardless how crazily the world tilts away from God's horizontal.

God is the reference point. Deuteronomy 6:6-9 is an attempt to show ways that we can constantly remind ourselves that God is the reference point for our world. Placing a little leather pouch on a headband on our forehead (the "frontlet" of verse 8) with the commandment to love God in it would certainly be a constant reminder. Such was the custom in the ancient Middle East, and this particular suggestion would have been quickly understood. Such a symbol bound to one's forehead is not to become some kind of lucky charm to keep away evil spirits or a religious duty which earns one a fraction more righteousness. Rather, it is a reminder, a perspective-setter, like a pair of glasses, which bring the world into constant focus.

My first-grade son came home from school one day with a statement that showed he was in that stage of childhood development where his world-perspective was being set. He was trying to put together a sense of who was in charge: the person even more powerful than Mommy or Daddy, the Big Boss. And on this particular day, he seemed to have it figured out. At the supper table he said: "God has to listen to President Reagan."

It was easy enough to correct the perspective of a six-year-old still dealing in simple absolutes, but his was an error that many of us adults still must avoid. Who is in charge here? And we must constantly remind ourselves of the reference point for all of life. That is the function served by adult Sunday school classes in our congregation, which deal with the difficult moral and ethical questions of our day. We need each other to remind us of our perspective, to orient us to God's horizontal.

Where inside and outside meet. "Write them on the doorframes of your houses and on your gates," says verse 9 of Deuteronomy 6. I suspect the door of an Israelite's house was as important a place to that household as the city gate was to a city. The city gate was the civic center, the place official business was transacted, and where the community could open or close itself to the world outside. So, too, the doorframes of a house: that was the point at which the world outside and the home inside met. It was precisely over that point of intercourse that the commandment to love God was written.

Everett J Thomas, Goshen, Ind., is assistant principal of Bethany Christian High School. This was given as part of Bethany's annual report to Indiana-Michigan Conference last year.

GOSPEL HERALD Volume 78 Number 37

Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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Perhaps today the "doorposts" of our homes are not so easily distinguishable since radio and television and magazines are inside the home. Nevertheless, we need to be alert to those moments where inside and outside meet, and write the command to love God over those intersections.

That is also the struggle we face at a Mennonite high school. How do we write the commandment to love God on the doorposts of physics, or on the gateways to literature and history? High schools such as ours were established because the Mennonite Church wanted to have the subjects of a high school education taught with a tilt toward God's horizontal.

Certainly none of us is capable of knowing enough about the sciences, the humanities, or the practical arts to do the job at home. And few congregations have the resources to do the job themselves. It takes a special set of competencies which few individuals or congregations have.

So we establish high schools which can assemble the teachers who have those competencies, and then commission them to serve the church in this way. And over the doorpost of each academic discipline, Jesus' answer to the scribe remains: in all you do, the most important thing is to love God with all your heart, soul, and mind. If we lock on to that truth, if we put on those glasses, how do we proceed in the teaching of high school subjects?

How do we write the commandment to love God on the doorposts of physics, or on the gateways to literature and history?

How to teach the subjects. When we teach history, *how* do we teach it? Do we teach it by the wars and the kings and the natural catastrophes? Do we tell the story of human history from the world's perspective? Or do we also lift up those moments when God breaks into human history? Do we teach the history of the world from our own country's point of view, or do we try to understand the Soviet bitterness of World War II, when they lost 20 million people and the U.S. lost less than half a million? Do we tell the story of the 13 colonies without noticing that in the first half of the 17th century there existed in Pennsylvania the closest thing to a pacifist state that we may ever see?

Or in literature. Do we avoid a book like J. D. Salinger's *Catcher in the Rye* because it has been banned by public schools, or can we deliberately take up the misery and emptiness of a Holden Caulfield, accept responsibility for making a world which casts him off, and learn compassion for the other Holden Caulfields we may meet in life, just as Jesus did in his socializing with sinners and prostitutes?

How about the sciences? In the post-Sputnik days of my own high school education, science was to be our salvation. But how do we cast the wonders of scientific advancement in the light of God's love? Do we teach science in a way that does not make it God? In a computerized age, do we race to make our students computer literate so they will have a competitive edge "out there," or do we first confront each one with the responsibilities to be God-loving in the exercise of this awesome power?

The practical arts, such as home economics, have to some extent taken over tasks earlier learned at home. Do we teach an economic of the home that suggests a standard of gourmet meals and design-inspired clothing, or do we teach a thorough acquaintance with the *More-with-Less Cookbook*, and simple, sturdy utilitarian clothing?

God's horizontal. The task of sending the commandments "into them like a sharp weapon" is greater than just orienting academic subjects faithfully. Students bring values and experiences which are often out of square with God's horizontal.

Toward the end of last school year I had a conversation with a student about school-sponsored dances. His reference point was the movie, *Footloose*, and his conviction was that if everyone would just see the movie, then we all would see that dances are okay. The horizontal in this case was Hollywood. The reference point was the silver screen. How do we live with the collision between those horizontals, and then help students grow in their understanding of the God-perspective, the God-horizontal?

That is our task at a Mennonite high school: to help 14-to-18-year-olds become a little bit better oriented to the God-perspective. We do not suppose for a minute that the process begins when students walk in our door, or stops when they leave. Rather, church schools are among the ministries of our church which work at writing the commandment to love God over all the doorways of our lives.

How great it would be if one day our Lord Jesus Christ would look over all us religious types, see our sincere desire to love God with all our hearts, soul, mind, and strength, and say, "You too are not far from the kingdom of God."

Daisies

Yellow faces bunched sunward:
crowded petals springing from
velvet pin cushion centers
supported by layers of green leaves . . .

I envy their unattended splendor.
Hours spent beautifying myself
cannot match their birthright
of loveliness unadorned.

If I absorb their lighted strength,
Will I, too, be naturally beautiful?

—Judith H. Settle

The Bible sets women free for ministry

by Wesley Gross

Three articles and an editorial in *Gospel Herald* last January 29 showed careful thought and study on the ordination of women. In the editorial entitled "Would Paul Have Ordained Lydia Had He Known About Ordination?" the editor clearly stated that "ordination to the ministry as practiced today was likely not known in New Testament times." Also "there was not the formalized classical system which we have today which in some denominations amounts to holy orders."

This should have been satisfactory to everyone, but Sanford Shetler responded with "to suggest that Paul did not really know the meaning of 'ordination' is an affront on Paul's theology" ("Readers Say," February 26). He is also alarmed about congregationalism and voting power of ordained women. He also believes in the "hierarchical" view, which he identifies with the biblical view. The question then is, Does the historical view agree with the biblical view?

Brother Shetler relies much on the traditions of various denominations with whom he agrees. The Anabaptists rejected church traditions and were guided by the Bible.

Hierarchy rejected. It was the hierarchy of the Old Catholic Age (A.D. 170-323) that abrogated the gains of the apostolic and post-apostolic periods. Jesus rebuked disciples who sought hierarchical power and position. He taught servanthood; not dominion such as the Gentiles sought. The apostles forbade lording it over God's heritage. The Jerusalem Council was not limited to ordained leaders. The delegation was "received of the *church* and the apostles and elders." The decisions were approved by the *whole church*. According to church historian Johann Heinrich Kurtz, "The membership of all believers is called together for consultation and deliverance." (See Acts 6:2, 6; 15:4, 22.)

Paul addressed his letter to the Philippians to *all the saints* with the bishops and deacons. He mentions the saints first. With more than one bishop there was no autocratic power. It was like the congregational system.

After A.D. 170 the rights of the laity, the lower clergy, and women were curtailed until finally all power lodged in the hands of the hierarchy. W. M. Ramsay, in his *History of the Church in the Roman Empire*, after conceding the prominent position assigned women in the primitive church, says, "The universal and Catholic type of Christianity became confirmed in its dislike of the prominence and public ministration of women." Kurtz says that before Emperor Constantine "no decision could be arrived at without the knowledge and acquiescence of the members of the church." Each church council progressively divested women from former places of responsibility until they were not allowed to teach men in the assembly nor baptize. The Synod of Orleans (A.D. 533) prohibited the ordination of deaconesses.

Much more is available in church history to prove the retrogression from the apostolic times. Many of the same restrictions in the church of our day originated not in the apostolic church but in the hierarchy, when church and state were united under Constantine. We need to return to historic Christianity as practiced in the first century and reject what came from the hierarchy of the Dark Ages.

Let us cast down the imaginations of men and defunct church traditions and enjoy the pure Word of God which will not leave anyone in bondage.

Correct translation. The starting place in interpretation is correct translation. Take the case of Phoebe in Romans 16. She was *diakonos*, which is translated "minister" in the case of Paul, Tychicus, Epaphras, and Timothy, but translated "servant" in the case of a woman. After reading *God's Word to Women* by Kathryn Bushnell, James Gray said, "It is time a woman should interpret what the Bible says about women." Women are to "help" men, so why not let them help in translation and in all decision making?

Bishop Lightfoot, commenting on Romans 16:1 and 1 Timothy 3:11, says, "If the testimony borne in these passages to a ministry of women in the apostolic times had not been thus blotted out of our English Bibles, attention would have been directed to the subject at an earlier date, and our English church would not have remained so long maimed of one of her hands."

In 1 Timothy 3 we have the qualifications of bishops and deacons. "If anyone" includes both men and women. *Tis* is common gender. Requirements for men and women are the same—not married a second time (which some consider cultural) and able to order a Christian home. The emphasis is on qualifications, not sex.

Phoebe was a "succourer of many." The Greek for "succourer" is *prostasis*—a woman set over others by some authority apart from herself. One scholar says this term is commonly used for rulers. So Phoebe was a ruler

Wesley Gross, Ephrata, Pa., is a retired pastor in Lancaster Conference. He gives some credit for this article to *The Bible Status of Women* by Lee Anna Starr (Pillar of Fire Press, Zarephath, N.J.).

doing business for the church. She was made a ruler, an office bestowed upon her by an outside agent.

But was she a ruler over Paul, too? Hardly. Here we have a construction meaning she received her office from "many" and from Paul also! Paul helped with her appointment or ordination. The Greek verb for "she was made" is the exact word as used for Paul in Ephesians 3:7 and Colossians 1:23, 25. It is translated "made a minister" and in each case connected with preaching the gospel. If for Paul "made a minister" means he was ordained, then we cannot deny that Phoebe was also ordained. What I have given is simple first-year Greek. Why has not translation been given more prominence in the dialogue on women in ministry?

Passage abused. Another exciting passage that has been greatly misunderstood and abused is 1 Timothy 2:12—"But I suffer not a women to teach, nor to usurp authority over the man, but to be in silence." However, Priscilla *did* teach the great Apollos! Women prophesied, which means to speak "unto men to edification, and exhortation, and comfort" (1 Cor. 14:3). They were exhorters and teachers.

"Usurp" is not in the Greek text. "Authority" is from *authentein*, and not found elsewhere in the New Testament. Translators, guided somewhat by the culture of their day, guessed that it meant "authority."

According to Kari T. Malcolm in the book *Women at the Crossroads*, Catherine and Richard Kroeger have unearthed evidence in Greek literature that *authentein* means to "involve someone in soliciting sexual liaisons" (p. 78) rather than to usurp authority. It was a form of Baal worship which was prevalent in churches at Pergamos and Thyatira: "because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication" (Rev. 2:14, 20). It is also mentioned in 2 Peter 2:14, 18.

The word for "silence" is also translated "quiet" and "attentive." Women must first *learn* before they teach; Adam was "formed" or developed first. He evidently failed to teach Eve and thus she was exposed to deception. Women had few rights, including education, under the corruption of the Jewish system and, having so quickly come out into equality, must submit to teacher training. Paul encouraged and promoted women in the teaching ministry but he rightly forbade false teachers, both men and women.

Conclusion. The doctrine of inspiration applies only to the original manuscripts and surely not to all the translations. Many of our problems about women in the Bible can be solved by a faithful translation. Let us cast down the imaginations of men and defunct church traditions and enjoy the pure Word of God which will not leave anyone in bondage, but will set us free in Christ for ministry.

HEAR, HEAR!

Let's revise the Mennonite game

I like playing the Mennonite game. You know the Mennonite game? It starts with "Where are you from?" and "What's your name?" and ends with finding someone we both know or your knowing someone to whom I'm related or vice versa. It's a wonderful way to make college or Civilian Public Service connections, and usually provides some nice reminiscences for one or both players.

But there's one thing about the Mennonite game that makes me sad. It's what happens to some of my new Mennonite friends when they can't play the game. Even if you've never heard it happen, it's not hard to imagine. When "What's your name?" returns a name that doesn't ring any bells, the next try is usually "What's your maiden name?" (or your wife's). If neither of them are common among Mennonites, some of us are so rude as to comment that they are not Mennonite names, and rudest of all, end the conversation as if to say that if one does not have a Mennonite name there's nothing worth talking about.

For some of us the Mennonite game has become our conversation starter, and worse, for some of us it's become a crutch. If it doesn't give us any leads, we don't know how to converse. How sad! Some of us are shy, and if we can't find the familiar conversation topics we're embarrassed and don't know what to say next. This embarrassment communicates itself to the newcomer who very well may not realize the source of it. So we drop the attempted conversation and hurt the newcomer even further by making him or her feel snubbed.

I'm not suggesting that we should give up playing the Mennonite game; it's too much fun, and it does provide lots of material for conversations. I do suggest that it wouldn't be a bad idea to make a couple of modifications. For one thing, let's get rid of the idea that a Mennonite name can be recognized on sight (or sound, as the case may be). Any name is a Mennonite name if its bearer has chosen to be a member of the Mennonite church. Sure, I know what the idea is; there are some names that are distinctly more common among us, but let's quit using that terminology because it implies a snobbery I don't think we really mean. It sounds as if one has to be born a Mennonite. I, too, am a Mennonite by choice, but I'll never have the clear proof of it that some of my friends do who were not born to Mennonite parents.

For those who find it hard to know what to say next, plan ahead. Think of more questions to ask in case you meet this situation. Find out if the other would-be player in the game is indeed a Mennonite, if you're not sure. Ask if he or she grew up in this denomination or chose it over others. If this person chose to become a Mennonite, ask why. (Now there's a far more fruitful question than most.) If he or she grew up in the Mennonite church you can ask history questions and find out how long this family name has been represented among Mennonites. With a little thought the possibilities for conversations expand even further.

Maybe it could all be said by saying just one thing. Make people more important than connections. (I get tired of listening when the conversation consists of where you went and who you visited, too.) Enjoy *them*, not just the people they know. Let's try not to trip anyone with our conversational crutches.

And to the new Mennonites among us, please forgive our carelessness. Go ahead, make it *your* game to see those bombshell questions coming and head them off in inventive ways, with due consideration for the questioner. We need you; please stay with us. Maybe you can help us learn to talk without crutches.—**E. Elaine Kauffman,** *Mennonite Board of Missions worker in Brazil*

A church without Mennonites

by Robert L. Koch

On a Sunday morning not so long ago, Linda and I went to church and sat to worship, as usual. This day, however, I felt more nostalgia than reverence. Maybe this shameful state happened because I had suffered another birthday, or had unearthed a gray hair in my beard that morning. Whatever the cause, I wallowed in the past awhile, and grew aware of how this church was different from the Mennonites among whom I was born and reared.

Organ music flowed through the sanctuary, punctuated by percussive piano tones, all of which invited meditation. But many of our fellow parishioners sat and chattered. Some were spruced up in suits, ties, and polished shoes. Most sported jeans, western shirts, and cowboy boots. Along the front—like a TV stage-setting—stood mikes, speaker boxes, an odd guitar or two, and a choir loft. And a softly lit green baptistery.

If I should fail to grow in Christ and if I cannot worship God because I'm in a Baptist church, then I likely wouldn't grow in the very bosom of Menno either!

Differences abound. For this is a Baptist church in rural Colorado, umpteen crow flights from anything Mennonite. In the experience of two lifelong children of Menno, that distance can make for longing and for loneliness, or at least for newness. Baptist services may be more familiar to my wife—an M.B. from B.C.—but for me—an M.C. from W.C. (Waterloo County, Ontario, that is)—the differences abound.

They rise to sing and the stentorian keyboards are our "choristers," leading our songs to the thin accompaniment of vocal melody. I recall the 450-voice "choir" I grew up hearing, taking for granted the a cappella thunder of four-part congregational harmony. The songs here at First Baptist were rarely hymns—mostly lined-out choruses and gospel songs.

I gaze around me, in my spectator's nostalgia, and see hands raised praisingly, hearts on sleeves, rapture on faces. Emotions thick as fresh cream. I hear "Lord, Lord!" so much I wonder. The sermons never bear on topics from the daily world; they are always expository. The preacher will "cover" Matthew, Hebrews, 2 Chronicles—all before the year is out. And the theme is nearly never any but evangelism, repentance, growth of the roll (even if from other churches).

Cosmopolitan is the style from pulpit to pew. Everyone comes from somewhere else and every walk of life is here. I remember my boyhood, when most of the congregation were farmers and kinfolk. Most had lived around the church all their lives and their parents' lives were spent there, too. Here at First Baptist, one can tick them off: this family just came a year or so ago; that one is leaving for work in Georgia; that one for Grand Junction. Transition, change—that is the constant.

So much is different.

I feel different because my mommy never raised me to be a Baptist. I feel different because I worship in a church where different is normal. The pastor is a "boy," 10 years younger than I am. I grew up hearing maturity in the pulpit. (I had better say so—my father was my pastor!)

I feel different as I sit in church because I don't hear the old sermons on peace, plainness, and purity. I hear, instead, the call to patriotism and prophecy.

So much I miss.

I miss the formality of Sunday morning service where the "two-hymns-and-a-prayer" before the sermon stilled my soul from long habit. Where the preacher and the deacon climbed the platform at exactly two minutes past the hour (reassuringly late), sat in those thronelike chairs in their "straight-cuts," and waited while the song leader stood alone in front, waved his arm, and really led.

I miss the Sunday dress, the coverings and capes, the white shirts and neat haircuts, the formality of "amen benches" and segregated seating for men and women.

I miss the way we did things, as Mennonites back then.

The Lord is the same. My wife chides me later, and of course she is right. The Lord is the same for both us Mennos and the Baptists. He is the same here in the 1980s in Marlboro Country as he is in Mennonite Brethren territory or in Goshen, Lancaster, or the Ontario of decades ago.

In a Baptist church, as in a Mennonite meetinghouse, I can hear God's Word, I can worship, I can sing. I can know Christian fellowship. In a non-Mennonite but evangelical church I also can learn the truth, find guidance, and grow. And if I should fail to grow in Christ, as I age and continue to live that crow's flight distance from Mennonites, and if I cannot worship God because I'm in a Baptist church, then I likely wouldn't grow in the very bosom of Menno either!

Still, I *do* miss all those Yoders, Hostetlers, Baumans. . . .

Robert L. Koch, Craig, Colo., is a teacher who recently went to England for one year as part of the Fulbright Teacher Exchange program.

YOU CAN'T BUILD A COW.

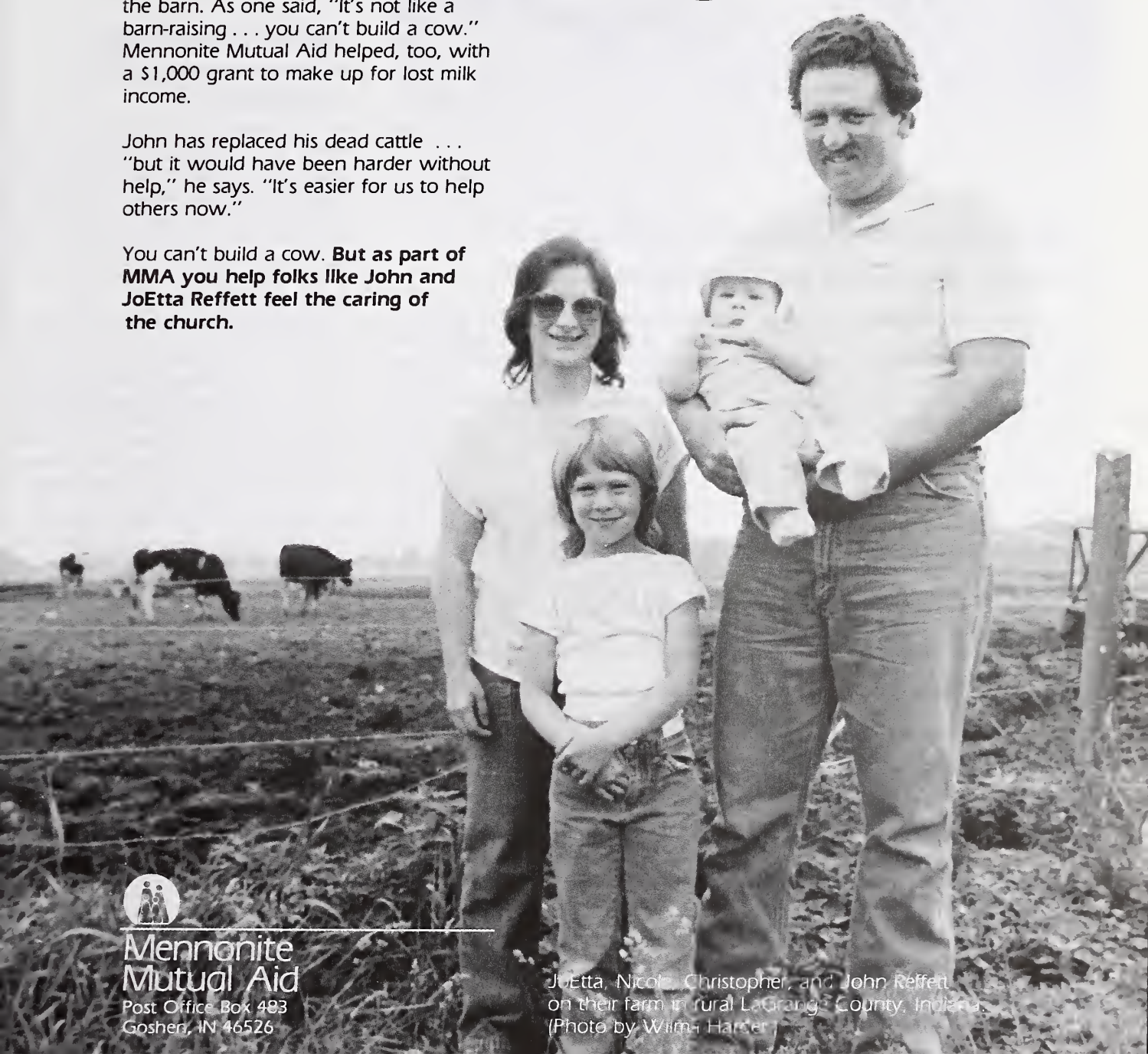
Looking at John Reffett's northern Indiana farm, you'd never suspect it was once disrupted by the ugliness of cattle-poisoning. But it was. A pesticide in the feed killed nearly a fourth of John's Holsteins—a pesticide neither John nor his feed seller used.

John's family lost over $30,000 in cattle—covered by Indiana-Michigan Mennonite Aid. But they lost more: a sense of trust, shattered by knowing someone wanted to hurt them.

Friends, neighbors, and members of Emma Mennonite Church rebuilt that trust . . . helping cut wood and repair the barn. As one said, "It's not like a barn-raising . . . you can't build a cow." Mennonite Mutual Aid helped, too, with a $1,000 grant to make up for lost milk income.

John has replaced his dead cattle . . . "but it would have been harder without help," he says. "It's easier for us to help others now."

You can't build a cow. **But as part of MMA you help folks like John and JoEtta Reffett feel the caring of the church.**



JoEtta, Nicole, Christopher, and John Reffett on their farm in rural LaGrange County, Indiana. (Photo by Wilma Harder)

Mennonite Mutual Aid
Post Office Box 483
Goshen, IN 46526

CHURCH NEWS



James and Jeanette Krabill, MBM workers in Ivory Coast, sing for over 100 youth gathered at Conrad Grebel College during the Ontario Missions Festival.

1985 Missions Festival in Canada may be a prototype for the future

The 1985 Ontario Missions Festival may be a prototype for future festivals, said Mennonite Board of Missions president Paul Gingrich at the concluding service at First Mennonite Church of Kitchener.

The July 21-23 festival was jointly hosted by the Ontario/Quebec and Western Ontario conferences.

Each year a festival is held as part of a seminar for new and returning MBM overseas workers and those currently on North American assignment. This year's decentralized event was an innovation, "a 13-ring festival," with coordinator Brice Balmer and his committee playing the role of ringmaster, according to Gingrich. Missionaries and local people jointly discussed the broad theme of "A Call to Mission."

Missionaries and home office staff scattered to more than a dozen locations across two provinces for the weekend event. All came to Kitchener for a commissioning service on Sunday night.

"Co-missioning" was a recurring theme addressed in many settings. It was brought into sharp focus by Larry Miller from France speaking at Poole Mennonite Church, when he stated that Western Europe and North America will be the missionary frontier during the next 50 years. Miller noted three trends in mission: The emphasis on holistic ministries, the rapid growth of churches in countries like Africa with missionaries performing a supportive role to existing churches, and the decline of churches in Western Europe and North America.

Missionaries and local people tackled tough questions in a variety of group settings. How should the church respond to growth in Ethiopia as well as to famine? Should North Americans protest the imprisonment of Mennonite leaders there when they do not want us to bring political action? How do missionaries deal with gross injustice between classes, as in Bolivia? What is motivating young people for service? What if each congregation would send out one new missionary for every 100 people?

While intense dialogue in seminars occurred, lots of basic information was shared, too, contributing to better understanding of the settings in which overseas workers serve. Missionaries also learned about mission efforts in Ontario and Quebec.

And there were fun times—breakfasts, picnics, and barbecues, plus lots of fellowship, praise, prayer, and singing. A highlight for London area people was learning "Alabare" ("I Will Praise My Lord"), a traditional Spanish song, from Carmen and Jose Gallardo of Spain.

One event brought over 100 young people to Conrad Grebel College for a firsthand experience of African culture—including food—with James and Jeanette Krabill of Ivory Coast.

In another setting, Stephen Shank of Belgium, a plain board his only stage prop, kept a Sunday evening congregation of around 500 spellbound with his dramatic solo interpretation of the final events in the life of Christ. On another evening he presented three moving monologues on the theme of God's love to a group of young adults.

Special events for the elderly were held at Fairview and Nithview retirement homes and at Erb Street Mennonite Church. Also held were an afternoon tea and discussion for about 70 women and girls and two evening meetings with MBM Prayer Partners.

MBM missionaries hold annual seminar in Ontario

Forty-five overseas workers and home office staff of Mennonite Board of Missions attended the annual Overseas Missions Seminar, June 17-28, at Hidden Acres Camp near New Hamburg, Ont. The group included 29 overseas workers representing nine countries in Asia, Africa, Europe, the Middle East, and South America.

The first 2½ days centered on a meeting of the MBM Overseas Ministries Committee. In addition to reports, discussion, and interviews with missionaries, the committee reappointed 12 missionaries to assignments in Argentina, Belgium, France, Israel, and Ivory Coast. In addition, five persons were appointed to new assignments in West Africa and China.

One day Anglican priest John Burke and Mennonite pastor Brice Balmer led seminar participants in a discussion of "The Health of the City" in an all-day visit to Toronto to learn about Mennonite urban outreach there.

Seminar activities at the camp began each day with morning prayer while evening worship ended the days' activities. In between occurred daily Bible studies from the book of Acts led by Calvin Shenk, a Bible professor at Eastern Mennonite College and a member of the Overseas Ministries Committee.

Each missionary shared stories of the work. Administrators brought their concerns about such subjects as "Communicating with North American Churches," "MBM Perspectives," and "Interpersonal Relationships." There were sessions on silence, meditation, stress management, media in the 1980s and 1990s, and also times for recreation and fellowship.



Detweiler

Detweiler to step down as EMC&S president in 1987

Richard Detweiler has requested that his present term as president of Eastern Mennonite College and Seminary be limited to two years, ending in June 1987. His reasons include the illness of his wife, Mary Jane, who has been in and out of the hospital with a spinal cord inflammation that causes paralysis.

"I hope that by 1987 my seven years as president will have assisted EMC&S toward its further establishment and future as a church college," Detweiler told Mennonite Board of Education and the EMC&S Board of Trustees in late August. "The need now is to move forward in creative programming, strategic marketing, enrollment building, and resource generation planning. This should be the opportunity for a new president who can follow through a long-range vision to give leadership in continuity and momentum to the developments crucial to fulfilling the EMC&S mission and purpose in the next decade."

Detweiler, 60, became president of EMC&S in 1981. Before that he was a pastor, Franconia Conference leader, and Christopher Dock Mennonite High School principal.

MBE and the EMC&S board have announced the process for the selection of the next president. According to MBE executive secretary Albert Meyer and EMC&S board chair Joseph Lapp, arrangements for consulting interested supporting groups are an important part of the process.

A Presidential Selection Committee has been formed to facilitate the consultation process. Members of the committee are: Paul Zehr, Lancaster Conference leader and MBE member; Kenneth Weaver, Media Ministries director for Mennonite Board of Missions and an EMC&S board member; Virginia Glass Schlabach, editor of *Franconia Conference News* and EMC&S board member; an EMC&S faculty person to be chosen in September; and Owen Burkholder, a Virginia pastor and moderator of the EMC&S Constituent Conferences Committee.

The Constituent Conferences Committee is made up of leaders of the Eastern conferences of the Mennonite Church.

One or two additional members may yet be named to the search committee. LaMarr Kopp, an EMC&S trustee with extensive academic experience, has agreed to be available for consultation with the committee.

The committee welcomes counsel and suggestions from the EMC&S constituency. One of the first tasks of the committee will be to review the needs of the college and seminary and the qualifications to be considered in the choice of the new president.

Following this, the committee will be responsible to develop a list of prospective candidates, arrange for contacts with prospects, and—after appropriate consultation—bring a proposed recommendation to the EMC&S board, MBE representatives, and the Constituent Conferences Committee. A recommendation will then be made to the MBE Board of Directors for the appointment of a new president.

KREIDER VIEWS THE WORLD

Unemployment is disturbingly high

The U.S. unemployment rate in June was 7.3 percent of the labor force. The rate has remained at approximately this level for more than a year.

Unemployment reached a high of 10.8 percent in December 1982 at the end of the recession of that year. But the rate declined steadily as prosperity returned until it stabilized at nearly its present level in March 1984.

A certain amount of unemployment is probably inevitable. We call this "frictional." People are unemployed temporarily as they move from one job to another. The availability of unemployment benefits may prolong this transitional unemployment. Families with two wage earners also will be less willing to move to another community to seek work if only one of the couple is presently unemployed.

During World War II unemployment rates were less than one percent. In the postwar period rates of 4 percent were considered to be "normal." But an unemployment rate of 7.3 is unacceptably high in the period of high general prosperity which the country has enjoyed in the past 2½ years.

There are additional disturbing factors about the persistence of this high rate of unemployment.

First, the rates for blacks and Hispanics are much higher than for the population generally, 15.6 and 10.7 respectively. The rate for black teenagers in June was 38.1 percent, down slightly from previous months but still dangerously high.

Second, the U.S. Labor Department estimates that the number of "discouraged workers" is now 1,150,000. These are over and above the 7.3 percent because unemployment is defined as being "out of work, able to work, and looking for work." Thus the most seriously unemployed are not counted because they are so demoralized that they have given up "looking for work."

Third, employment in manufacturing has declined by 220,000 since January. The Reagan Administration is careful to point out that "total" employment has been increasing to provide jobs for a labor force of increasing size. But this growth has been in government and service jobs which have been increasing more rapidly than factory jobs have been lost. Rates of pay in many of the service jobs are less than in the factory jobs which have been lost.

Over the past 35 years the labor force of the U.S. has nearly doubled. But all of this increase has been in the service trades. Christians should recognize that though rates of pay in service jobs are often less than in the factories or mines, they offer genuine unique opportunities for Christian witness. A Christian witness is certainly possible in a factory—though it is difficult. But the very nature of the service jobs is interaction with people. Workers in such jobs have regular opportunities to represent the kingdom.—*Carl Kreider*

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Bill Crelli, Johnstown, Pa.

In pastor-farmer Robert Hartzler's article, "Where Was God When the Farm Failed?" (Aug. 20), my attention was arrested by the two figures 160 and 120. These refer to the Homestead Act of 1862 which provided 160 acres of land free to persons who lived on the land and cultivated it for five years. Those two numbers spelled the doom, not exactly of their making, of another people whose lives were in turmoil and chaos and who lost everything, many even their lives.

Of course this does not go to say that I am not sympathetic and respectful to those who have lost their land.

Eugene Souder, Grottoes, Va.

Daniel Hertzler makes many good points in "What to Do with Farmers" (Aug. 13). Among them is to "join them" via gardening. One way to be less involved in our country's war machine through taxation is to have less income to tax by being more self-sufficient.

Except for the first year of marriage, my wife has not worked outside the home. Her preference and mine too was that she give home interests priority even though she was a nurse. With four children this was no problem. It kept us strapped economically, but we always found a way of squeezing through. This has enabled us to keep our giving to the American war machine at a bare minimum. Gardening, home canning and freezing, and sewing are among those efforts that make it possible to live on one income. I'm not saying that is for everyone, but it is one good alternative. It also helps the unemployment problem.

Dan's last point is to "abstain from the luxury foods." Right now there is a big soda war going on between Coke and Pepsi. The July 8 issue of *U.S. News and World Report* had a 2-page feature article on the soda wars. It says, "Americans imbibe more soft drinks than water." What a waste of good water!

We have been having a good response on the dangers of drinking alcohol and I agree. Let's be honest and add soft drinks to our drinking problem. Soft drinks have made addicts of a lot of us. Usually they are unhealthy and expensive, and they do not satisfy the thirst like water does.

Think what extra money we'd have for our church work if we adopted "water is the best beverage." Also our health would likewise be improved. The soft drink business accounts for $25 billion a year in the U.S. That would be $108 per year per person. If the 340,000 Mennonites of the U.S. and Canada are average, then we would have over $36 million more for our mission programs if we gave up our soft drinks and gave that money to the church. Maybe this is a form of fasting we would do well to consider.

Roy E. Hartzler, Kinross, Iowa

I have just read "The Cloud, the Rainbow, and the Dove" by Donald B. Kraybill. The article reminds me of the time Peter, seeing Jesus walking on the water, asked for the same powers and on receiving Jesus' permission, Peter stepped out, missed the important point of keeping his eyes on Jesus, and floundered till Jesus came to his rescue.

Donald writes, "Divine prevention may also be a vain hope. And rather than trying to predict future events, biblical hope looks backward." That's not the way I read my Bible at all! First, Jesus said in Luke 21:28, "When these things begin to happen, look up and lift up your heads because your redemption draws near" and then in verse 31, "Likewise, when you see these things coming to pass, know that the kingdom of God is near."

Then in 2 Timothy 4:8 Paul confirms his trust in Jesus' promise: "There is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, will give me on that day, and not to me only, but also to all who have loved His appearing"!

I often marvel that not more Christian authors express a love for Jesus' appearing, especially as more and more signs indicate that the time is drawing near.

I suggest that Brother D. K. should, like Peter, make a new effort to keep his eyes on Jesus. Evidently one "accident" taught Peter the important lesson that many others still have need to learn.

I praise God for the fellowship of a few who still love the promise of Jesus' appearing, and for the confidence that this fellowship is much larger than any human being can know. Hallelujah!

Carmen Lehman, Albany, Oreg.

I enjoy reading the letters to the editor in the *Gospel Herald*, for there is felt the pulse of the rank-and-file member of the Mennonite Church. You are to be commended for the excellent job you do in allowing a good representative sampling to appear on the various issues.

In the political cartoons on the editorial page of the daily newspaper, who has the answers to the "big" concerns and problems that face us all? Is it the politicians? Indeed not. It is the little people, inconspicuous and ignored by those with power and authority.

We are being piped liberalism on many issues, and are being danced toward the abyss. The alarm is sounded over and over again by the little people, but the cry is unheeded. Every church member should voice protest over the article "Alcohol: the Abuse of 'Nonuse' " (Hear, Hear! June 18).

Let's hear from the true prophets of God.

Eugene Seals, Southfield, Mich.

In "Is There Any Word from the Lord on Dancing?" (June 18) Larry Augsburger's classification of dancing into five categories may assist a person in deciding whether to participate in such activities or not. One additional dimension which is important in describing dancing has to do with the societal context of the practitioners and the spectators.

Before relying on the passage "David danced before the Lord with all his might," one would do well to recall that David's culture considered folk dancing to be normative. Such a culture would have comparatively less trouble appreciating liturgical dancing than would a culture such as that of the Mennonite Church.

Too often persons who learn to appreciate various religious expressions expect—and even insist—that others accept those expressions also. Examples—good, bad, and in between—which have smacked of insensitivity in this regard from time to time include charismatics, peace advocates, missionaries who have sacrificed a great deal, ecumenicals, anti-abortionists, anti-TV-niks, and devotees of the new movements promoted by the Mennonite Church in one biennium or another.

Whether a movement is good or bad, it will encounter resistance from those unfamiliar (and therefore sometimes unsympathetic) with the concept. Further, if a person considers dancing to be sinful, to that person (devotee or observer) it is sinful. So, when one says that liturgical dancing is acceptable, one needs to define in which context it is appropriate. Some congregations would display a great sense of indignation at the very thought of such an expression in their church. Others may find it quite acceptable.

In terms of personal preference, I think I would be able to appreciate a well-done liturgical dance at a religious program more so than as a normal part of a solemn worship service.

Diane Swartzendruber, Pittsburgh, Pa.

I have been brought up in the Mennonite Church and attended Goshen College. I was taught that dancing was wrong for a Christian to participate in. Even folk dancing was questionable (maybe because enjoying that could lead to other kinds of dancing, which could lead to "more clearly immoral activities"). It seemed to me that a principle among Mennonites through my childhood became this: In order to prevent the extremes, which became sin, "all" was forbidden in many areas of life. I always felt that a portion of my being (use of the body in this case) was thwarted and inhibited unnecessarily by this general thinking.

I feel that the church must look seriously at how we can appreciate all of our being more wholly. I think that because of our upbringing many of us tend to be very inhibited and tend to have a poor body image. We are not free to respond to the Spirit within. If the church could promote finding ways to incorporate the use of our bodies, along with our intellect, for glorifying God in ways that are meaningful and purposeful, I feel we would all benefit and be edified. If this became so among us, and in our homes, then maybe there wouldn't be such an exploration by our young people in areas that become more questionable.

One way I have dealt with this in my own life has been through exploring the creative arts—drama, clowning, mime, storytelling, and liturgical dance for use in worship. I would like to speak specifically to liturgical dance and share some of what I've discovered through this medium.

I have discovered that this means of communication provides a way for the whole being—body, soul, and mind—to "speak." We can all move through life in dance to the glory of God. Movement is a language which can free a person to express those feelings, ideas, and experiences which transcend words. Dance is an art which the most graceless can take up and make their own. All of life can become a celebration and dance. Dance is inclusive rather than exclusive of others. It becomes a mutual affirmation of our relationship with God. The affirmation is extended beyond the dance—everyone is a part of the dance.

The Spirit of God continues to move through his people in fresh and meaningful ways. Let us remain open to the new (and the reviving of old) forms of worship and work together to find ways of allowing our children to experience a greater degree of wholeness within the church through the use of various expressions.

Bible Conference

For Uniform Series Teachers



November 8-10, 1985

For Sunday school teachers who teach the Uniform Series in local congregations

Resource Speakers

Burton Yost
Howard Charles

Request forms from

Laurelville Mennonite Church Center
Route 5, Box 145
Mt. Pleasant, PA 15666
412-423-2056

MENNOSCOPE

The donations of grain sent to famine-stricken Ethiopia are in good condition, according to Kathy and John Hostetler, Mennonite Central Committee interim representatives in that country. They recently visited five food aid distribution centers and saw "tons and tons of grain from Canada and the United States all in excellent condition." Some 200 tons of beans, corn, and flour from MCC East Coast arrived with only a few bags broken. The 5,000 metric tons of wheat from MCC Canada is waiting to be unloaded from a ship at the congested seaport of Assab. Some spoilage of grain piled in mounds in the open air at Assab has occurred, but the distribution situation has improved in recent weeks. Hostetlers reported that a warehouse built with MCC funds was scheduled for completion by the end of August.

"Plain People's War Tales Feature Lots of Postholes" was the big headline in the Aug. 5 issue of the *Richmond (Va.) Times-Dispatch.* Two stories were devoted to the 40th annual reunion of Civilian Public Service's eastern district and the reasons Mennonites became involved in CPS as an alternative to military service. "When the Plain People gather to rekindle memories of wartime service," wrote reporter Gail Nardi, "the talk is of postholes, not foxholes, of fire lines, not firing lines." More than 350 ex-CPSers and their wives had gathered at Eastern Mennonite College in Harrisonburg, Va., Aug. 3-4 to reminisce and renew friendships. Mennonite Central Committee executive secretary John Lapp spoke to the participants about how the CPS experience contributed to the church and to the world.



Siders

Duane and Nancy Sider will be the speakers for Fall Spiritual Emphasis Week at Eastern Mennonite College Sept. 23-27. Duane is a member of the pastoral team at Community Mennonite Church in Harrisonburg, Va., and a doctoral student in New Testament studies at the University of Virginia. Nancy is director of counseling services at EMC. Siders will speak on "Holding the Center: The Love of God and the Meaning of Relationships." They will use stories and music in depicting the importance of experiencing and sharing God's love in human relationships. They will also meet with students in the residence halls and visit classes.



Art commissioned to commemorate Menno Simons anniversary. *Mennonite Publishing House has commissioned four of its artists to create art prints on Menno Simons' writings. The prints are part of a historical celebration and represent a unique fund-raising effort for a media project in the Mennonite Church.*

Next January 30 will be the 450th anniversary of the date Menno Simons formally left the Catholic Church to join the Anabaptist movement. A large part of the movement was later named after him—the Mennonites. Sale of the art will help sponsor the production of Pilgrim Aflame, *a film on early Anabaptist leader Michael Sattler, to be produced in 1986 by Sisters & Brothers, a Mennonite filmmaking group.*

The limited edition of four art prints will feature quotes of Menno Simons along with calligraphy and drawings. The artists are (left to right) Gwen Stamm, Ann Graber, Jan Gleysteen, and Paula Johnson. The prints will be sold in sets of four and the edition will be limited to 500 sets. Each set will be sold for $48 (U.S.), plus a charge for handling and shipping. Income exceeding production costs ($31 per set) will support the film project.

"We're interested in heritage education in Mennonite congregations," said Laurence Martin, director of congregational literature at MPH. "The limited edition set of prints is one way of using our facilities and people to encourage the development of video and film resources for educational purposes."

The Menno Simons prints will be available on Nov. 1. Congregations are encouraged to purchase a set for Sunday school classrooms, church libraries, or as a special gift to their pastors. More information is available from the Congregational Literature Division at MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.

Delivering babies isn't a routine responsibility for college students, but Goshen College nursing major Joan Troyer found herself doing just that during her Study-Service Trimester in the Dominican Republic this past summer. She put her knowledge to practical use in a 11-bed hospital, including the delivery of six babies during her six weeks there. "I was surprised to be given so much responsibility," she said, "but I soon learned that many of the Dominican nurses had only nine months of training." Troyer was among the 21 Goshen students and faculty who opened the college's first SST unit in the Dominican Republic, which shares the Caribbean island of Hispaniola with Haiti.

Three persons have joined the Goshen College faculty:

•*John Harmon,* assistant professor of business. A graduate of Ohio University, he had been teaching accounting at Ivy Tech in Warsaw, Ind.

•*Beth Weaver,* nursing instructor. A graduate of Hesston and Eastern Mennonite colleges, she worked as a nurse in Sterling, Ill., and in Goshen, Ind.

•*Lois Landis Kurowski,* assistant director of information services. A graduate of Indiana University, she worked in journalism and public relations for the *Cincinnati Enquirer,* Culver (Ind.) Military Academy, and Kirsch Company of Sturgis, Mich.

Mountville (Pa.) Mennonite Church commissioned three of its families for missionary service on Aug. 18. This is in accord with the congregation's goal of commissioning at least 10 percent of its members for world mission. The three families, who are serving under Eastern Mennonite Board of Missions, are:

•*Richard and Sharon Kauffman and daughter,* to Ethiopia, where they will work with 210 orphans at Hope Enterprises Center in Addis Ababa. They will also relate to local Christian communities.

•*Galen and Marie Burkholder and son,* to Philadelphia, where they will direct Eastern Board's Youth Evangelism Service (YES) program. They will train young people for short-term service assignments overseas and in the U.S.

•*Dennis and Lori Witmer,* to Philadelphia, to assist Burkholders. They will be responsible for the YES volunteers who serve in Central America.

Mark and Darlene Keller have been appointed to a four-year term of service in Nepal by Mennonite Board of Missions. Serving under United Mission to Nepal, they will help train elementary school teachers at Tribhuwan University in Pokhara. Kellers served previously with Mennonite Central Committee as teachers in Swaziland and Zambia. Mark was born in Des Moines, Iowa, and Darlene is from Lancaster, Pa. They are members of Faith Mennonite Church in Newton, Kans. Kellers began six months of language study in Nepal in July. Their address is UMN, Box 126, Kathmandu 711 000, Nepal.

Stephen and Margot Longley have been appointed to a four-year term of service in Nepal by Mennonite Board of Missions. They will design and implement a computer system for United Mission to Nepal—the large umbrella group for most Christian service efforts in the country. Longleys are members of London Mennonite Fellowship in England. Stephen is English and Margot is from Finland. They are currently in language study for six months in Nepal. Longleys' address is UMN, Box 126, Kathmandu 711 000, Nepal.

Russel and Marjorie Liechty have been appointed to a one-year term of service in Nepal by Mennonite Board of Missions. They are on sabbatical leave from Goshen College. Working under the direction of United Mission to Nepal, Liechtys will seek to improve the human relations, production, and job satisfaction of UMN's 400 expatriate and 1,200 Nepali workers. They spent two previous sabbaticals with MBM as counselors in Nepal and India. Liechtys are members of College Mennonite Church. They arrived in Nepal on July 18. Their address is UMN, Box 126, Kathmandu 711 000, Nepal.

Max and Pauline Beachy have been appointed to a 3½-year term of service in Suriname by Mission Aviation Fellowship. They will also be overseas mission associates with Mennonite Board of Missions. Max will be a pilot, and Pauline will work in communications and nursing. They arrived in Suriname in late August after studying the Dutch language in Florida. Formerly Dutch Guiana, Suriname is located along the north-central coast of South America. It gained its independence from the Netherlands in 1975. Beachys are from Fresno, Ohio, and are members of Walnut Creek Mennonite Church.

Robert and Lisa Yoder have been appointed to a two-year term of service in China by Mennonite Board of Missions. They will teach English, under the auspices of China Educational Exchange, at Southwest Petroleum Institute in Nanchong. Robert is from Clarence Center, N.Y., and Lisa is from Sellersville, Pa. They attended Silverwood Mennonite Church in Goshen, Ind. Yoders arrived in China in late August.

Mark and Laura Hostetler Liechty have been appointed to a term of service in China by Mennonite Board of Missions. They will teach English, under the auspices of China Educational Exchange, at West China Medical University in Chengdu. Mark and Laura were in China before as part of Goshen College's Study-Service Trimester. Mark is from Goshen, Ind., and is a member of College Mennonite Church. Laura is a native of Willow Grove, Pa., and a member of Blooming Glen Mennonite Church. Liechtys arrived in China in late August.

Stanley and Doris Shenk are beginning a nine-month teaching and preaching ministry in Asia in September. Stanley retired earlier this year as a Bible professor at Goshen College. The first three months, sponsored by Mennonite Board of Missions, will be on the island of Hokkaido in Japan. From January to March, also under MBM sponsorship, Shenks will be at Union Biblical Seminary in Pune, India. Then, under the auspices of Mennonite Central Committee, they will serve Apr. 1-June 15 at the Discipleship Training Center in Singapore and among the Mennonite churches of Indonesia. Shenks' first address is c/o Mary Beyler, Fujimi 2-1-41, Kushiro, Hokkaido 085, Japan.

Mark Peachey was ordained as an associate pastor and Tim Peachey was installed as lead pastor of Allensville (Pa.) Mennonite Church on July 9. Allegheny Conference fieldworker Irvin Weaver officiated. Paul Lederach, chairman of the conference's Leadership Commission, preached. Mark was a student pastor at the congregation the past two summers, and Tim was the associate pastor. The former lead pastor, Paul Bender, will continue as part of the three-member pastoral team.

David Gehman was installed as pastor of Oley Valley Mennonite Church in Oley, Pa., on Aug. 4. Local Atlantic Coast Conference overseer Harvey Stoltzfus officiated. Gehman formerly served Oak Grove Mennonite Church in West Liberty, Ohio.

Leon Stauffer was ordained as assistant pastor of Green Terrace Mennonite Church in Wernersville, Pa., on June 16. He was licensed as assistant pastor in 1983. Bishop Luke Horst of Lancaster Conference's Bowmansville-Reading District officiated, and Bishop Abram Charles of Manor District preached the ordination sermon. Harold Martin is the congregation's pastor.

Norman Moyer was installed as pastor of Thomas Mennonite Church in Holsopple, Pa., on July 7. Local Allegheny Conference overseer Dan Hertzler officiated. Moyer served previously as pastor of Boyer Mennonite Church in Middleburg, Pa.

Stephen Dintaman was licensed as associate pastor of Zion Mennonite Church in Broadway, Va., on Aug. 18. Virginia Conference bishops Earl Delp and Linden Wenger officiated.

John Davidhizar was licensed as associate pastor of Valley View Mennonite Church in Criders, Va., on Aug. 18. Virginia Conference bishops Earl Delp and Linden Wenger officiated.



Campus center project is on schedule at EMC&S. *"Right on schedule" is Bob Kile's assessment of the campus center project at Eastern Mennonite College and Seminary. Kile, project superintendent for Nielsen Construction Company of Harrisonburg, Va., said the structural steel was expected to be in place by mid-August. "We'll be pouring concrete and laying brick into the fall months," he reported, adding: "A lot depends on the weather—which has been fairly cooperative so far—and getting building supplies delivered on time."*

Work on the 50,000-square-feet, three-story building began in March on the site of the former EMC administration building. The $4 million price tag on the facility includes $2.9 million in actual construction and a $500,000 endowment for maintenance. The project is scheduled to be completed next May.



Eastern Board missionaries spend week in orientation. *Seventeen newly appointed and 13 furloughed missionaries serving with Eastern Mennonite Board of Missions met for orientation, July 8-12, at Camp Hebron near Halifax, Pa. The missionaries represent 10 countries.*

Chief resource persons for the orientation were Paul and Frances Hiebert of Fuller Theological Seminary in Pasadena, Calif. Paul is an anthropology professor, and Frances is the director of women's concerns. The orientation participants were:

First row (left to right)—Grace Hockman (Honduras), Beverly and Mark Barwick (France), Gloria and Joe Bontrager (Tanzania), Barbara and Lamar Witmer (France), Elizabeth and Glen Good (France), and Sharon and Richard Kauffman (Ethiopia).

Second row—Joy Dorsch (Kenya), Claude and Alice Good (Mexico), Don and Em Yoder (Kenya), Carl and Vera Hansen (Kenya), Loretta and Noah Hochstetler (Belize), Jean and Ed Rissler (Somalia), and Laura and Ken Litwiller (Kenya).

Third row—Keith Hitchcock (Australia), Verle Rufenacht (Tanzania), Victor and Viola Dorsch (Tanzania), Juan and Ruth Vega (Guatemala), Rhoda and James Sauder (Central America), Ruth and James Mellinger (Belize), Mildred and Jose Feliz (Honduras), Phyllis and Galen Groff (Guatemala).

Missionary comings/goings:

•*Marvin and Neta Faye Yoder* returned to Japan in mid-July after a one-year North American assignment. Workers with Mennonite Board of Missions, they are continuing their rebuilding work with the Mennonite congregation in Ashoro. Their address is Nishi-machi 3-chome 1-2, Ashoro-cho, Ashoro-gun, Hokkaido 089-37, Japan.

•*Michael Garde* returned to Ireland in late August after an eight-month North American assignment. He is developing a radical Christian book service as part of the Irish Mennonite Movement sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee. His address is 4 Clonmore Villas, 92 Ballybough Rd., Dublin 3, Ireland.

•*Ken and Grace Schwartzentruber* returned to Brazil in late July after a one-year North American assignment. MBM workers, they are involved in Brazil Mennonite Church's bookstore ministry. Their address is C.P. 07-0560, 70359 Brasilia, D.F., Brazil.

•*Elaine Kauffman* returned to Brazil in late July after a one-year North American assignment and study leave. An MBM missionary, she works in leadership training and serves as treasurer of Brazil Mennonite Church. Her address is C.P. 1013, 13100 Campinas, S.P., Brazil.

•*Neal and Janie Blough* returned from France recently for a six-month North American assignment. They serve at the Foyer Grebel international student center near Paris under MBM. Their address is 3148A Benham Ave., Elkhart, IN 46517.

•*David and Wilma Shank* returned to Ivory Coast in July after a seven-month North American assignment. MBM workers, they relate to the Harrist Church and other African independent churches in West Africa. Their address is 08 B.P. 2120, Abidjan 08, Ivory Coast.

Senior Day (for those over 50) will be held at Camp Amigo near Sturgis, Mich., on Oct. 17. The activities will include recreation, devotions, two meals, and health tips from Mennonite writer-physician Willard Krabill. More information is available from Camp Amigo at 26455 Banker Street Rd., Sturgis, MI 49091; phone 616-651-2811.

Correction: Two Hispanic congregations in Iowa-Nebraska Conference did *not* merge, as reported in the Aug. 13 issue of *Gospel Herald*. Just before the planned June 30 merger, the two congregations—which are across from each other on the Mississippi River—decided to maintain their separate identities. They are Second Spanish

Mennonite Church of Davenport, Iowa, and Iglesia Evangelica Menonita of Moline, Ill.

Renewal meetings: *Ruth Brunk Stoltzfus*, Harrisonburg, Va., at Wayland, Iowa, Sept. 29—Oct. 2.

New members by baptism and confession of faith: *Glennon Heights, Lakewood, Colo.:* Karri Roth, Joanne Zook, and Carol Schmidt. *First Mennonite Church, Meadville, Pa.:* Marlene Beachy, Linda Slaubaugh.

Change of address: *Wellington Moyer*, change in box and zip code to, Route 8, Box 1328, Hickory, NC 28602. *Paul C. Sieber* from Peoria, Ill., to 1808 E. Michigan, Urbana, IL 61801; phone 217-328-7744. *Norman W. Moyer* from Middleburg, Pa., to Route 2, Box 503-A, Hollsopple, PA 15935; phone 814-479-2126. The *First Mennonite Church of San Francisco* is now at 1050 S. VanNess, near 22nd St.; mailing address: P.O. Box 410656. San Francisco, CA 94141-0656; phone 415-863-8290.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Charles, Rick and Jeri (Swartz), Belleville, Pa., second child, first daughter, Jenna Lizabeth, Aug. 7.

Durell, Edward C. III and Diane (Rheinheimer), Lumberville, Pa., second child, first son, Edward Clifford IV, July 27.

Durie, Jim and Bonnie (Rosich), Goshen, Ind., first child, Hillary Dawn, Aug. 8.

Gehman, Dale and Brenda (Beyer), Ephrata, Pa., third child, first daughter, Jolene Renae, Mar. 24.

Hartzler, Jay and Sheri (Greiser), Harrisonburg, Va., second son, Philip Charles, July 28.

Shank, Ivan and Carol (Nunemaker), Sterling, Ill., second daughter, Carmen Ann, Aug. 4.

Schertz, Randy and Tereza (Batista), second child, first son, born on Jan. 29, 1985; received for adoption on July 30.

Stewart, Steve and Jan (Unzicker), Eureka, Ill., first child, Derek Stewart, June 3.

Zimmerly, Paul and Doris (Myers), Sterling, Ohio, third child, first daughter, Joilyn Marie, July 4.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Bergey-Gross. David L. Bergey, Hatfield, Pa., Steel City cong., and Lori Jane Gross, Souderton, Pa., Blooming Glen cong., by Mark M. Derstine and Robert G. Walters, Aug. 17.

Boyd-Opitz. Del Boyd and Judy Opitz, both of Morton, Ill., Trinity cong., by Mahlon D. Miller, July 3.

Diener-Shull. Dale Diener, Lyons, Kans., S. Hutchinson cong., and Anita Shull, Lyons, Kans., Assembly of God, Aug. 3.

Gordon-Hess. Joel Gordon, Mechanicsburg, Pa., and Rachel Hess, Dillsburg, Pa., Evangelical Free Church, by Paul Murphy, July 13.

Kauffman-Bishop. Elvon Kauffman, Woodburn, Oreg., Zion cong., and Lorraine Bishop, Salem, Oreg., Baptist Church, by John P. Oyer, June 29.

Kauffman-Yoder. Kenneth K. Kauffman, Harrisonburg, Va., Lindale cong., and Juanita L. Yoder, Doylestown, Pa., Doylestown cong., by Ray K. Yoder, Aug. 10.

King-Rosen. Earl Dwayne King, Cochranville, Pa., Kennett Square cong., and Cathie Sue Rosen, United Methodist Church, Sunbury, Pa., by Enos Martin and James Longacre, uncle of the groom, June 16.

Krill-Lantz. Thomas Krill, Archbold, Ohio, United Methodist Church, and Cynthia Lantz, Archbold, Ohio, Central cong., by Dennis Leinbach and Jing W. Chow, Aug. 10.

Malecki-Miller. Steve Malecki, Costa Mesa, Calif., Assembly of God Church, and Cozette Miller, Molalla, Oreg., Zion cong., by John P. Oyer, Aug. 3.

Martin-Wise. Vincent Leon Martin, Lombard, Ill., Lombard cong., and Rachel Ann Wise, Sarasota, Fla., Bahia Vista cong., by Arthur Wise and Stanlee D. Kauffman, Aug. 10.

Metzger-Cherry. Willard Metzger, Elmira, Ont., Glen Allan cong., and Lois Cherry, United cong., Glen Alan, Ont., by Norm Penrose, Aug. 3.

Reeves-Patterson. Raymond D. Reeves, Iowa City, Iowa, First Mennonite cong., and Cheryl A. Patterson, Iowa City, Iowa, West Sterling (Ill.) cong., by Delores H. and J. Stanley Friesen, Aug. 4.

Rittenhouse-Good. James Lowell Rittenhouse, Telford, Pa., Souderton cong., and Kendra Sue Good, Westover, Md., Holly Grove cong., by Kenneth Good and Richard Detweiler, June 8.

Shantz-Bradwell. Melvin Shantz, Elora, Ont., Floradale cong., and Nadine Bradwell, Whitby, Ont., Presbyterian Church, by J. Lester Kehl, July 6.

Shirk-Kauffman. Dale Shirk, East Earl, Pa., and Verda Kauffman, Intercourse, Pa., both of Petra Christian Fellowship, by Lester Zimmerman, June 23.

Walker-Folk. William Walker, Salisbury, Pa., Lutheran Church, and Malinda Folk, Springs, Pa., Springs cong., by Steven Heatwole, June 1.

Wenger-Schrock. Delbert Wenger, Chesapeake, Va., Mt. Pleasant cong., and Andrea Schrock, Scottdale, Pa., Kingview cong., by Robert Mast, July 27.

OBITUARIES

Eshleman, Hattie S., daughter of Martin M. and Barbara (Sensenig) Graver, was born in Conestoga Twp., Pa., Sept. 24, 1899; died of a cardiac arrest at Lancaster General Hospital, Lancaster, Pa., Aug. 4, 1985; aged 85 y. On June 10, 1925, she was married to John F. Eshleman, who survives. Also surviving are one son (John David), one daughter (Faith G.—Mrs. John L. Nissley), and 3 grandchildren. She was a member of Landisville Mennonite Church, where funeral services were held on Aug. 7, in charge of Chester Krutz and Donald W. Good; interment in River Corner Mennonite Cemetery.

Folk, Verna E., daughter of Jacob and Etta (Brenneman) Kinsinger, was born at Casselman, Md., Jan. 6, 1907; died of a cardiac arrest at Sacred Heart Hospital on July 10, 1985; aged 78 y. On Dec. 12, 1925, she was married to Daniel J. Folk, who died in January 1971. Surviving are 5 sons (Daniel J., Clair E., Blair A., Elaine R., and Donald F.), 3 daughters (Mrs. Zeltha M. Evans, Mrs. Marlene J. Diehl, and Mrs. Donna K. Otto), 21 grandchildren, 8 great-grandchildren, and 2 brothers (Clarence and Orville Kinsinger). She was a member of Springs Mennonite Church, where funeral services were held on July 14, in charge of Steven J. Heatwole and Walter C. Otto; interment in Casselman Cemetery.

Myers, Cora L., daughter of Harvey and Elizabeth (Lapp) Detweiler, was born in New Britain Twp., Pa., June 18, 1906; died at Grandview Hospital, Sellersville, Pa., Aug. 8, 1985; aged 79 y. On Mar. 8, 1930, she was married to Cornelius Myers, who survives. Also surviving are 3 sisters (Hannah—Mrs. Melvin H. Gahman, Ruth—Mrs. Chester Derstine, and Elizabeth Gahman). She was a member of Doylestown Mennonite Church, where funeral services were held on Aug. 12, in charge of Ray K. Yoder and Joseph L. Gross; interment in Doylestown Mennonite Church Cemetery.

Rutter, Cora Lee, daughter of Cyrus and Cathern (McDowell) Miles, was born in Shelby Co., Mo., Feb. 23, 1893; died at Samaritan Memorial Hospital, Macon, Mo., Aug. 6, 1985; aged 92 y. On Aug. 2, 1911, she was married to Emmett Rutter, who died on Aug. 15, 1965. Surviving are 3 sons (Vincil R., Galen I., and Carl H.), 4 daughters (Mrs. Florence Yeackley, Mrs. Viola Dumler, Mrs. Alma G. Jacobs, and Mrs. Minta Miller), 30 grandchildren, 60 great-grandchildren, 8 great-great-grandchildren, 2 brothers (Charlie and Joe Miles), and 3 sisters (Edna Carpenter, Anna Strohm, and Ester Miles). She was a member of Mt. Pisgah Mennonite Church, where funeral services were held on Aug. 9, in charge of Tim Horst; interment in Brethren/Mennonite Cemetery.

Short, Edith, daughter of John M. and Rebecca (Nafziger) Roth, was born in Fulton Co., Ohio, Jan. 30, 1895; died at the home of her son, near Archbold, Ohio, Aug. 1, 1985; aged 90 y. On Jan. 11, 1921, she was married to Adam Short, who died in 1967. Surviving are one daughter (Velma—Mrs. Amos Roth), 2 sons (Richard and Marlin), 7 grandchildren, and 12 great-grandchildren. She was preceded in death by one son (Russell). She was a member of Central Mennonite Church, where funeral services were held on Aug. 4, in charge of Charles Gautsche, Jim Bartholomew, and Lester Roth; interment in Pettisville Cemetery.

Witmer, Elizabeth R., daughter of John W. and Elizabeth (Heller) Rohrer, was born in Smoketown, Pa.; died at Brethren Village, Neffsville, Pa., June 13, 1985; aged 81 y. She was married to Caleb W. Witmer, who survives. Also surviving are 3 sons (Eugene R., C. Donald, and Melvin R.), one daughter (E. Marlene—Mrs. David B. Groff), 15 grandchildren, 7 great-grandchildren, and 2 sisters (Elsie—Mrs. Willis G. Herr and Pauline—Mrs. Ira J. Buckwalter). She was a member of Paradise Mennonite Church, where funeral services were held on June 16, in charge of Fred Martin; interment in Paradise Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Goshen College classes begin, Sept. 11
New York State Fellowship, Syracuse, N.Y., Sept. 14
Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19
Eastern Mennonite College homecoming, Oct. 11-13
Mennonite Publication Board, Oct. 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southeast Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2
Mennonite Economic Development Associatiates annual convention, Cedar Rapids, Iowa, Nov. 14-17

CREDITS

Cover design by David Hiebert; p. 656 by Tom Bishop; p. 661 (bottom) by Jim Bishop.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Witness for Peace boat delegation freed in Costa Rica

Twenty-nine North American peace activists, reportedly kidnapped recently by rebels fighting the Nicaraguan government, were freed two days later to continue a boat trip down the San Juan River that forms the border between Costa Rica and southern Nicaragua.

Although the activists were released, little is yet known about the captors—who they are, what rebel group they are aligned with, and exactly why they took the members of Witness for Peace captive. The group of activists, many of them from churches in the United States, were aware before they started the journey that Eden Pastora, a rebel leader operating in southern Nicaragua and from camps in Costa Rica, had warned he would shoot members of the delegation.

Through Witness for Peace, about 1,500 people from the United States have gone to towns in northern Nicaragua along the border with Honduras to stay with people under attack by the U.S.-backed rebels. The planned two-day trip down the San Juan River was the first time the organization had traveled to Nicaragua's southern border.

Brethren meeting features new emphasis on evangelism

The Church of the Brethren sounded an unusually strong evangelistic note when it met in Phoenix, Ariz., recently for its annual national conference. The meeting, in which more than 3,500 members participated, accented a growing movement toward church growth, which traditionally has not been emphasized by Brethren.

"I think evangelism is what we ought to emphasize," said James Myer, moderator of the denomination. "Obviously, there are others who don't feel as strongly about this as I do. But I sense a need for us to be more evangelistic." Truman Northup, retired minister from La Verne, Calif., said the trend has a characteristic Brethren flavor. "We would say evangelism and service go hand in hand," he said. "You cannot have one without the other." Myer said Brethren are not concerned with trying to build a large denomination. "We're not called to make statistics," he said. "We're called to make disciples. We teach people radical discipleship, which includes a stand for pacifism. When you speak of pacifism in America, you cut into any fast growth patterns for the church."

The Brethren named Guy Wampler moderator-elect. He is pastor of Beacon Heights Church of the Brethren in Fort Wayne, Ind. Traditionally known as a peace church, the 277-year-old denomination embraces a noncreedal faith, simplicity of life, rigorous personal morality, and family values. The 165,000-member denomination is affiliated with the World Council of Churches and the National Council of Churches.

Pope asks Africa to forgive Christians for role in slave trade

Pope John Paul II, during a historic speech in Yaoundé, Cameroon, asked Africa's forgiveness for any harm done by Christians in the past. Speaking before intellectuals and bishops at the Palace of Congress, the pope said that Christians should spread a culture of "good Samaritans," something that has not always been done.

"Christianity proclaims freedom and the inalienable rights of the person. Throughout the course of history, men from Christian nations unfortunately have not always behaved that way, and for this we ask forgiveness from our African brothers who have suffered so much, for example, from the slave trade. The gospel, however, remains an unequivocal call," he said.

The pope's historic message was greeted by deafening applause and overwhelming enthusiasm. African newspapers ran headlines about the papal trip that said, "The Pope Who Loves Africa." He also touched on the pivotal and volatile topic of the "Africanization" of Catholicism, that is, blending traditional practices and values with the doctrine of the church. And in another historic statement he hinted his approval of an African "council," something leading African prelates have requested, in vain, for years.

'Ordinary church people' taking up the antinuclear banner

A few days before going to Washington to help wrap a 15-mile "ribbon of peace" around the symbols of U.S. power, Susan Gleason was busy making plans for her church's upcoming annual bazaar. Like many others who turned out for the big event, she had never taken part in an antinuclear action before, but intended to become more deeply involved in social causes as a result of her day in Washington.

Women like Gleason, who brought her three children with her from Wilmington, Del., helped make the ribbon event one of the most unusual peace and antinuclear protests in recent years. An estimated 15,000 people turned out from every state to tie handcrafted panels of ribbon around the Pentagon, the Capitol, and the Lincoln Memorial.

Prominent among them were numbers of entire families, women who sing in the choirs and run the bake sales and services activities of the nation's churches, nuns dressed in traditional habits, and other ordinary church people who provided a sharp contrast to antiwar activists of a previous decade. Religious symbols and themes significantly colored the event, which marked the 40th anniversary of the dropping of the first atomic bomb on Hiroshima, Japan.

At a packed news conference held in a tent near the Lincoln Memorial, Justine Merritt, a 61-year-old former schoolteacher who spearheaded the ribbon campaign, made it clear that what she was doing was part of her Christian faith and practice.

Lutheran youth protest handicap policy, cheer Carter

Wheelchair-bound protesters lined up outside McNichols Arena in Denver recently to fight an American Lutheran Church ruling that would bar the disabled from entering the ministry. Carrying signs that read "If Jesus were disabled he couldn't be a Lutheran minister," and "I come to the garden alone, because no Lutherans will go with me," the protesters sat in wheelchairs in front of three crosses stuck in the grass outside the arena.

McNichols Arena was the site of the four-day triennial ALC National Youth Gathering. The protest was directed at a policy passed in June by the council of the 2.4 million-member ALC, which would bar from the ministry those who have "progressively degenerative diseases" such as multiple sclerosis, noncorrectable congenital heart diseases, those incapacitated with quadriplegia, people with "severe psychiatric disorders," and those who have "significant substance abuse problems."

Former U.S. president Jimmy Carter drew a rousing, screaming welcome the next day from 15,000 Lutheran teenagers at the meeting. He received two standing ovations during an address to the gathering. Carter strayed from the announced topic of his own personal faith to talk about nuclear arms. Americans must work "in an unalterable way to eliminate nuclear arsenals from the face of the earth," he said. He challenged the teenagers to emulate Jesus and his life of service and to ask themselves how often they make a genuine sacrifice for someone or spend one hour in prayer.

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Something to drink

The tissues in the average human body, says an article in the venerable *Reader's Digest*, contain 70 to 75 percent water. Blood is mostly water and even bones are made up of more than 20 percent water. Clearly water is an important bodily element. Drinking water is essential to the body's health. After seven days without water we would die.

Considerable water, says the *Digest* article, is obtained in the food we eat, but it is agreed that most of us don't drink enough water. One authority quoted says we need four glasses a day. I seem to remember having heard a call for eight. Given this need for water it is of interest to note the creativity with which we have responded. Almost without fail humans have devised methods for the embellishment of water. We do not drink water only but have found other liquids to take its place.

Some of these liquids work against us since they are diuretics and drive out water from the body. But all of them have more glamor than plain water and are, of course, more expensive. Whole industries have arisen to produce these liquids and special social settings have been arranged for their consumption.

Traditionally these alternatives to water include alcoholic beverages along with coffee, tea, milk, and fruit juices. More recently these are joined by a wide—and widening—variety of soft or soda drinks. The extent of this variety is amazing. In the cafeteria at Ames, Iowa, I was impressed by the beverage options. Not only did we have our choice of coffee, tea, milk, and several fruit juices along with water. In addition there must have been six or eight different soda drinks. What wonderful variety in the forms of water!

Indeed the *U.S. News and World Report* says that Americans now drink more soft drinks than water and labels 1985 "the year of the Great Soda Wars." (The wars are between companies which produce soda drinks.) One can only marvel at the creativity and business savvy which has brought us to this place.

Today we could revise Paul's words in 1 Timothy 5:23 to read: no longer drink only water, but use a little Coke or Pepsi or 7up or Diet Coke or Dr. Pepper or Sprite or Diet Pepsi or Mountain Dew or RC Cola or Tab for the sake of your stomach. And this is only the beginning of the list.

Such drinks do seem to have some value in certain situations. For example, when recovering from intestinal flu! However when it is reported that as a country we drink more pop than water it is time to ask whether we are making the replenishment of liquid a bigger issue than it really is.

Consider the forces in our society which conspire to encourage the alternatives to water. For example, if you eat in a restaurant which serves booze, the nice lady will say, "Would you like something from the bar?" If not, after having served you water and taken your order she says, "And what will you have to drink?" It seems a kind of rejection to say, "Just water."

Other social occasions that support the alternate beverages include, "May I buy you a drink?" Which doesn't mean water. Or expressions like, "I just made a fresh pot of coffee." The biblical phrase "a cup of cold water" doesn't seem to carry the weight anymore.

We have recently discussed at some length in the *Herald* problems associated with alcoholic beverages. Let us be clear: coffee, tea, and soda pop are not in the same league as alcohol. They do not cause men to beat their wives or run their cars off the road. Yet it is worth mentioning that some of these other alternate beverages bring their own risks along with them. Many contain sugar and some have caffeine or other questionable substances. The safety of artificial sweeteners is still an issue. And all of them cost more money than water. Without mounting a campaign against coffee, tea, and cola let me at least urge that we ask ourselves whether we have gone deluxe when a standard liquid would do as well or better.

My hunch is that in part we drink these deluxe liquids to reward ourselves. Perhaps for coping with an unnatural environment such as working in an office instead of outdoors. On the farm on a hot afternoon, what could be better than cold water? (We did sometimes drink cold mint tea.) But in the office a "coffee break" seems more reasonable halfway through the morning. (Can you imagine a "water break"?) We have survived thus far and a caffeine kick will keep us going until lunch.

Yet what we really need is water and because coffee is a diuretic, after drinking it we need more water. What started out to be a solution to the problem of putting more excitement into supplying the needed liquid becomes itself a problem.—*Daniel Hertzler*

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Happiness is . . . freedom to holler 'help!'

by Harold N. Miller

One day Jesus gathered his disciples around him and gave them an eightfold description of the truly happy person. Eight times he pronounced certain people *blessed*—the old-fashioned word for the persons we congratulate in our wisest moments.

The concept "poor in spirit" is not complicated or hard to understand. Our *excuses* for not doing it are the complicated part.

Jesus illustrates someone poor in spirit (and someone not poor!) with his parable of two going to the temple to pray (Luke 18:9-14). The Pharisee prayed, "God, I thank you I'm not a sinner like everybody else. I fast twice a week and tithe all I get." Others may need something from God, but not him. The tax collector, in contrast, stood at a distance. "I am needy—have mercy on me, a sinner." Only a rare tax collector was not rich monetarily. But this one was poor in spirit. His spirit or attitude was one of admitting his need. And, as the story ends, he was receiving God's uplifting power for a new life.

The poor in spirit give themselves the freedom to cry, "God help me!" They need the kingdom of God to come in their life, and admitting that need, they get it—"for theirs is the kingdom of heaven."

Why is it that many days we could pass as spiritual twins to that self-sufficient Pharisee? We miss receiving God's kingdom because we're so full of our own.

I'm beginning to see that often we're not poor in spirit because *we don't think we are poor.* We take out mem-



The Beatitudes (1)

Blessed are the poor in spirit for theirs is the kingdom of heaven. —Matthew 5:3

bership in the Laodicean church and estimate we "have acquired wealth and do not need a thing" (Rev. 3:17).

Exceeding poverty. But each of us is poor. I can always find some sinning tax collector and measure myself against him and convince everyone of my spiritual wealth. But I can also always find a Jesus Christ and measure myself against the standard of his life—he is my goal and the one I follow—and declare my exceeding poverty. The more grace I receive to see Jesus, the clearer I see how short I fall. There is no time I'm in greater need than when I think I have no need.

Congratulations to those who admit they have need. They open the door to the limitless resources of God and the church.

Unconsciously or not, I slip into a stance of thinking and acting rich every time my brother or sister comes with a word of counsel and I listen out of politeness or anticipation of debate, rather than a spirit of receiving.

Several years ago I confided to a small Bible study group that I usually agree with someone when I see at least a glimmer of truth in their words. The group, and one fellow in particular, never let me forget my admission each time I sided with an unpopular interpretation of a passage under study. Later, in a heated conversation, this same brother insisted I was not listening to him. That frustrated me no end. *He knows I listen so well I catch even the least trace of truth.* Months later in a moment of self-awareness I realized I only listened carefully when I thought the *other person* needed my affirmation. I had not yet learned to listen carefully for *my* sake—because *I* am poor and might be needing to hear what my brother was saying.

When someone tells me something I disagree with, I cannot immediately come back with my insightful response. I must give time for consideration of their comments or they will feel I'm not listening (and probably I won't be). I need to take what they say and help them put it in its most powerful form, words that speak to me and my frame of reference. If I don't instinctively have a spirit of intent hearing, I have slipped into thinking and acting rich.

Think we're rich. I've identified a second mind-set that hinders us from being poor in spirit. Often we act like we're not poor because *we think we should be rich.* Acutely aware of the poverty of our real selves, we nevertheless think we should have it all together and try to play the part. We all could win Oscars at this.

I slide into that mind-set often. I start operating on the assumption that the people God likes to have around are those who aren't bugging him with all those problems that need help solving. Rather than pray, I hang onto aching problems, thinking God doesn't want a poor me to trouble him.

But I don't need to be rich. It is true that God wants me to grow so I can handle elementary school tests. But during the time first-grade questions are bothering me, he wants me to bring them to him. None of us has to be achievers to be loved. When yet enemies, Christ died for us (Rom. 5:8, 10). God says in our poverty, "You are loved already. Now let me help you where you hurt."

We also mask our needs from each other. We put on fronts. "I don't have any problems—see me laugh." We shudder at the risk of others knowing our inadequacies. And we run headlong into the risk of missing the possibility of wholeness as brothers and sisters rally to fill our lacks when we invite their support and encouragement.

All of us do want to admit our poverty to God and to each other. It takes a lot of energy to maintain that front of all-sufficiency. And we receive much energy as we discover we can be loved for who we are.

"Blessed are the poor in spirit." Congratulations to those who admit they have need. They open the door to the limitless resources of God and the church.

Harold N. Miller, Corning, N.Y., is pastor of Community Mennonite Fellowship of Corning. This is the first of eight meditations on the Beatitudes, which are adapted from sermons he preached earlier this year.

Moving mountains

Fulfilling still creation's cosmic pull,
that mountain cleaves the fog this misty day,
transcends her anchorage in rock and clay
and, floating free, she moves—a miracle.
O sinewed soil, long eons blended, full
to overflowing earth, you can inlay
the very atmosphere and overstay
earth's crusted outerness past charted rule.

There lived a Man who knew how earth can be
fulfilled, transmuting mattered permanence
into ordained: "More than your sowing, reap;
say to that mountain, *move into the sea.*"
Too long I've doubted (foolish arrogance),
rejecting grace where men and mountains leap.

—Emily Sargent Councilman

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Why do Christians observe the Sabbath on Sunday?

From Sabbath to Sunday *by Samuele Bacchiocchi. The Pontifical Gregorian University Press, 1977, 372 pp., $12.95. Available from Biblical Perspectives, 230 Lisa Ln., Berrien Springs, MI 49103.*

Bacchiocchi, a Seventh-Day Adventist on the faculty of Andrews University in Berrien Springs, Michigan, has written an impressive volume as a "historical investigation of the rise of Sunday observance in early Christianity."

The author begins with two concerns: (1) the profaning of the Lord's Day in contemporary culture and Christian practice and (2) the question of which day God intends for the Christian era.

Both biblical and historical data are examined for an explanation of how the majority of Christians have adopted Sunday as the Lord's day. The lines of evidence often presented for Sunday observance are scrutinized first: Christ's practice and teaching, New Testament references to "first day of the week" and "Lord's day," resurrection and resurrection appearances as reason for celebration, and the Jerusalem church as distinct from traditional Judaism. Bacchiocchi finds the biblical evidence lacking for these supporting arguments, and that texts are made to say other or more than they do.

If the source is not biblical, where did Sunday observance come from? he asks. Two answers are found. One, a growing anti-Jewish attitude in the Christian church with a Gentile majority. The other, the initiative and influence of the church of Rome. Tension between Rome and the Jews as well as between the church and the synagogue led to a desire for a new identity for the church, disassociated from Judaism.

The next question is, why Sunday rather than another day of the week? Bacchiocchi notes that the "Day of the Sun" and sun cults came into pagan Roman practice with the planetary week. However, Sunday was given Christian meaning by the church, with emphasis on creation and the resurrection of the "Sun of Righteousness." Proponents of Sunday made much of "the eighth day." Symbolic eights were found at obscure places in the Bible to support a Christianized first day.

Bacchiocchi appeals to the Sabbath rest as epitomizing the blessings of salvation in Christ. He sees a return to the Sabbath (Saturday) as the corrective to the drift toward Sunday being not a holy day, but a holy hour or a holiday.

An appendix focuses on Paul and the Sabbath, with discussion of Colossians 2:14-17 and two related texts. The author's highly systematic review of the data is heavily footnoted throughout the book. Very much missing, however, are indexes of topics, names, and Scripture references.

Readers are presented with much tedious evidence to support the Sabbath position, but with no way of knowing if it is selective. I find no reference to any connection between Pentecost as the birthday of the church and Sunday. Traditionally, Pentecost has been observed on the first day of the week, but no discussion of that rootage is included. While objecting to assumptions and presuppositions of some of the defenders of Sunday, the author has not avoided arguments from silence and words such as "could well have," "appears," "possibly," and "apparently."

This scholarly study exposes many overzealous attempts to find Scripture justification for the practice of Sunday observance that developed historically, including some farfetched interpretations. The book does a service in warning of the danger of forcing meaning on Scripture, making the Bible say what we want it to say. Even right conclusions are done a disservice when exegesis is not honest.

Regarding how the Bible is to be interpreted in the case of Sabbath observance, attention must also be drawn to *Slavery, Sabbath, War, and Women* by Willard M. Swartley (Herald Press, 1983, 367 pp., $15.95). Chapter 2 is on the Bible and the Sabbath.

Swartley points out that scholars such as Bacchiocchi have a problem when they maintain that the practice of the church in the second and third centuries differs from New Testament teaching. "To interpret the New Testament in such a way as to drive a wedge between the Scripture and the church of the first few centuries is in principle untenable since it is precisely *that* church which accepted those writings as authoritative."

Swartley comments on several issues of interpretation that surface in a study of Sabbath observance. One is the question of how later interpretations and practices of the church should affect the interpretation of Scripture. Another concerns methods that can help keep the biases of the interpreters in check.

If you are interested in the Sabbath/Lord's Day controversy, you will want to read both Bacchiocchi and Swartley, but don't count on doing it in one evening!—**Ernest D. Martin,** *Midway Mennonite Church, Columbiana, Ohio*

Intruder

Cathedrals—
if you've seen one,
you've seen them all

But one seemed special:
St. James Cathedral—
the name was mine

Like the others, though,
scaffolds webbed the inner walls
for the current renovation

Way up high
one workman bent
scraping off the crud

Time for Sabbath rituals
in the holy sanctuary
but he kept on scraping

I had come alone to
think and pray
but he kept on scraping

SILENCE said the sign
but he showed no respect
as he kept on scraping

Would he never quit?
Then he turned his head
so I could see his face

"Why, Lord,
I didn't know . . .
Sure, I invited you . . .

But I . . .
I thought it would be
only part-time work for you

I mean . . .
I didn't think
there was so much to do

But since you are Lord
even of the Sabbath day
I'm glad to see you're here"

"There's room up here for you,"
he said and smiled and turned
and scraped some more

—Jim Klassen

My faith is a walk with Jesus

by Susan Kennel

I grew up in a Mennonite family in a Catholic town attending a Methodist church. My parents are active churchgoers and encouraged me to participate in Sunday school and youth functions. I also felt a good deal of encouragement and support from my relatives when we had the privilege of visiting them.

I was about 12 years old when I started exploring faith and questioning why I was even alive. The first step I took was joining the confirmation group at our church. I learned a lot about John Wesley and memorized the Ten Commandments and the Apostles' Creed. I wondered why so many people spent so much time talking about the Bible, going to church, praying, and trying to do things the "right way." I began hearing about this man Jesus and knew I wanted to believe in him, so the next step I took was baptism.

A step in faith. Very unaware of the implications, I asked to be baptized at our Methodist church. I didn't really know who this Jesus man was that I was choosing to follow. I just knew I wanted to believe. So I took a step in faith!

I began reading books about these Mennonites that my parents talked about. They were different from the Christians we worshiped with and I desired to learn more about them.

In the meantime I began to struggle with depression and loneliness. Most of my friends in school were confused by my change of priorities and spent less and less time with me, making it clear that they did not want even to try and be my friend. It hurt very much, but I could not compromise the little faith I had. Family life became tense and I often felt like giving up all together. Something had to change.

I decided I wanted to spend my senior year of high school at a Mennonite school. My parents mentioned Eastern Mennonite High School, and I took them up on the offer. Never having been there and knowing no one, I left home and became a part of the Harrisonburg, Virginia, community. Yet another step in faith.

I went to EMHS feeling rejected and confused with all the pain and hurt present in the world and my life. By the time graduation rolled around I had learned and experienced much of God's love and how very real that is.

God worked hard. I didn't feel ready to go home, so I applied to work at Swan Lake Camp in South Dakota. This was yet another step in faith as I had never been there and knew no one. I went wondering if I would even know how to love the kids and share Christ with them. God worked hard that summer and taught me of the love of Christ, and the power of prayer through the kids and staff I met.

Fall came and it was time to go to Goshen College. Two weeks before leaving home I received a call from the campus minister asking me to share some words on "growth" during the orientation weekend. Clueless, I agreed.

As I fretted over what I would say, I realized how much I had just learned about myself and my God. I was awed. As I attempted to write down my goals for the coming four years I summarized them in one word, *willingness.* How little did I realize that this word would become the motivation for many future steps of faith.

I was involved in a serious accident when a truck swerved off the road and hit me from behind.

I delivered my short two-minute speech with ease and finished by saying, "I hope we all experience positive growth, and that it will not be too painful." Why I said this I am not sure, but ever since then I am haunted by that statement as I realize how important pain can be in bringing about new growth. As a song says, "Pain is the tool in the hands of the surgeon."

I began keeping a journal in high school and after awhile I felt as if I were starting every entry with "Dear God, I'm afraid and I need you." Faith became believing and trusting that God does care and will always be with me—forever! I realized that I had no idea what or where God planned for me to be, but that I just wanted to follow faithfully and obediently, continuing to have a willingness to grow.

Serious accident. In May 1984 I was involved in a very serious accident. I was riding my bike on a highway near the college when a pickup truck swerved off the road and hit me from behind. Along with back, pelvic, and rib fractures, a dislocated hip, and other varied contusions, I sustained an incomplete spinal cord break. I woke up out of a drug-induced fog feeling as if I were in another country where everyone spoke another language consisting of contusion, iliacs, dislocations, paralysis, hematomas.

I had a lot of time to think about my faith, the accident, and how it all fit together. I began to "pray without ceasing" and those prayers are being answered. I gained a new appreciation of how great and powerful our God really is and how much love he has for us.

Susan Kennel, Goshen, Ind., is a student at Goshen College. This is a revised version of what appeared earlier this year in *Goshen College Record*, the student newspaper.

During my three-month hospital stay I asked myself "Susan, where will you spend eternity?" When I answered "heaven," the reality hit me. Christ *is* my Savior, not because of what I can or cannot do, but because God loves me and has sacrificed his Son for the forgiving of my sins. I thought about the physical pain I was experiencing and the emotional pain of my past. Christ himself experienced all that and more when he was rejected and nailed to a cross to hang there in pain and humiliation. Yet he still loves us!

Journal reflections. I struggled and reflected through a lot during the time I spent recovering. The following are journal entries on some of my reflections:

June 15, 1984. Today I was able to sit up to 50 degress for the first time. It was weird! For the first time in over a month I could see eye-to-eye with people. I wasn't seeing anyone or anything perpendicularly. It was *great!* I seemed to be on top of the world. I felt so happy and thankful. Thank you, God! I just feel so loved!

So many people here are so down on life. One 80-year-old man named Fritz keeps coming up to me when I'm on the belly-cart and saying, "It's such a pity, you young-uns being stuck in this chair. For me, at least I've lived my life. But you, you're so young." I keep wanting to say to him, "Do you see me crying? Hey, Fritz, I'm alive, and that's what matters, and I appreciate what action I do have."

It is easy to be bummed out and depressed. That's exactly why I refuse to let that happen. So there are down times, you accept them as that. That's par for the course, but it doesn't mean all the times are down times. Just because you can't have your legs doesn't mean you can't laugh at a good joke, and just because you don't stand up and instead wheel around in a chair, doesn't mean you can't feel gratitude and love for others.

September 14, 1984. I will always believe, even if I can't do these things I loved to do ever again. You can take away my every ability from me, but I refuse to believe God wills it. He may allow it, but I shall not forsake him, because he never has and never will forsake me! With Christ I am walking today and with Christ I will walk into eternity. Father, forgive me for my hate and bitterness. I pray you be glorified through this.

At the end of July I rolled my wheelchair to the parallel bars in the middle of the hospital's physical therapy room. My therapist fastened a safety belt around my waist, to which she held, and I scooted to the edge of my chair. Carefully placing my legs in front of me I grabbed the bars and slowly lifted my body from the wheelchair. I stood tottering and looking eye-to-eye with my therapist. I could only feel one leg supporting me and, after a few seconds, I was already worn out from standing. The next day I came back and did the routine all over again, except this time I lifted my left foot up and carefully placed it in front of my right foot. I had done it! The step I never thought I could take again was completed. I could walk!

Willingness is still the main ingredient of my faith. It is desiring to grow, to heal, to believe, to walk with Christ, and the willingness to let God be a part of my life. No one else can believe for me. I am the one who has decided to follow Jesus, and no one else can walk for me. I am the one who puts each foot in front of the other.

My faith is a walk I take with Jesus Christ at my side ever guiding and encouraging. It is not a lonely path, but one I travel with other believers, all of whom walk at their own pace. For a time we walk together and then one of us moves on ahead and someone new enters to walk along.

Today a child was killed

Today a child was killed.
A little fetus, no more than
two-and-a-half months old.
A heartbeat—shown clearly
on the ultrasound—
is forever
stopped.

We who love the miracle of life,
We shall mourn.
We the women—barren in our womb—
We shall mourn.
We who have waited years to adopt,
We shall mourn.

There was a life—
a seed sown and planted,
growing, being nourished, developing,
Torn from the womb.

Never to see the light of day,
the blue sky,
to walk upon the grass
fresh with morning dew,
to smell the flowers,
to feel the warmth of love,
the pain of teenage years,
the fulfillment of life.

"I am *no longer*"—
'tis the cry of the voices
that will never speak.

Yes—
we who long for life—
we too shall mourn.

—Lois Friesen Wiebe

HEAR, HEAR!

What is peace?

There are many people who are involved in the "peace" movement who really are also uninformed as to what the Christian's position should be in regard to peace.

To put things in perspective, we should define "peace." There are three philosophies represented in the peace movement and each has its own definition of peace. The philosophies of the three definitions are not compatible. The three philosophies are those of: communists, secular noncommunist nonreligious people, and religious people but mainly Christians.

To the communists, who are the perpetrators of international peace demonstrations, peace is the *cessation of resistance to them.* When all opposition is under control there is peace even though they are still murdering innocent people.

To the secular people, peace is simply the *absence of war.* Murder and persecution are breaches of peace. People do not have to love each other but as long as there is no war or violence there is peace. In view of the fact that ever since the fall of man there has been contention, conflict, and war, plus the fact that the Bible says in the last days there will be wars and rumors of wars, there is a Don Quixote mentality in trying to achieve this kind of peace. If attained at all it would surely be fragile and short-lived.

For the Christian, peace is acquired by having the *right relationship with God and with your fellow human beings.* The first and most important demonstration of love must be directed to God. This is commanded many, many times in the Old Testament. Deuteronomy 6:5; 10:12; and 13:3-4 are just three places that we—God's people—are admonished to love him. The most fitting way to show this love is through worship.

The second expression of our love is commanded by Jesus in John 13:34—"A new commandment I give to you that you love one another, even as I have loved you that you also love one another." (All Bible references are from NAS.) Our love is to be so sincere and genuine that even group No. 2 above can see that we are Christians—children of God (John 13:35). John 14:27 says, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you." Praise the Lord!

If peace for the Christian is a gift, obviously we don't have to squat on a Nicaraguan border to get it, or we don't have to deface a building in Colorado to get it, or break through a fence and "worship" under the nose of a plane in England, or march en masse between fighting armies and be shot down, or march past buildings carrying placards.

For a Christian to take part in protest marches, sit-ins, or civil disobedience is to malign the name "Christian." The only way a Christian should try to influence government policy and implementation should be through legally elected officials. It is especially alarming when church leaders advocate and practice civil disobedience, participate in marches and sit-ins, and withhold part of their taxes. Such actions are arbitrary and have no basis in the Scripture.

In 1 Timothy 2:1-4 we read, "First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth."

What is godly or dignified about carrying placards, chaining yourself to a gate, smearing red paint on a government building? Or is it good and acceptable in the sight of God to refuse to pay your taxes? Even Jesus had Peter pay an unjust tax for the two of them so that they wouldn't "offend" the officials.

Is civil disobedience bringing "men to the knowledge of the truth"—the peace of God freely given? In Romans 13 Paul says that every person is to be in subjection to the governing authorities: "For there is no authority except from God and those who exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves." He also says that a ruler is "a minister of God to you for good," but he is also "a minister of God, an avenger who brings wrath upon the one who practices evil."

You should be distressed that humanists are trying to rob us of our religious freedom and *not* that the U.S. is trying to keep communism out of Central America.

Gerald Derstine, who has been ministering in Central America for many years, said that the situation in Nicaragua is very sad, that the people's rights are slowly but surely being taken from them.

Norman and Betty Parish, who have also been in Central America for many years, reported that the situation in Nicaragua is worse than most Americans and Canadians realize. In a special report on Nicaragua, Norman Parish wrote, "My visit to Nicaragua was a real eye-opener. Conditions were worse than I expected. The country is rapidly becoming a communist state. The whole way of life of the Nicaraguan people is changing. Civil liberties and human rights are disappearing. Freedom of press has been suspended. The only opposition daily paper is heavily censored. An atmosphere of fear and suspicion hovers over the whole country. Most people are afraid to speak out against the government excesses and abuses for fear of reprisals."

I would like to direct some questions to the peace activists:

- In view of these facts, why do you believe the communists, their sympathizers, and uninformed young Americans who were in Central America for a matter of months?
- According to Ralph de Toledano, the Soviets have broken 27 of 28 agreements they have made with other countries. Why do you think that the U.S. should try to negotiate with them?
- Why do you make such an issue of the thousands killed by the "right-wing" extremists in Central America (which you blame on the U.S.) But you make no mention of the tens of thousands killed by the communists in Central America and South America, and millions upon millions in Russia, China, and Cambodia—just to name three countries?
- Why do you go to Nicaragua to pick coffee beans and help on the farms, thus freeing their men to attack and kill the Moskito Indians, shoot in cold blood men who have left their ranks and have become Christians, and go into El Salvador and other countries to blow up bridges, power stations, and even hospitals?

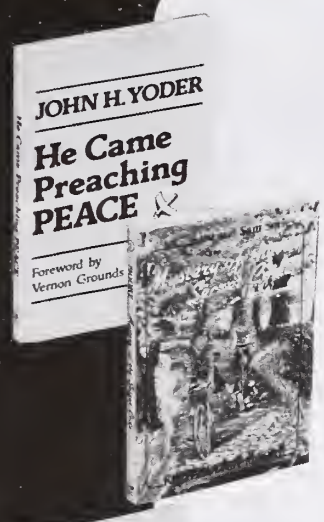
There are two extremes in the days in which we are living. There is a mighty outpouring of the Holy Spirit and there is great apostacy. Which side are you on? It can be *confrontation,* sowing the seeds of war, or it can be *spreading the good news* of a risen Redeemer who can give you peace—genuine, lasting peace. It is either white or black. Gray is just a light shade of black. If you say that you are average, do you know what average is? Average is either the worst of the good or the best of the bad. Why be just average?

Finally, I would like to say that the Mennonite Church is facing many problems, but stalwarts such as Sanford Shetler, George Brunk, and other men of that caliber—God bless them—have age and experience going for them and that makes for wisdom. Listen to them!

—**Sanford R. Yoder,** *Goshen, Ind.*

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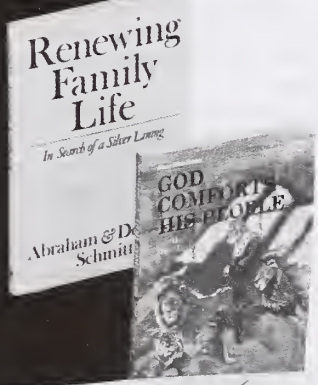


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CHURCH NEWS



Maple Glen Mennonite Church in Grantsville, Md., was the site of the Conservative Conference annual meeting. Also used was a large tent and Goodwill Mennonite Home (upper left).

Conservative Conference observes 75th year of founding

Conservative Conference held its annual meeting, Aug. 12-15, in Grantsville, Md., and celebrated the 75th year of its founding.

A book authorized by the conference, *History of the Conservative Mennonite Conference*, was released. A commissioned historical drama, *Zamma Kumma*, was premiered. And writer-filmmaker John Ruth spoke at three plenary sessions.

The history book was written by Ivan Miller, a senior bishop in the Grantsville area. He was the conference's elected historian since 1948. This year Elmer Yoder of Hartville, Ohio, succeeded him. The 365-page book, with over 150 photographs, is available for $17.50 plus $1 postage and handling from the author at the Casselman Inn, Grantsville, MD 21536.

Zamma Kumma (Pennsylvania German for "to come together") was written by Glenn Lehman, directed by Laban Miller, and produced by a group Miller founded, Destiny Ministries. Using members of the conference, the play featured Emery Miller as narrator in the roles of editor, minister, and administrator and Monica Miller (no relation) as his wife. In the first scene she was costumed in an Amish wedding dress which was made in Ohio at the end of the 19th century. Copies of the 90-minute drama, which is recommended for use in churches and schools, are available for $3 postpaid from Mapleshade Books, 542 E. Orange St., Lancaster, PA 17602.

Ruth, author of the history of his own Franconia Conference, spoke on "Unchanging Realities in a Changing Context," "The Anabaptist Vision," and "The Church Faces the Future."

Nearly 1,000 out-of-state and 500 local people registered for the annual meeting. The food committee served 5,552 meals including 250 pies, 24 hams weighing 288 pounds, and 65 gallons of Casselman Valley-style fried potatoes.

Central Americans vow to change attitudes about women in ministry

Representatives of Mennonite and Brethren in Christ churches in Central America meet each year to work, fellowship together, and study themes of common interest. This year the Central American Anabaptist Mennonite Consultation was in Costa Rica, July 1-4.

It included 40 participants from the region stretching from Mexico to Panama. The Nicaraguan delegation could not participate because its members were denied visas for Costa Rica. This illustrated the way the embargo imposed on Nicaragua by the United States affects Mennonites and Brethren in Christ in that country.

In addition to the regular business, the theme this year was "Women in Ministry." The group reflected on women in the order of creation, women in the ministry of the church, women in the Old Testament, the problem of "machismo" (male dominance), husband and wife in the family, and Jesus' treatment of women.

The theme was presented by Central American women in a spirit of growth and learning. The topic had not been studied in depth for many years. It was significant to see male pastors and lay leaders listen for four days. They heard women speak about the mission God has for them and how men, in many cases, have not permitted women to be what God wants them to be.

In response, the participants vowed to change their ways. "We believe that a movement inspired by God has begun within the Mennonite Church to break open and change our thoughts and attitudes with regard to the testimony of our sisters for the benefit of the family, church, and society," they said in a statement they drew up.

"We have helped to perpetuate attitudes that offend God and hurt women by imposing a feeling of unlimited and powerful authority only for the benefit of men and to the detriment of women," the statement said. "Our ecclesiastical communities are still under the influence of authoritarian male models that create disadvantages for women in all areas."

The document concluded with a declaration that "the pattern or model in which we find ourselves is not in agreement with the principles of community life, the community of faith and commitment, the people of God, nor the community of believers. As members of the body of Christ, we accept this historic challenge to work intensively in order that the barriers between men and women disappear and do not continue to be obstacles in the expression of God's kingdom."

Also during the consultation, Mennonite World Conference executive secretary Paul Kraybill reported on his work and asked, "What does the Central American church hope for from MWC? How can MWC be helpful?"

Kraybill requested a follow-up meeting with a smaller group of participants in the consultation, including people who had attended the MWC assembly in Strasbourg, France, last year. In this meeting there was more open dialogue about MWC. The idea of looking for greater representation and participation of the Latin American churches in decisions of MWC was discussed. Another item of discussion was how Mennonites around the world can share information with greater efficiency.



William Scott, Jr., is chairperson of the AAMA Board of Directors. He is a teacher and businessman from Saginaw, Mich.

AAMA to hold centennial next year, but where's Boone, N.C.?

At the 1985 assembly of Afro-American Mennonite Association at Ashland (Ohio) College, Aug. 15-17, the AAMA Board of Directors proposed holding the 1986 Assembly at Boone, a small city in western North Carolina. Next year, the board reported, is the 100th anniversary of Anabaptist-related activity among blacks. In the area near Boone in 1886, the Krimmer Mennonite Brethren (now merged with the Mennonite Brethren) opened what H. S. Bender described in *Mennonite Encyclopedia* as "the first Mennonite Negro work."

Association members reacted sharply to the idea of holding next year's assembly in Boone. "Where is Boone, N.C.?" wondered Eugene Seals.

The case for Boone was made by Carliss McGhee of Los Angeles, vice-chair of the board. "Here we are starting over again after 100 years. We want to be a viable part of the Mennonite Church. We want to be a witness and a testimony for the rest of the world." She saw no reason to hesitate about an out-of-the-way place if it has significance. "I have been a member of the Mennonite Church for 22 years and participated in cross-cultural youth conventions because we thought it was good to be there. Nine youth from our congregation were at Ames 85 because they wanted to be there. They raised the money to go."

Association members remained unconvinced that Boone is the place to be. After considerable discussion they voted to hold next year's assembly in Chicago, an area much more accessible.

The theme of renewal was continued by Lindsey Robinson, pastor of Hamilton Street congregation in Harrisburg, Pa., and speaker at a men's prayer breakfast. (This prayer breakfast actually did begin with an extended period of prayer.) With a text from Ezekiel 22:30, Robinson stressed the importance of being willing as men of God to "stand in the gap." He urged particularly that Christian men have a concern about problems among black families.

In response to this concern, a motion was passed in a later business session to hold a special men's meeting next year. It was also suggested to make family problems a topic for next year's AAMA-sponsored peace conference.

Another discussion related to maintaining enthusiasm among the membership. The association includes three types of member congregations: (1) black congregations which are 80-100 percent black, (2) integrated congregations (20-80 percent black), and (3) associated congregations (0-20 percent black).

The board brought a proposal for the formation of local AAMA chapters which "shall consist of any number of congregations or general membership, youth/student membership, sustaining membership, agency/club membership, in the same geographic location." The proposal was accepted as a working document to encourage the formation of such chapters throughout the country.

Attention was given to the problem of pastoral leadership. Georgia Lovett, General Board associate secretary for black concerns, reported that when a pastor leaves a black Mennonite congregation, it takes 18 months to two years to obtain a new one. In this time the congregation may disintegrate and call for beginning over again.

Accordingly, there was considerable interest in the James Lark leadership training program at Goshen College, which has been short of funds for the last two years. Yet a survey of black pastors revealed that many did not understand the purpose of this training program or even know it existed.

The need for leaders made the group appreciative of the action taken by General Assembly at Ames 85 to reallocate funds from other programs to support black and Hispanic leadership education. (See news story on General Assembly in Sept. 3 issue). Lovett explained that the Mennonite Church is not hierarchical and thus an action of General Assembly does not obligate individual members. But she considered this "a radical action for the church" and expected that the money will be forthcoming.

A message for the 1985 AAMA assembly was delivered by George Richards, pastor of the Peabody Street congregation in Washington, D.C., in a meditation on Matthew 5:13-16—the "salt" and "light" passage. The issue, he said, is "how to be appropriate for the times. If anyone this side of heaven should know what to do, it would be Christians."—*Daniel Hertzler*

Goshen College reaccredited for 10 years

Goshen College has been notified of continuing accreditation for the next 10 years by the North Central Association of Colleges and Schools.

NCA evaluators recommended reaccreditation because "Goshen college continues to provide educational programs appropriate to a four-year liberal arts college and appropriate to its mission."

The evaluation team praised Goshen College for producing academically and spiritually well-rounded graduates, attracting a dedicated and competent administration and faculty, developing a distinctive international education program, and maintaining a consistently high level of financial support.

As for areas of concern, the evaluators noted declining enrollment—from 1,155 full-time students in 1980-81 to 937 in 1984-85—as a primary and urgent one. The team requested that Goshen College demonstrate success in correcting this problem to ensure that it "can operate with academic integrity" for the next 10 years. They asked the college to file a progress report on enrollment by October 1987.

The evaluators also pointed to low faculty salaries as an area for improvement and suggested a more aggressive program for recruiting women and minority faculty members.

The need for updated natural science facilities was a third major concern cited by the team.

In a letter of response, President Victor Stoltzfus pointed out that the college has been concerned about the problems cited by the NCA evaluators.

On the enrollment decline, Stoltzfus replied that a grant of $82,000 from the Consortium for the Advancement of Private Higher Education, the Lilly Foundation, and other sources is enabling the college to respond positively.

In regard to the low faculty salaries, Stoltzfus has devised a salary "catch up" program for which he is seeking financial support from foundations. He pointed out that recruiting minorities and women is closely related to the level of faculty salaries.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Don Schrader, Dakota, Ill.

I attended the Mennonite assembly at Ames. I enjoyed frank conversations with acquaintances old and new. I appreciated the well-attended tour of a farm practicing regenerative agriculture. (How tragic that most Mennonite farmers have followed the worldly way of poisoning the land and crops with toxic chemicals.) I commend members of the human sexuality study committee for pushing open, compassionate communication about sexuality in the local congregation.

I am disturbed about the rich facilities where we met and how at home we apparently felt. Even the conservatives who stoutly defend the literal inspiration and interpretation of the Bible are strangely silent about Jesus' stern denunciations of greed and wealth.

As a gay member of the Brethren/Mennonite Council for Gay Concerns, I believe the long, uphill struggle for gays to find acceptance in the church shows how deeply saturated the church is with society's prejudice against gays.

In the recorded Gospels Jesus never once referred to homosexuality. The topic he addressed more than any other was our relationship to wealth and to the poor. While homosexuality is a terribly explosive issue in the Mennonite Church, how many congregations are "wrestling with the problem" of what to do with Mennonite millionaires and other money addicts? Upside-down priorities!

To my knowledge I was the only person at Ames 85 who was once a sincere subscriber to *The Sword and Trumpet* and am now a gay activist. I long for face-to-face, genuine dialogue between the two groups of "concerned" Mennonites—the Fellowship of Concerned Mennonites and the Brethren/Mennonite Council for Gay Concerns. I know the chasm is monumental.

I heard that the conference moderator gave only six minutes of floor time to deal with the question of the church withholding federal income tax from the paychecks of church workers who conscientiously resist war taxes.

Perhaps to some, war tax resistance is more personally uncomfortable than homosexuality! Remember that for any government to exploit and massacre, two things are required from the majority of its citizens—silence and paying taxes.

Speaking of silence, I know of no reference in the delegate sessions or in the worship services to the U.S. bombing in El Salvador. The most intensive aerial bombing in the history of the Western hemisphere has killed thousands of Salvadorans in the past 18 months. And we wonder why the German church was largely silent during the Holocaust. . . .

Merle & Phyllis Good, Lancaster, Pa.

We are especially grateful to the planners of children's activities at the Mennonite Church assemblies. We enjoyed a delightful family week at Ames 85, due to the well-coordinated events for children. Clearly it didn't happen without a lot of forethought, commitment, and sheer hard work and energy.

As parents, we find it a strong contribution to our daughters' interest in the church. Thanks to all who helped make that very concrete investment.

Irene Yoder, Winfield, Pa.

In "A Rose by Any Other Name" (Aug. 27), Patricia Lehman McFarlane wrote about "Mennonite clannishness," asking if Mennonites think they're "special." As a matter of fact, I for one am rather turned off by those remarks. There is validity in what she wrote, I'm sure. But might there not be another side to it? How much do newcomers stand off to a side and observe and look for that kind of thing? If they want to be accepted, they also have to accept that pious Mennonite and love that person.

My husband and I were not raised Mennonite. When we decided to become members of a Mennonite church, we felt the cold shoulder from some people, too. But we had prayed and asked God to lead us to the church that was right for us and we feel he has. We were not about to let a few nonaccepting people keep us from being in God's will.

James A. Goering, Dayton, Va.

Robert Hartzler's article, "Where Was God When the Farm Failed?" (Aug. 20), is high in emotional appeal but surprisingly low in faith and reason. He has taken the old tactic introduced in the Garden of Eden of blaming God for some apparent human failings in the past. We are not told whether he and his wife purchased the farm from his parents, but if they did, and I assume they did from the tone of the article, I respond to his question with three of my own:

1. Where was God when his father chose not to sell the farm for $3,000 an acre?

2. Where was God when Robert and his wife acquired the farm at whatever cost?

3. Where was God when he invested in one of the most expensive silos in the world?

Of course, hindsight is always better than foresight. And some others of us—yes, preacher-farmers of which I am one—have perhaps also placed too much confidence (faith?) in the American economy. But let's not blame God for some unfortunate decisions we have made. And let's not cry over the loss of material possessions. Perhaps they mean too much to us.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6:6-8).

John E. Lapp, Souderton, Pa.

I am replying to the article by Evan Oswald in "Hear, Hear!" (May 7) and John Stoltzfus' reply in "Readers Say" (July 2). I guess I can't read very well because I saw no mention of Jimmy Carter nor of communism in Oswald's writing. I must wonder if Brother Stoltzfus may not have been reading more into Oswald's writing than was there or maybe he felt some pressure on his toes.

Surely Jimmy Carter is a more humble man than is our present national leader! Jimmy and his wife even associated with a Voluntary Service unit located at Americus, Ga., some months ago. In that very humble setting they participated in a meal among a group who did not have matching dishes and only three teacups.

Maybe Oswald is correct in saying that Mr. Reagan brought a new emphasis on *militarism*, *materialism*, *patriotism*, and *boxed-in fundamentalism*. We all know that Jesus associated with those of humble hearts and manners of life rather than the wealthy and powerful in his day! Who will we associate with: the wealthy and the powerful or those known by their humility?

Another comment is on the "Sixteen Spiritual Gifts for Women" by Robert Roberg (Hear, Hear! July 9). Without getting into any discussion of what he writes on women in leadership, I simply want to point out that I believe he has made a gross misuse of 1 Peter 3:7. Peter knew women because he had a wife and what he is calling for in that Scripture is for the husband to be more considerate of his wife, because she is naturally smaller in bodily features and is to be respected as such. Peter is not talking about leadership responsibilities in the church. He is speaking of the beauty of Sarah, her respect for Abraham, and naturally Abraham's love and

appreciation for his beautiful wife, Sarah.

Who is to say the woman is the weaker vessel? I was present with my dear wife every time she gave birth to a new life, except the last child when the doctor thought it best for her to have the delivery in the hospital. I could not say that my wife was the weaker vessel. One of my sons served in Voluntary Service in Honduras 25 years ago. He told us of a Honduran mother who gave birth to a new baby. Immediately she washed and cared for this new life. Then she built a fire and made tortillas for her family. While she did this, her husband, who was completely exhausted from the ordeal, went to bed for the next week! Who really is the stronger or who really is the weaker vessel?

Sally Oyer, Hartford, Conn.

Larry Augsburger's article on dancing (June 18) disturbed me for a number of reasons. First, I believe that dance, be it formal or recreational, can be a constructive and healthy form of expression. It has the potential for misuse, as does any and every form of human interaction. It also has the potential for many kinds of growth and development.

Further, I believe that our view of dance says something about our attitude toward our bodies. Rhythm in music derives from our own pulse, breath, and stride. If we are at ease with ourselves physically, some among us will inevitably move in rhythmic response.

Finally, I believe that our ability to teach responsible attitudes and behavior to the next generation hinges on our ability to communicate our fundamental beliefs and values within an atmosphere of trust, rather than our ability to codify a set of rules within an atmosphere of inhibition and anxiety.

As a violin teacher at the Camerata School of Music and Dance in Hartford, Conn., I appreciate the resources of the Dance Department. Instrumental and dance faculty alert each other to students who are having problems with coordination, rhythm, or general poise and posture. Those students who have developed physical grace and control and are at ease with motion as a form of expression and response are much better equipped not only as instrumentalists, but as whole, healthy, self-confident individuals. The Camerata School teaches formal dance, but recreational dance can serve the same function.

Last February, during a conversation with the public school teacher of several of my students, I learned that most of the students Camerata had accepted from that school had been labeled learning disabled in reading and/or math. Their classroom teachers noticed a dramatic improvement in their academic performance, as well as their overall behavior and self-esteem, after they entered the Camerata program. That "lumpy five-year-old" in her leotard may well be on the road to a positive self-image and greater realization of her potential in diverse areas.

God created us as whole beings. Our mental, physical, emotional, and spiritual development are interrelated. Dance can contribute significantly to that development. Every form of human interaction, even eye contact, can communicate a sexual message. So, too, can dance. But dancing does not lead to illicit sexual intimacy any more inevitably than card playing leads to gambling, or eating to gluttony, or prayer and fasting to anorexia.

Our task is not to draw up a list of any and all activities that we fear could lead our children down the road to perdition. We could never imagine all the circumstances they might encounter in life. Instead, we need to instill a foundation of beliefs and values, along with the ability to think flexibly and critically, so that those values can be applied to the widest variety of human experience.

Monty Ledford, Grand Rapids, Mich.

My wife and I practice total abstinence and counsel our children the same. I don't think I agree with "Name Withheld" (Hear, Hear! June 18), but I can see now why he didn't want his name made public, for it would probably be the end of his ministry, if not of his reputation and self-respect. I wish that those whose understandable strength of conviction leads them to strong language would remember that "Name Withheld" is not a figure, a church officer, a leader, but a *person*, a *somebody* who must be addressed with respect and love. And I'm glad that *Gospel Herald* has given open forum to a voice which we must hear, even if it causes us pain. We can't solve the problem by screaming at the writer.

Roger L. Haun, York, Pa.

Perhaps it is getting late for my comments on this alcohol uproar. The votes are in: abstinence has won hands down. But may I ask the question: Is abstinence the (only) biblical view? Certainly we have Scripture enough against drunkenness. But when we try to prove that abstaining is the only plausible approach to obeying the Scriptures we get into an uncomfortable position: we begin to explain away all references to wine as simply referring to grape juice, or "it's medicinal," or whatever. These efforts to "grape juice away" all texts dealing with moderate wine use gets embarrassing to ones who long to accept the scriptural text as it is written.

What then shall we say about abstinence from alcohol? We can say it is a safe, simple, clear-cut approach: it is faithful to God's requirements. I believe we can call it the best way to be faithful to God's Word. We can even ask, "Why go with any other way than abstinence?" But let us be honest with our Scriptures. The only miracle bigger than changing the water into wine is the miracle of watching Christian teachers turn the wine into grape juice!

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The government of Honduras has stopped a Mennonite-led housing improvement project at a Salvadoran refugee camp by banning the entry of building materials. This decision and renewed discussion on relocating the refugees or sending them back to El Salvador is causing fear and uncertainty among the people who are escaping the civil war in their country. The housing project was started earlier this year by Mennonite Central Committee and Honduras Mennonite Church with funds provided by the United Nations. The Honduran government is apparently trying to make life difficult for the refugees so they will go home.

Mennonites explored the possibilities for a NATO "listening post" during a recent visit to Brussels, Belgium. The delegation of North American and European Mennonites met with American and European officials at North Atlantic Treaty Organization headquarters and with local church people and leaders of the Belgian peace movement. One thing the delegation noticed was that Europeans—even at NATO headquarters—view the Soviet Union and communism with less alarm than do the Americans. They stress the importance of negotiation rather than reliance on military might. "Perhaps one important function of a listening post," said Ted Koontz, a delegation member from Associated Mennonite Biblical Seminaries, "would be to inform Americans that others, even those more directly confronted by the Soviet Union than we are, do not share dominant American perceptions on how to deal with the Soviet threat."



Stutzman

Longtime Northwest Conference leader Milo Stutzman, 99, died on June 13 in Tofield, Alta. He served as president of the conference mission board and as an instructor in its Bible school. He was also a pastor and an evangelist known throughout the Mennonite Church. Stutzman was ordained in 1913 at Salem Mennonite Church in Tofield. A native of Milford, Nebr., he and his wife went to Alberta as pioneer farmers in the early part of the century.

Alpha (Minn.) Mennonite Church has a new building, a new location, and a new name—Hilltop Mennonite Church. All of this was celebrated at a dedication service on July 7. The old church was in a rural area near Alpha, and the new building is in the town of Jackson. The congregation, founded in 1898, is part of Iowa-Nebraska Conference. Its current pastor is Norman Geissinger.



Goshen College receives large gift to renovate building. *Goshen College has received a gift of $1.1 million from alumni Harold and Thelma Hostetler Schrock of Goshen, Ind., to be used for a major renovation of Science Hall. It gives a big boost to plans for remodeling the 70-year-old Science Hall by 1987. It puts the college within $13,000 of qualifying for a $500,000 matching grant from a major foundation for the renovation project. Preliminary estimates have projected renovation costs at $2.5 million.*

Throughout the years, Schrocks and the businesses they have headed have been major donors to Goshen College. In 1969 the Schrock Plaza, which complements the entrance to Good Library, was dedicated in their honor. Harold and Thelma are both 1937 graduates of Goshen.

Twelve North American young people are in India to help celebrate the 25th anniversary of Bihar Mennonite Youth Fellowship. They, along with young Mennonites from Japan and West Germany, were invited to the Sept. 24-30 observances by the Bihar youth. The Indian group is part of Bihar Mennonite Church, which has over 600 members in 19 congregations in the state of Bihar. It was founded in 1947 by Mennonite Board of Missions workers. The North American delegation—eight from the U.S. and four from Canada—was selected by MBM. The group is led by Kenton Beachy, whose parents were missionaries in Bihar. The young people are raising their own funds for the visit. Individuals and congregations are invited to contribute to the delegation through MBM.

Goshen College has achieved a balanced budget for the 46th consecutive year. That announcement was made on Aug. 9 by Robert Kreider, who retired at the end of the summer as business manager. He said Goshen balanced its 1984-85 budget of $10.5 million by a thin margin—$1,133, to be exact. Kreider said the balanced budget resulted from record contributions and a conscious effort to limit expenses, especially during May and June. Kreider is succeeded as business manager by William Zuercher.

A national news magazine cited Goshen College's international education program in its Aug. 12 edition. *U.S. News & World Report*, in an article entitled "Hot New Export Item: U.S. Education," noted Goshen's unusual international emphasis and its role in opening the door for American educators in China. "Goshen College in Indiana requires nearly all undergraduates to spend 14 weeks in a developing nation," the article said. "In 1980, Goshen negotiated the first undergraduate educational exchange between a U.S. college and the People's Republic of China, touching off an avalanche of similar programs, which has not slowed."

Over 500 members of the Mennonite Church received $167,500 in sharing grants from Mennonite Mutual Aid during the first six months of 1985. The grants helped people suffering from catastrophes and medical crises or needing assistance with adoptions, funerals, disabilities, accidents, and other situations. The "extra-mile" grants are possible because of MMA's tax-exempt status. Instead of paying taxes, MMA makes grants to its members (and others) through 10 Fraternal Activities programs.

Fall Heritage Week is being offered for the first time at Spruce Lake Retreat near Canadensis, Pa. The Oct. 1-4 event is open to all ages and offers participation in farm and home crafts. The week is prime time for enjoying the fall beauty of the Pocono Mountains. More information is available from Paul Beiler at Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325; phone 717-595-7505.

"Overseas Research" is the topic of the seventh annual fall genealogy seminar of Lancaster (Pa.) Mennonite Historical Society. It will be led by genealogist-lecturer John Heisey and will focus on exploring one's roots in Europe. The seminar will be held on five Tuesday evenings in October at the society's headquarters. Advance registration should be made through Lola Lehman at LMHS, 2215 Millstream Rd., Lancaster, PA 17602.

A seminar on the origins and subsequent history of the Stauffer (Pike) Mennonites in Lancaster and Snyder counties of Pennsylvania will be held on Oct. 3 at Fairmount Rest Home in Farmersville, Pa. The small Old Order Mennonite group split off from Lancaster Conference in 1845. The seminar is sponsored by Lancaster Mennonite Historical Society. Advance registration should be made through Lola Lehman at LMHS, 2215 Millstream Rd., Lancaster, PA 17602.

Corrections:

- The Bible reader in the picture on page 618 of the Sept. 3 issue is Eliu Hernandez and *not* Sangienpham Baccam. The two names got switched in the photo caption. Hernandez is standing and reading, and Baccam is seated behind him.
- Stanley Kropf's comment on income was garbled in the "Newsmaker Interview" on page 611 of the Sept. 3 issue. Mennonites earn $1.4 billion each year after taxes, and *not* $1 billion ($400 million after taxes).

Missionary comings/goings:

- *Jim and Ruth Mellinger* went to Costa Rica on Aug. 14 to prepare for an assignment in Belize under Eastern Mennonite Board of Missions. Their address while in language school for 10 months is Institute de Lengua Espanola, Apartado 100, San Francisco de Dos Rios, San Jose, Costa Rica.
- *Grace Hockman* went to Honduras on Aug. 15 for an assignment under Eastern Board. Her address is Apartado 77, La Ceiba, Honduras.
- *Eldon and Rachel Stoltzfus* returned to Haiti on Aug. 15 to continue their Eastern Board assignment. Their address is Boite Postale 2160, Port-au-Prince, Haiti.
- *Joe and Gloria Bontrager* went to Tanzania on Aug. 21 to direct the theological-education-by-extension program of Tanzania Mennonite Church's North Mara Diocese. They are Eastern Board workers. Their address is Shirati Hospital, Private Bag, Musoma, Tanzania.
- *Harold and Annetta Miller* returned to Kenya on Aug. 24 to continue their work in food and peace concerns. They are ap-

pointed jointly by Eastern Board and Mennonite Central Committee. Their address is Box 14894, Nairobi, Kenya.

•*Galen and Phyllis Groff* went to Guatemala on Aug. 30 to begin an Eastern Board assignment among the Kekchi Indians. Their address is Mision Evangelica Menonita, Apartado 1, San Pedro Carcha, A.V., Guatemala.

•*Mark and Bev Barwick* returned to France on Sept. 2 to continue their Eastern Board assignment. Their address is 36 Avenue de Boufflers, 54000 Nancy, France.

•*Victor and Viola Dorsch* returned to Tanzania on Sept. 2 to continue serving in the theological-education-by-extension program of Tanzania Mennonite Church's South Mara Diocese. They are Eastern Board workers. Their address is Box 7, Musoma, Tanzania.

•*Sterling and Jackie Edwards* returned from Honduras in June after serving two years as co-missioners at Pine Grove Academy in Tegucigalpa under Eastern Board. Their address is Chester St., Bridgehampton, NY 11932.

•*Jerry and Beth Yoder* returned from China in August after serving one year with China Educational Exchange. They were Eastern Board appointees. Their address is Box 184, Lederach, PA 19540.

•*Janet Breneman* returned from Honduras on Aug. 30 after a three-year term with Eastern Board. She will spend a one-year study leave at Associated Mennonite Biblical Seminaries. Her address is AMBS, 3003 Benham Ave., Elkhart, IN 46517.

Church-related job openings:

•*Administrative associate* to the director of Media Ministries. Responsibilities include maintaining schedules for and expediting projects, compiling information and preparing reports, and maintaining records and files. Qualifications include secretarial skills, writing ability, and training and/or experience in communications. Media Ministries is a department of Mennonite Board of Missions. Contact Wayne Hochstedler at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801; phone 703-434-6701.

•*Colorado representative* for Goodville Mutual Casualty Company. A Pennsylvania firm related to the Mennonite Church, Goodville plans to begin writing property and casualty insurance in Colorado in January. The representative should hold a P&C license. Contact Don Ziegler at GMCC, 625 W. Main St., New Holland, PA 17557; phone 717-354-4921.

•*Warehouse manager* for Mennonite Central Committee's material aid center in North Newton, Kans., by Oct. 15. The person is responsible for shipping, receiving, and packing. Contact Griselda Shelly at MCC Central States, Box 235, North Newton, KS 67117; phone 316-283-2720.

Openings at Goshen College:

•*Bible, religion, and philosophy professor,* beginning next fall. Competence needed in the history of Christian thought and also, ideally, in philosophy and ethics. Desired qualifications include a doctorate and college teaching experience.

•*Broadcasting professor and radio station general manager,* beginning Jan. 1 or next fall. Qualifications include a master's degree and broadcasting and teaching experience.

•*Information services director,* beginning Jan. 1. Qualifications include a master's degree in a relevant field and/or appropriate professional experience.

Contact Willard Martin for the first two positions and Alice Roth for the last one at Goshen College, Goshen, IN 46526; phone 219-533-3161.

Special meetings: *William R. Miller,* Harrisonburg, Va., at Mt. Jackson, Va., Sept. 22-29. *Duane Yoder,* Hesston, Kans., at Beech, Louisville, Ohio, Oct. 6-9. *Paul Brunner,* Louisville, Ohio, at Stryker, Ohio, Nov. 3-6. *Kenneth G. Good,* Westover, Md., at Hershey, Kinzers, Pa., Nov. 6-10.

New members by baptism and confession of faith: *Yoder, Haven, Kans.:* Barbara Drotts by baptism and Ivan Yoder by confession of faith. *Bethel, Gettysburg, Pa.:* Teresa Alvarado, Tanya Charles, Kendra Eshleman, Jade Fertich, Jayne Hess, Adam Kehr, Jennifer Kuhns, Kris Kuhns, D. Bradley Leatherman, Roxan Naylor, Michael Rider, Joy Shenk, and Earl Wilkinson. *Cedar Community, Cedar Falls, Iowa:* Stephanie Yoder and Anna Everton. *Deep Run East,* Perkasie, Pa.: Steve Spengler. *Hannibal, Mo.:* Addie Miller by baptism and Steve Miller by confession of faith.



MCC sends out 15 new workers from the Mennonite Church. *Fifteen members of the Mennonite Church participated in the July 16-26 orientation of Mennonite Central Committee in Akron, Pa. They joined 27 others who are beginning assignments at home and abroad. They are:*

Back row (left to right)—Edie Yoder, Lancaster, Pa., going to Bolivia as a health care worker; Jolene and Roger Weaver and son Travis, Longview, Tex., going to Botswana as a pilot and aircraft mechanic (Roger) and as a homemaker (Jolene); Erlinda Flores, San Pedro Sula, Honduras, going to Bolivia as a social worker; Roger Kurtz, Elkhart, Ind., going to Kenya in an assignment to be determined; Larry Litwiller, Lancaster, Pa., going to MCC headquarters as a senior accountant; Julie Swartzentruber, Clintwood, Va., going to Bolivia as an elementary school teacher; Jane Myers, Elizabethtown, Pa., going to MCC headquarters as an administrative assistant; Bruce Hochstetler, Wellman, Iowa, going to Bolivia as an agricultural extension worker; and George Garry, Fayette, Iowa, going to Bolivia as an agricultural extension agent.

Front row—Ellen Hollinger, Hellam, Pa., going to MCC headquarters as a secretary; Rebecca King, Belleville, Pa., going to Bolivia as a health educator; Julie and Joseph Miller and son Reuben, Harleysville, Pa., going to Hungary as part of MCC's study-service program; and Sandra Nickel, Marion, Kans., going to West Germany as an administrative assistant in the MCC Europe office.

Other Mennonite Church members who began MCC assignments but did not participate in orientation were Jim and Ann Graber Hershberger, Harrisonburg, Va., going to Nicaragua as country representatives.

Change of address: *Steve Penner* from Prescott, Ariz., to 195 W. Ponderosa, Reedley, CA 93654. *Lynn A. Miller* from Elkhart, Ind., to 115 Road 294, West Liberty, OH 43357; phone 513-465-2296.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Aguirre, Richard and Judy (Weaver), Santa Barbara, Calif., first child, Richard Enrique Weaver, July 29.

Baer, Charles and Denise (Gearhart), Greencastle, Pa., first child, Ashley Marie, Aug. 19.

Boshart, David and Shana (Peachey), Harrisonburg, Va., first child, David Anthony, Aug. 18.

Brenneman, Ron and Beth (Davis), Bittinger, Md., fourth child, second son, Jordan Matthew, Aug. 2.

Cook, Dennis and Donna (Glebe), Kitchener, Ont., third son, Bradley John Walter, July 24.

Gingerich, Melbern and Rachel (Yoder), Smithville, Ohio, second daughter, Hannah Joy, June 7.

Hunt, C. Randall and Nancy (Brisbin), Lancaster, Pa., second son, David Christopher, Apr. 25.

Kocher, Ernest and Jean (Custer), Douglassville, Pa., second child, first daughter, Katie Olivia, Aug. 12.

MacDowell, Martin and Susan (Krebill), Coralville, Iowa, first child, Paul Martin, Aug. 8.

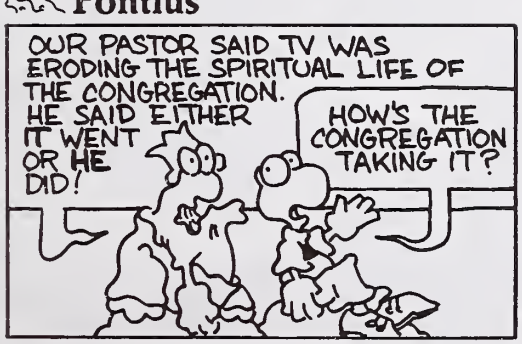
Meuti, Leonard and Beverly (Bontrager), Bedford Heights, Ohio, third child, second daughter, Megan Elizabeth, June 14.

Nussbaum, Gene and Amy (Tobias), Orrville, Ohio, first child, Michael James, June 25.

Ringenberg, Roger and Karen, Sturgis, Mich., third child, second son, Blake William, Aug. 9.

Robison, Davey and Rebecca (Hochstetler), Sturgis, Mich., sec-

Pontius **Joel Kauffmann**





ond child, first son, Davey LeRoy, Aug. 19.

Rohrer, James Edwin and Linda (King), Paradise, Pa., third child, second son, Ryan James, Apr. 10.

Schlotterbeck, Mark and Wendy (Eifert), Springfield, Ohio, second child, first daughter, Hannah Ruth, June 25.

Stutzman, Merv and Rose (Slabaugh), Nappanee, Ind., third child, first daughter, Kathryn Rose, Aug. 1.

Zehr, Eric and Luisa (Rivera), Goshen, Ind., second daughter, Amy Diane, Aug. 10.

Zehr, John and Julie (Byler), Goshen, Ind., first child, Amanda Katherine, Aug. 15.

Zook, Tom and Norma (Howe), Belleville, Pa., fourth child, third daughter, Bethany Ann, Aug. 15.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Burt-Snyder. John Burt, Pittsburg (Pa.) cong., and Jean Snyder, Pittsburgh, Pa., College cong., Goshen, Ind., by Rachel S. Fisher and Lynn Edwards, Aug. 17.

Geiser-Tatum. Jeff Geiser, Kidron cong., and Carla Tatum, both of Apple Creek, Ohio, by Bill Detweiler, Aug. 17.

Gingerich-Ulrich. Martin Gingerich, Parnell, Iowa, and Heidi Ulrich, Eureka, Ill., by Orie Wenger, Aug. 20.

Hooley-Leatherman. Jim Hooley, New Paris, Ind., and Elaine Leatherman, Goshen, Ind., both of the Pleasant View cong., by R. Herbert Minnich, July 27.

Jenkins-Hurley. Stuart Jenkins, De Graff, Ohio, South Union cong., and Tamara Hurley, Bellefontaine, Ohio, by Howard S. Schmitt, Aug. 10.

Kauffman-Hamilton. Mark Kauffman and Sondra Hamilton, both of Hutchinson, Kans., and Yoder cong., by Daniel Kauffman, July 20.

Lehman-Miller. Joel Lehman, Sonnenberg (Ohio) cong., and Rose Miller, Smithville (Ohio) cong., by Elsie Miller, July 20.

Marner-Fitzgerald. Jeff Marner and Cheryl Fitzgerald, both of Kalona, Iowa, Lower Deer Creek cong., by Dean Swartzendruber and Orie Wenger, Aug. 17.

Martin-Hooley. Dale Ryan Martin, Kokomo, Ind., Howard-Miami cong., and Marjorie Ann Hooley, Goshen, Ind., Pleasant View cong., by R. Herbert Minnich, July 28.

Mast-Klassen. Jerry Mast, Newton, Kans., Hesston cong., and Wanda Klassen, Hopedale (Ill.) cong. by Lynn Jost, Aug. 10.

Miller-Gingerich. David Miller and Joanne Gingerich, both of Hartville, Ohio, and Bethany cong., by John E. Gingerich, Aug. 3.

Murray-Stutzman. Todd Murray, Baptist Church, and Deborah Stutzman, both of Hutchinson, Kans., Yoder cong., by Daniel Kauffman, July 27.

Penner-Reusser. Donald Penner and Kristen Reusser, both of Leamington, Ont., Stirling Ave. cong., by Vernon Leis and Herb Schultz, Aug. 17.

Regehr-Sisson. Lowell Regehr, Hesston cong., and Carol Sisson, both of Manhattan, Kans., by Dorothy Friesen, July 27.

Schiedel-Griffin. John Howard (Howie) Schiedel, Cambridge, Ont., Wanner cong., and Dianna Griffin, Newport News, Va., Huntington cong., by Lloyd Weaver, Jr., June 15.

Springer-Lais. Roger Springer, Hopedale (Ill.) cong., and Eileen Lais, Zion cong., Hubbard (Oreg.) cong., both of Middlebury, Ind., by John Oyer, June 22.

Strasser-Hawkins. Stephen Strasser, Chicago, Ill., College cong., and Mary Ann Hawkins, Naples, N.Y., Aug. 17.

Truex-Miller. Mike Truex, Goshen, Ind., and Julia Miller, Kalona, Iowa, Lower Deer Creek cong., by Orie Wenger, Aug. 3.

Weber-Weber. David John Weber, Stirling Ave. Cong., and Mary Lou Weber, both of Kitchener, Ont., by Vernon Leis, July 13.

Yeoman-Dippel. Tom Yeoman, Catholic Church, and Debbie Dippel, Stirling Ave. cong., both of Kitchener, Ont., by Vernon Leis, July 20.

Yoder-Witmer. Kevin Yoder, Olive cong., and Sharon Witmer, Mountville (Pa.) cong., both of Elkhart, Ind., by David W. Shenk and Phil Helmuth, July 6.

OBITUARIES

Bowers, Roger Maynard, son of William H. and Minnie (Reeves) Bowers, was born at Tiffin, Iowa, June 9, 1906; died at Iowa City, Iowa, Aug. 16, 1985; aged 79 y. On July 1, 1930, he was married to Silence Norenberg, who survives. Also surviving are one son (Paul M.), one daughter (Nancy Nissley), one brother (E. Virgil), and two sisters (Wilma McVay and Esther Lucore). He was a member of the First Mennonite Church of Iowa City, where funeral services were held on Aug. 18, in charge of Sheldon W. Burkhalter. Body deeded to University of Iowa for medical research.

Eby, Ruby Mae, daughter of Melvin and Jessie Winger, was born at Stevenville, Ont., June 16, 1910; died at home in her sleep on Aug. 13, 1985; aged 75 y. On June 3, 1930, she was married to Aden Eby, who survives. Also surviving are two sons (Malcolm and Dwight), two daughters (Allona—Mrs. Keith Higgins, and Elizabeth), 7 grandchildren, and one sister (Grace Winger). She was predeceased by one son (Larry). She was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held on Aug. 16, in charge of Brice Balmer, Stan Gibson, James Sider; interment in church cemetery.

Linder, Esther F., daughter of Fred A. and Emma (Miller) Yoder, was born at Berlin, Ohio, June 11, 1915; died as a result of a car accident at Wilmont, Ohio, Aug. 11, 1985; aged 70 y. On Dec. 25, 1936, she was married to Harry D. Linder, who died on July 18, 1981. Surviving are 2 daughters (Joanne—Mrs. Ralph Shick and Julie—Mrs. David Gingerich), 3 sons (Joseph J., John M., and Walter C.), 16 grandchildren, one sister (Ruth—Mrs. Robert Nyce), and one brother (Orville Yoder). One son (Russell H.) predeceased her. She was a member of Beech Mennonite Church, where funeral services were held on Aug. 14, in charge of Paul D. Brunner and John Williams, Jr.; interment in church cemetery.

Meyer, Alvera Agnes, daughter of John and Louise Magdalena (Springer) Meyer, was born at Milford, Nebr., Mar. 30, 1919; died of heart failure at Seward, Nebr., Aug. 19, 1985; aged 66 y. She is survived by her mother and one aunt (Emma Maretta—Mrs. Alvin Saltzman). She was a member of East Fairview Mennonite Church, where funeral services were held on Aug. 21 in charge of Wilton Detweiler and Lloyd Gingerich; interment in church cemetery.

Neff, Paul D., son of Christian and Lavina (Shaub) Neff, as born at Paradise, Pa., Dec. 26, 1908; died of cancer at Paradise, Pa., Aug. 14, 1985; aged 76 y. On May 28, 1930, he was married to Clara Hostetter, who survives. Also surviving are one son (Roy C.), 3 daughters (Ruth—Mrs. Nevin Hershey, Mary E., and Helen—Mrs. James Lehman). He was a member of Paradise Mennonite Church, where funeral services were held on Aug. 17, in charge of Clair B. Eby, Fred Martin, and Mark M. Leaman; interment in Paradise Mennonite Cemetery.

Rickert, Emma, daughter of David and Barbara (Lichti) Gascho, was born at Baden, Ont., Dec. 12, 1895; died at Fairview Mennonite Home, Cambridge, Ont., June 11, 1985, aged 89 y. On Jan. 14, 1919, she was married to Lloyd Rickert, who died on Dec. 10, 1981. Surviving are 2 sons (Leonard and Willard) and one daughter (Helen). She was a member of Stirling Avenue Mennonite Church. Funeral services were held at Ratz-Bechtel Funeral Home on June 15, in charge of Mary Mae Schwartzentruber; interment in St. Agatha Mennonite Cemetery.

Ruth, Arthur D., son of Isaiah and Amanda (Delp) Ruth, was born at New Britain Twp. Pa., Sept. 10, 1892; died at Dock Terrace, Lansdale, Pa., Aug. 12, 1985; aged 92 y. On Mar. 17, 1917, he was married to Florence Landis, who survives. Also surviving are 3 sons (Marvin, Paul, and Ralph), 17 grandchildren, 12 great-grandchildren. One son (Harold) predeceased him. He was ordained to the ministry on Nov. 27, 1923, and served as bishop from May 29, 1929, to 1968. In addition to serving as minister at Line Lexington, he served as bishop to 7 congregations in the Middle District. He was a member of the Line Lexington Mennonite Church, where funeral services were held on Aug. 16, in charge of John Lapp, Curtis Bergey, Stanley Beidler, and Bob Walters; interment in church cemetery.

Schwartz, Christ B., son of John P. and Barbara (Schwartz) Schwartz, was born at Bern, Ind., Nov. 18, 1914; died of a heart attack at Sturgis, Mich., Aug. 9, 1985; aged 70 y. On Apr. 11, 1937, he was married to Elizabeth Hostetler, who survives. Also surviving are one daughter (Barbara—Mrs. John Hooley), 6 sons (Chris B., Jr., Lester, Eli, John E., Raymond, and James E.), 25 grandchildren, 3 great-grandchildren, 4 sisters (Elizabeth—Mrs. George Blount, Barbara, Rose—Mrs. Mahlon Miller, and Rachel—Mrs. Neil Hostetler), 9 brothers (Peter, Abraham, Simon, John, Sol, Samuel, Melvin, Amos, and Joseph), and many nieces and nephews. He was predeceased by his parents, 3 children (Marie, David, and Levi), 2 grandchildren, 3 sisters, and 2 brothers. He was a member of the Locust Grove Mennonite Church, where funeral services were held on Aug. 12, in charge of Dean Brubaker and Abraham B. Schwartz; interment in church cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Lancaster Conference assembly, Weaverland Church, East Earl, Pa., Sept. 19
Eastern Mennonite College homecoming, Oct. 11-13
Mennonite Publication Board, Oct. 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southeast Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2
Northwest Conference fall conference, West Zion Mennonite Church, Carstairs, Alta., Nov. 1-3
Atlantic Coast Conference fall festival of missions, Ridgeview Mennonite Church, Gordonville, Pa., Nov. 2
Gulf States Fellowship delegate meeting, Nov. 2
Mennonite Board of Missions board of directors, Bellwood Mennonite Church, Milford, Nebr., Nov. 7-9
Franconia Conference, Franconia, Pa., Nov. 9
Mennonite Church General Board, Camp Wonderland, Wis., Nov. 14-16
Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17
Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22
Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29

CREDITS

Cover design by David Hiebert; p. 657 by Daniel Hertzler; p. 661 by Jim King.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

U.S. transportation chief warns about unsafe church buses

The head of the U.S. National Transportation Safety Board has called on churches around the country to "intensify efforts" to improve the safety of church buses. Chairperson Jim Burnett issued the appeal in the wake of an investigation by the board of seven major church-bus accidents which resulted in 29 fatalities and 139 injuries. The accidents may have been prevented by "simple, low-cost measures," according to a statement released by the board.

The investigators said many church buses, which tend to be older and secondhand, are not covered by newer federal standards and are often unsafe. Churches "should be aware that school buses manufactured before April 1977 are not required to meet federal standards for crashworthiness and occupation protection," said Burnett.

He called on churches considering a bus purchase to "insist on a detailed maintenance history," and develop a "regular maintenance schedule." To avoid accidents, churches should make sure bus drivers are "adequately trained," avoid overcrowding of buses, "fasten down" luggage in passenger areas, and make "pre-trip" inspections, he said.

Hunger group charges Reagan jeopardizes aid to African farmers

Local churches have launched a nationwide campaign in the U.S. to counteract Reagan administration opposition to an international program which aids farmers in Africa. Bread for the World, an ecumenical Christian anti-hunger organization which is spearheading the drive, charged the Reagan administration is contributing to the collapse of the program by refusing to accept a 32-nation plan to continue funding of it.

According to the Washington-based group, more than 1,000 congregations and local church groups have sent a quarter of a million letters to members of Congress and the administration. The letters call on the U.S. to extend aid for long-term development in Africa through the International Fund for Agricultural Development. The agency has set up a special fund to help small farmers and landless laborers in African nations hit hardest by drought and famine.

The churches are reacting to a Reagan administration rejection of a proposal for funding of IFAD by 19 Western nations and a dozen members of the Organization of Petroleum Exporting Countries. In April, IFAD ran out of funds to begin new projects. In September, the development fund will run out of money to continue current projects.

"Christians are telling the administration what church relief workers have known for years—food aid only goes so far," said Kimble Forrister of Bread for the World. "We should be helping African farmers to raise crops in the face of drought and famine."

Bishops criticize health-care trends in Labor Day message

Federal budget cuts and changes in health-care practices are eroding decades of steady progress on medical care in the United States, according to the annual Labor Day statement of the nation's Catholic hierarchy. Titled "The Right to Health Care," the statement by the bishops criticized tightening of Medicaid eligibility requirements and the trend toward a for-profit health-care system.

"The fact that at least 35 million Americans cannot afford adequate health care should be a deep concern to the church and our whole society," said the document, referring to the official rate of poverty in the U.S. The statement was released by the National Conference of Catholic Bishops in the name of Cardinal John O'Connor of New York. He also serves as chairman of the bishops' committee which addresses social and economic issues.

O'Connor noted that this year marks the 20th anniversary of the enactment of the Medicare and Medicaid programs, which he called major steps toward guaranteed healthcare coverage. "Decades of steady progress are now being eroded and the discussion of health-care issues focuses almost exclusively on cost containment," he said.

Reform in Catholic Church spells end for statuary firm

They had to sell the saints and martyrs at public auction. The St. Paul (Minn.) Statuary Co., which has operated since the turn of the century, is going out of business. The calamity that befell the venerable company did not come from poor management or an act of God, but from an act of the church. The Second Vatican Council (1962-65) of the Catholic Church opened the doors to liturgical reforms that nearly wiped out the use of statues for church decoration.

"After the decision was made on liturgical changes that interior designs could be changed, the statues almost immediately canceled out," said Ray Brooks, one of the owners. In earlier days, the bread-and-butter product of St. Paul Statuary was the pure-white stone statues cast for midwest Roman Catholic churches. Some statues were fashioned into altar pieces reaching 30 feet and more. Some were larger-than-life cemetery statuaries depicting Jesus or a sorrowful Mary.

Amish exempted from displaying traffic warning signs

Amish farmers in Kentucky will not have to obey a state law to place orange warning signs on the back of their vehicles. In dismissing a traffic ticket issued to an Amishman who failed to display the warning sign on the back of his horse-drawn carriage, Barren County district judge Ben Dickinson ruled that "the First Amendment compels toleration of sincerely held beliefs of minority religious groups."

Herman Zook, 27, had argued that he and other Amish should be exempted from the state law because their religious beliefs forbid the display of bright colors and symbols of government authorities. He is among 67 members of an Amish order called the Swartzentrubers who settled in rural Barren County last winter. The Swartzentrubers light their buggies at night with kerosene lanterns and reflective tape.

Disciples examine their role in quest for Christian unity

The recent General Assembly of the Christian Church (Disciples of Christ), meeting in Des Moines, Iowa, struggled with what it means to have moved from frontier antidenominationalism to being a church. It also struggled with what the church's role should be in the quest for Christian unity and addressing the problems of the world.

Concern about the world's woes was much in evidence, especially in Aug. 6 actions on the 40th anniversary of the atomic bombing of Hiroshima. The day began with a strong denunciation of the nuclear-arms race and ended with a late-evening one-mile march by some 5,000 delegates from the convention site to the Iowa Capitol for a memorial service.

One of the most hotly debated proposals, finally approved by a 2-1 margin, called on the World Council of Churches to study a new world order to promote peace and unity. It suggested a federation of nation-states in which governments would give up some of their sovereignty.

The 8,000 Disciples attending the Des Moines assembly were repeatedly urged to feel better about themselves, to appreciate their pioneer heritage, and to move forward in greater confidence in the future as a leading force toward Christian unity.

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If the prophecy fails, can the prophet still be true?

Rain before seven,
quit before eleven.

I'd hate to be a weather forecaster. In spite of all the modern equipment at their beck and call, the weather still is not subject to their whims. It is quite the other way around. I have heard it said that they now are pretty good in long-range forecasting, but the short-range is still something of a game. The vagaries of Hurricane Elena serve as example.

It reminds me of the time when I traveled with two friends in an old car with, if I remember correctly, a leak in the roof. It was raining as we left on a 250-mile trip but I confidently predicted that it would quit, drawing upon the doggerel cited above. It rained the whole way!

One of the weather forecasters' most inspired moves was to bring in the "percent chance of rain" statistic. That way we can never pin them down. If we wanted rain and it did not rain, there had been a chance from the beginning that it would not. And vice versa.

Predicting the weather is easy compared to the task of reading the future of history. Yet someone is always making the effort. And like the weather report which we listen to regularly even though we do not take seriously, the efforts of prognosticators are found interesting. People read Jeanne Dixon for entertainment if not for planning next year. Hal Lindsey sells. His predictions are not found any more valid than hers.

I was reminded of this by reading *Hal Lindsey's Prophetic Puzzle* by Samuele Bacchiocchi (230 Lisa Ln., Berrien Springs, MI 49103, $2.95). Bacchiocchi picks up five predictions made in Lindsey's *Late Great Planet Earth*, first published in 1970. The five predictions are: (1) the rapture by 1981; (2) the rise of the Roman antichrist; (3) the rebuilding of the tribulation temple; (4) Egypt as the king of the South to lead a coalition against Israel; (5) Russia as king of the North to invade Israel.

None of these has come close to fulfillment. Certainly the first is a complete flop. Much of the evidence for the rest is in the other direction. Egypt, for example, has recognized Israel. Russia is at present not able to dominate the Middle East. Bacchiocchi reports that Lindsey was interviewed for *Christianity Today* in 1977 and asked what he would do should his predictions fail to come to pass. "Well," he replied, "there's just a split second's difference between a hero and a bum. . . . If I'm wrong about this, I guess I'll be a bum" (p. 66).

What shall be done with a prophet whose predictions are clearly false? Has Lindsey made any contribution whatever? Bacchiocchi suggests that he would have been more help if he had not been so precise. The advent signs, he says, are "of a generic nature which could find a degree of fulfillment in every age. . . . Believers in every age need to see the Advent signs in order to experience the reassurance of the certainty and imminence of Christ's coming" (p. 73).

If Lindsey had looked closer he might have noted that biblical prophecies typically were more open-ended than his. Particularly when viewed in retrospect. It has been noted that certain Old Testament prophecies were fulfilled dramatically in the life of Jesus. Micah 5:2 is cited as an example: "But you, O Bethlehem Ephrathah . . . from you shall come forth for me one who is to be ruler in Israel." According to Matthew 2:6, this was the verse the rabbis quoted when Herod wanted to know "where the Christ was to be born."

Actually, this prophecy is not very precise at all. It sets no date and it is not reported that anyone gave it much attention until the arrival of the magi raised the question. Or take Isaiah 40:3-5. If this prediction were to hit me cold today I would look around for the bulldozers. Unless the prophet has gotten carried away by poetic eloquence, someone is expected to build a highway.

But what do we read in Matthew 3:1-2? That this was fulfilled in John the Baptist: "For this is he who was spoken of by the prophet Isaiah." Not exactly a bulldozer, but he *was* found in the wilderness and he *did* cry. And although it is not specifically said, Matthew evidently considered the work of John and Jesus as examples of the glory of the Lord being revealed.

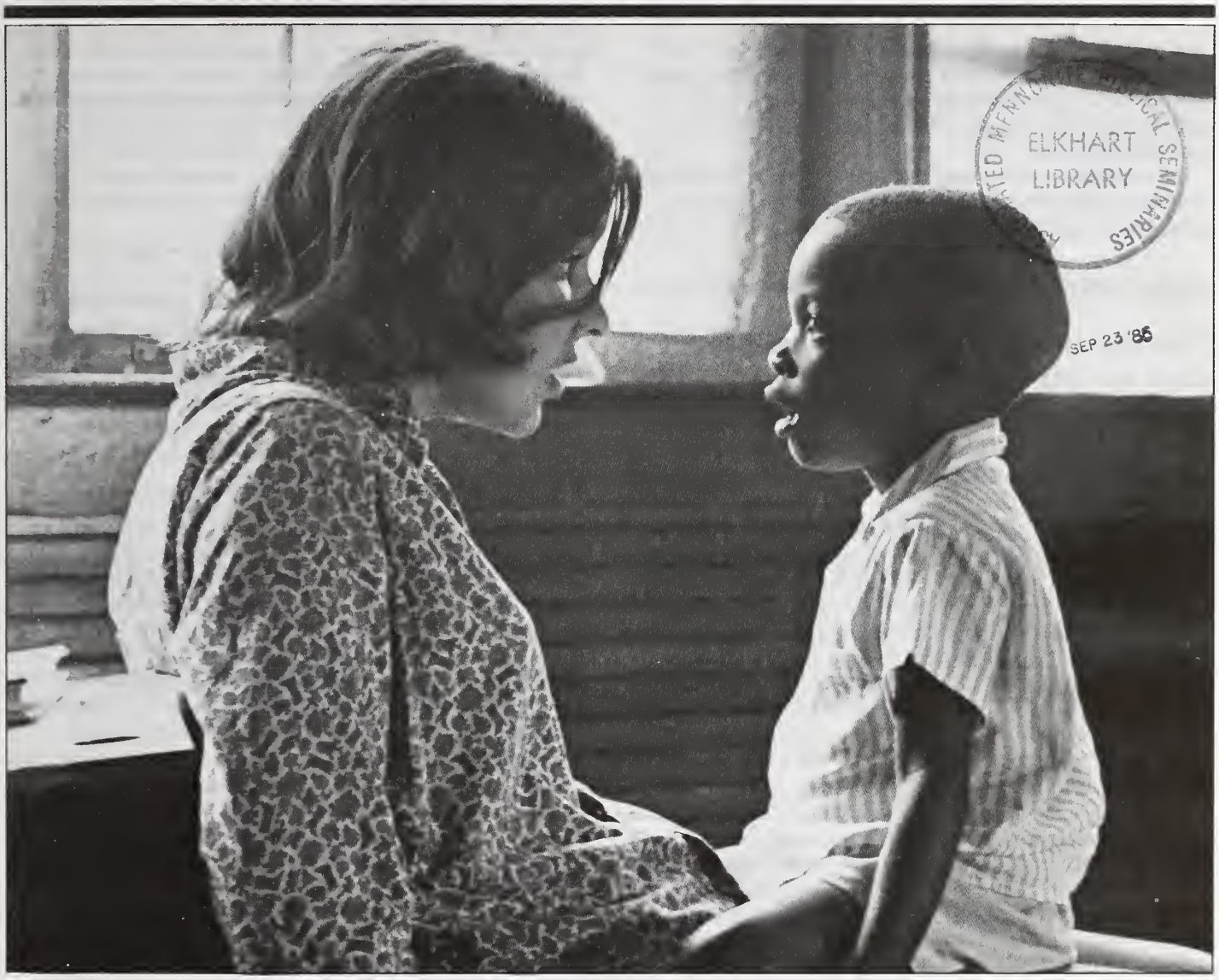
So what can we say of Lindsey? As a prognosticator he is weighed in the balances and found wanting. If people read him they should put him in a class with Jeanne Dixon, less reliable than the weather report.

As for prophecies, it is not necessary that they be fulfilled in detail to be valid. Matthew didn't think so. In fact, we should not expect that they will. The purpose of the prophetic vision is to provide models of how God may work in the world. They urge faithfulness in spite of difficulties.

Indeed if prophecies are given in precise detail, we should be suspicious. But the prophecy and the prophet are to be considered true if they aid and abet the biblical vision of a people called to be reconciled to God and to each other. It is also to be expected that they will point toward a final day when "every knee shall bow and every tongue confess" (Phil. 2:10-11). That's what Christian prophecy is ultimately about.—*Daniel Hertzler*

September 24, 1985

GOSPEL HERALD


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Christians in South Africa (1)

But you can't boycott people

by Judy Zimmerman Herr

It's hard to hold onto stereotypes when we get to know people. The world knows South Africa as a struggle between the black majority and their white oppressors. White South Africans are seen as racist, domineering, insensitive, cruel—and this is especially true of Afrikaners, the whites who speak a derivation of Dutch known as Afrikaans.

Because the South African government is Afrikaner, because prison guards, army commanders, and police officers speak Afrikaans, this small white "tribe" is seen as oppressors throughout the world. And because their largest church, the Dutch Reformed Church, has provided theological justification for apartheid policies, it has been cut off from fellowship with other churches throughout the world, has been called heretical. But not all Afrikaners fit the stereotype.

"We joined the NGKA" (the black mission offshoot of the white Dutch Reformed Church), say a white couple. It wasn't easy—they felt a great deal of pressure from their white colleagues, all of whom are teachers at a black seminary and all of whom are white Dutch Reformed theologians. They were accused of betraying

their fellow teachers, seen as threatening because they stepped outside their little group. "Now our children have to attend church in a language they don't understand," Martie says. "But at least they're not going to church with just whites."

A struggle against apartheid. It is a struggle—to hold to their identity, their history, and yet to repudiate the outworking of that history as it manifests itself in the practice of apartheid. For some, the struggle has been a public one.

Beyers Naudé, now general secretary of the South African Council of Churches, was a leader in the Dutch Reformed Church in the 1960s when he began to speak out against apartheid. His stand led to the loss of his pastorate, and eventually also to seven years of banning by the government. These were years in which he could not speak with more than one person at a time, could not leave his neighborhood, could not write or be quoted. He now describes these as his "seven lean years." But the most painful result of following his conscience, he once said, was not so much the legal restrictions as the repudiation of him by his church, which turned its back on him. He was seen to be betraying the "volk" because he called on the church to change.

If we seriously hope for reconciliation, then we must listen to the "oppressors" as well as to the oppressed.

For others the struggle is more inward, more private. Hennie shares his agonizing: "The very fact that we in the Dutch Reformed Church are discussing whether or not blacks should come into our churches shows that we are very, very far behind—behind *biblical* times, not modern times. If *that* is still what we are debating, well—it's late." And yet, this is his church, his people. He cannot easily separate himself from them.

It is an irony of history—the oppressed become the oppressors. At the beginning of this century the Afrikaners themselves were struggling. They had been defeated by the British in war in which their women and children starved in concentration camps. They had lost their "Boer Republics" and been forced to become part of the British colony of South Africa. Afrikaans, their language, was looked down on. Even as late as the 1940s, Deon remembers being made to sit in the corner of his school classroom with a sign around his neck because he had been heard using Afrikaans at school.

Rural farmers, they were on the bottom of the ladder of white South Africa. Their church was then in many ways a source of strength, of cohesion, of rebuilding. It provided a center through which they could express their aspirations, a focus for their identity. The church interpreted their history as biblical history: "We were the people of Israel, and the British were Pharaoh."

Like Mennonites. It is in some ways very easy to feel at home with these white South Africans. Their roots are rural, and though many no longer farm, they take pride in tidy gardens and in jars of pickles and homemade jam. They are devout people, whose church is the center of their social life, and are well-versed in the Bible. They care about missions and about the conditions of the poorer folk around them. They are simple people, living in their own ways, isolated from the rest of the world by their language and their geographical setting. They are kindly and hospitable.

Culturally, they are much like us, like many Mennonites. And emotionally, too, their history has given them a similar sense of apartness and of persecuted-minority status. But now their powerlessness has been reversed. "Now, *we* are Pharaoh," one person says. Their Calvinist theology has led them to see the use of political power as a way to set up an ideal "Christian state," and the strength of their vision has allowed them to justify any means by which they might attain it. Their struggle for existence has become oppression.

The church which lifted them up, which was for them a source of liberation and empowerment, now justifies them in their repression of others. This, says Hennie, is the real problem. "The church is a church *for* the Afrikaner people, but at a certain stage when the church should have distanced itself *from* the people and taken a more critical stance, it didn't do it."

Because they are a small group with a history of struggle, the Afrikaner people speak often of group-identity. They find in the story of Pentecost, when everyone heard the gospel in her or his own language, an indication of the sanctity of such identity. Apartheid is in many ways an economic strategy and policy, but its justifying rhetoric is here. And it is for this reason that world church bodies have cut off fellowship with the South African white Dutch Reformed Church, have declared its justification of apartheid on biblical grounds a heresy. "If apartheid were just a political policy it would be simpler," says Andries. "Then you could just get rid of it when you saw it wasn't working. But here it's been preached from the pulpits. That's the real problem."

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But this church is not united, not monolithic in its stand. There have always been voices of protest—Beyers Naudé and others—who called on the church to change, to open itself, to break down rather than reinforce apartheid barriers. More recently, 123 pastors, in a letter to the church synod, called on the church to repent and change. Many young pastors are choosing, as our friends did, to join the black Dutch Reformed Church in Africa, having given up on the white church. Perhaps prompted by world pressure, the Cape Synod of the church acknowledged its justification of apartheid as *sin*—though other synods have not followed its lead. But there is still a very long way to go.

"Sports boycotts, economic ones—well, they have some effect. Now the churches come and do the same thing. But it's not biblical to boycott people."

"What do you do?" asks Andries when his church once again votes against joining its colored, black, and Asian mission offspring in one united church body, choosing instead to remain a separate white church. "When do you give up and turn your back on your church?" It's not an easy question. Can you deny your history and turn your back on who you are? Is there a way to remain part of that past, yet work for change within it? When is the compromise too great?

Our history not pure, either. Their struggle is not unfamiliar, these Afrikaner friends of ours. We have felt the same dilemma, we white North Americans. We are rich, we are the privileged few, we are beneficiaries of an unjust system which we did not make and with which we do not agree. Our history is not pure. Whites growing up in South Africa rarely know how blacks are forced to live—apartheid keeps them separate. But what did I, growing up in North America, know about inner-city poverty and the racism of my own land? I, too, am trapped by who I am. How do we change? We also compromise.

In many ways, the stereotypes were easier. When all white South Africans were evil, we could cut them off and not worry too much about it. But when we see them as people like us, struggling with a history and a church which has made mistakes, wondering what to do, then the answers to South Africa's problems are no longer quite so simple. If we seriously hope for reconciliation, then we must listen to the "oppressors" as well as to the oppressed. "I think the churches should rethink their mission," says a black friend. "The main thrust of mission should not be toward the blacks but toward the whites. They call this a Christian society, but they are the ones who need the gospel—to be freed from fear."

"Don't cut us off," Hennie pleads. "We need help from other churches, not ostracism. Sports boycotts, economic ones—well, they have some effect. Now the churches come and they do the same thing. But it's not biblical to boycott people."

BOOK REVIEW

Continuing the task of setting the Bible free

Feminist Interpretation of the Bible *edited by Letty M. Russell. Westminster Press, 1985. 166 pp., $10.95.*

One of the most important achievements of feminist scholarship has been to bring about a critique of the very foundations of knowledge—how do we know what we know? Where does authority lie? Why are some traditions perpetuated and others excoriated? When approaches and interpretations contradict, what determines which is considered authoritative?

Biblical scholarship is no exception to this exciting and refreshing but sometimes frightening challenge. No one who seriously studies the essays in this important collection will be able to dismiss a feminist approach to the Bible as mere quibbling about pronouns or picking apart texts that refer specifically to women. And the only way to take this book is seriously.

Professor Trible speaks for the other authors when she sees their project as continuing a thousands-of-years-old task—that of setting the Bible free. Just as the early church fathers, the translators, and the Reformers liberated the text from obscurity, from ignorance, from provincialism, and—finally—from ecclesiastical control, feminists continue the work. The book tries to answer the question how feminists and liberation scholars carry out the work of biblical interpretation and what approaches, tools, and techniques they have to offer that might enlarge our understanding.

Barbara Brown Zikmund begins the book with a historical perspective on feminist consciousness, which might be forgiven for a little historical blurring in its nine pages. A central part of the book is taken up by demonstrations of the ways in which feminists work with biblical material. For example, J. Cheryl Exum reconsiders the familiar phrase "a mother in Israel," and T. Drorah Setel discusses the implications of the objectification of female sexuality in the book of Hosea.

This collection deserves the notice of anyone engaged in Bible study, whether for personal or professional reasons, and whether from a feminist or a personal or professional reasons, and whether from a feminist or a pre-feminist consciousness.—**Linda Yoder**

To pray and to do

by John Burt

I am a member of that generation named "baby-boomers." I was conceived in the month that the first atomic bombs were used against Japan. I was born in the spring when Winston Churchill said that an "iron curtain" had descended across Eastern Europe.

In the middle of my freshman year in high school I listened to the newly inaugurated president of the United States say that "the torch has been passed to a new generation . . . we will never fear to negotiate but we will never negotiate out of fear. . . . Ask not what your country can do for you but ask rather what you can do for your country."

In the fall of my senior year I had just finished taking a physics test in my last Friday afternoon class when the principal came on the public address system to announce that the president had been shot in Dallas and was apparently dying.

On an April evening during my senior year of college I was coming from a lecture by a missionary who had returned from Africa when a campus security guard told a group of us that Martin Luther King had been murdered in Memphis.

Coming of age in the '60s. I came into young adulthood during the 1960s. Most of us in my generation were shaped by the cultural, social, and political events of that decade in ways that we may never change. And it was in that time period, in my third year of college, that I made two decisions from which I hope to never retreat: one was to give my life to Christ as my personal Lord and Savior; the other was to finalize my stand as a conscientious objector.

In my first decision I was influenced by reading Martin Luther's exegesis of the epistle to the Romans, especially with the emphasis on 'the just man lives by faith." In the second I was impacted by what I read of the works of Menno Simons and Conrad Grebel.

The decade of the 1960s was a special time for young Christians. There were others like myself who, when confronted with the Vietnam War, the civil rights struggle of black Americans, the drug culture, new dialogue among Christian denominations in attempts to heal 400-year-old wounds, found a vitality in being Christians. The "Jesus People" and neo-Pentecostal movements in many churches drew thousands of young persons to Christ and a dynamic experience of church life.

Though the war in Southeast Asia divided Christians as it did other segments of the population, it seemed to me that more Christians of many backgrounds were opposed to it in some way. And many of us found in that time our first real opportunities to work for justice with those who were denied it because of race, age, income, or sex.

Now, in the middle of the 1980s, our society looks back on 40 years of the atomic age and 20 years since the march on Washington and the murder of John Kennedy. As I reflected on these things I began to wonder how different we 'baby-boomer" Christians were and are from Christian college students today. So I decided to try to find out in a rather informal survey of people my age and older who currently work with Christian college-age young adults.

I live in Pittsburgh. I took a map and made a list of colleges and universities, both church and state related, in western Pennsylvania, eastern Ohio and northern West Virginia. Then I contacted people in campus ministry at 26 schools in the area. I received responses from 16 institutions. I had some expectations about what I would discover; the answers to some of my questions were, indeed, what I expected, but some of them surprised me.

I began to wonder how different we "baby-boomer" Christians were and are from Christian college students today.

The campus ministry people I contacted by mail and in face-to-face interviews included Lutherans, Presbyterians, Catholics, Disciples of Christ, Episcopalians, Evangelical Friends, Nazarenes, Methodists, and Baptists. I think that such a sample represents a good cross-section of the churches. This variety of contacts encourages me to think that what follows is a fair sample of the thinking and concerns of many people in the Christian church.

Less concern today about issues. Between half and four-fifths of the people that I talked or corresponded with said that Christian college students today attach *less* importance to the movements for the rights of minorities than we did in the 1960s; that students are *less* concerned about peace and war issues; that they have *less* personal integrity about sex; and that in general, they are *less* idealistic about making the world a better place. *Everyone* who responded in any way *agreed* that today's Christian young adults are *more* interested in personal economic success after college graduation than students of two decades ago.

The same proportions of my respondents agreed that now *more* women are involved in leadership and service in the church than in my "baby-boomer" college years, that students are doing *more* personal reading of the Bible; that there is *more* student interest and participation in classes about religion, and that students are *more* interested in talking with others about Christ than we

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were during the Vietnam War decade.

It was interesting to me to see that those interviewed were almost evenly divided about whether attendance at worship services is the same or more than in the 60s. *No one* said it is less. All those at campuses with required chapel agreed that it is at the same levels of attendance as in the past; others cited numbers showing an increase where attendance is not mandatory.

Most segregated time. I was shocked that, when I asked if church involvement of minorities was more or less,about 20 percent said less, 20 percent said about the same, 20 percent said more *and 40 percent said that they didn't know.* This is where I began to have more questions than I did answers. Do we really not know if our congregations are more interracial and cross-cultural than 20 years ago or are we ashamed to try to answer that question? Martin Luther King once said that eleven o'clock on Sunday morning is the most segregated time in America. Perhaps that is still, sadly, true.

The comments and stories which I received added to the picture from the tallies of answers to my queries. One chaplain told me that students ripped down posters for a food-for-the-hungry drive; when asked why, they said that it was not their problem and that they couldn't do anything about hunger.

An assistant dean wrote, "With a politically conservative federal government becoming increasingly involved in religious affairs, today's conservative students are becoming more active in conservative religion." One commented that while interracial marriage is more accepted by students today, they are less inclined to participate in special ministries to minorities. A Catholic priest told me that students had said to him that the nuns murdered in El Salvador "got what they deserved" for being so meddlesome.

Many persons commented that Christian students seem to approach issues in a piecemeal fashion: opposing abortion while being unconcerned about the buildup of nuclear weapons, for example. One minister wrote in an article in *Presbyterian Survey* that "students now are optimistic about their personal future but pessimistic about society's future."

As all of this perked through my own heart and mind, I felt my questions increasing and an internal distress that I believe comes from the Holy Spirit. My disdain for these young people so unlike my generation evaporated as I considered the present state of affairs an indictment on the lack of ongoing witness by those of us my age. Is the present concern with financial success due to my willingness to accept the values of yuppiedom?

Questions for my generation. The biblical call to beat swords into plowshares says that in God's economy the wealth that nation-states put into waging war is to be put into building peace by the people of God. Am I living an expression of that divine economy? Have all of us that I dare to call "Christian feminists" labored to expand the role of women in the church at the expense of the uncomfortable call for justice? Has my relief at the end of the American military operation in Southeast Asia blunted my concern over Central America or nuclear weapons?

Am I more willing to read Micah 6:8 than to try to live it? Am I closing my eyes to the presence, or lack of it, of my Hispanic, Asian and Afro-American sisters and brothers at worship? Do I believe that the Holy Spirit is the divine powerhouse that comes to enable one to dream dreams and to see visions?

If there lurked in the back of my mind a desire to show the superiority of my generation, then God, with a usual justice, made it backfire on me. I come away from my research with the conviction that the Christian young people today are not as concerned as we were 20 years ago with trying to build the kingdom of God with the peace and justice that John the Baptist said would come in messianic times. But it seems that the reason they aren't is because I and my peers have quit too soon, perhaps unwilling to pay the price of letting zeal for God's house consume us.

The decade of the 1960s was a good time to grow as a Christian. But I can't look back and lament that it's just not the same today. I hope that the Holy Spirit has tempered and matured my faith since then. So I should, having grown in age, wisdom, and grace, be better able to serve the Lord, the church, and the world.

I pray that, as I approach 40, I will remember to communicate with my sisters and brothers approaching 20. Together we have much to pray and to do.

Grace-filled balance. Last winter I attended a conference in which I heard Myrna Burkholder describe the statistical lump that we "baby boomers" are in the Mennonite church and how so many of us grew up in other traditions and chose Anabaptism as adults. I reflected on her presentation a number of times as I worked on this article. I chose and choose still the Anabaptist witness because it is a grace-filled balance of an evangelical, Christ-centered faith with the call to do justice and love kindness in a world which will find neither without the service of the people of God.

So I finish my research and start my praying that the Spirit of God will stir the fire of my first love for the God of peace. I pray that, as I approach 40, I will remember to communicate with my sisters and brothers approaching 20. Together we have much to pray and to do.

Doorway

Not
always having
what I think I want, but
learning to love what I have—
doorway to earth-heaven-treasure
found.

—Emily Sargent Councilman



The Beatitudes (2)

Blessed are they that mourn—for they shall be comforted.
—Matthew 5:4

Happiness is . . . choosing to face your worst actions

by Harold N. Miller

Forty years ago the East African Revival began. A central concern of the revival was the attitude the Africans called *brokenness*—a person's willingness to take his or her place as a sinner on any matter God shows them.

Roy Hession, in his autobiographical account *My Calvary Road*, tells of attending one of their meetings and being asked to bring a message. Three times in his message he told personal experiences of taking his place as a sinner before God. Each time the whole assembly broke out into a praise chorus and he had to wait until they were finished before continuing. Hession observes, "They didn't burst into song over my careful exposition of Scripture, but they did when I gave testimony as a sinner to God's forgiveness and cleansing on up-to-date matters."

I believe the East Africans caught what Jesus meant by mourning. And they caught the blessing, too—a revival extending for decades.

Mourning sin. Jesus had foremost in mind a certain class of mourners: those who mourn their sin. He came preaching "Repent, for the kingdom of heaven is near" (Matt. 4:17). Repentance is initially a deep sorrow, a grieving of sin (2 Cor. 7:9-10). Instead of bringing the kingdom of heaven into our lives, we have sabotaged its coming. And we mourn that we have caused ourselves and others to miss what life was intended to be.

My natural response when I sin is not to mourn but to pretend those actions never took place. *I surely am not one who would harm another or myself. Not me.* I run from my actions. But only youthful optimism or dogged denial would let any of us believe we never will have to face our worst actions again. We don't know our own weakness and the sin in this world. When we do those same actions again, will we run again? And no matter how far we run, we take with us memory: *I did that?*

Jesus presents another alternative: blessed are those gripped in the agony of repentance. Choose to face even your worst actions. Mourn before God and before the church (James 4:8-10; 5:16). Your brothers and sisters only need the minimum of details necessary to show you are mourning your disobedience to God and missing the beautiful life he planned. (The more that particular individuals know, the more one may need to tell them.)

And those who mourn receive comfort. Psalm 51, David's prayer of confession after he committed adultery with Bathsheba, is the heart cry of one mourning over personal sin. It is also a plea that God would comfort him. David's primary request is for God to forgive his sin. "According to your great compassion blot out my transgressions. Wash away all my iniquity. . . . Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. Let me hear joy and gladness" (vv. 1-2, 7-8).

Congratulations to those who mourn their worst actions. A new start and then a new life is theirs.

And God does forgive! God comes to us when we mourn: "Yes, you blew it. But do you want to go on? I want you to be the best you can be. I will absorb my judgment on your sin. I will climb that cruel cross and die, bearing your punishment for your sins. As you turn from that sin, not wanting it to be a part of your life, it is no more! No penalty pending. No memory needs to be lurking." We no longer need to view ourselves in connection with that sin.

It's hard to really believe this. We acknowledge God's forgiveness with our head, but seldom get it transferred to our heart and subconscious in order to live spontaneously as if it's true.

Feeling forgiveness. That's why God wants us to involve brothers and sisters as witnesses in our mourning. Because then they can be part of the comforting. As the congregation hears me confess my sins and then—because they realize God has forgiven me—they surround me with their warm embrace and loving affirmation that I have been forgiven, I begin to *feel* forgiven. As their faith that God has forgiven me surges into songs of

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joy, so my joy surges, and the reality of the forgiveness of God works its way a little deeper into my being, transforming all it touches.

There is yet more comfort God gives this group of repenting mourners. It's the comfort David longed for as he continued in Psalm 51. "Create in me a pure heart, O God, and renew a steadfast spirit within me.... And grant me a willing spirit, to sustain me" (vv. 10, 12).

God not only forgives as we mourn; he restores. His comfort is no mere pat on the back letting bygones be bygones. He sends his Spirit as the comforter, to stand by our side, to help us right our wrongs and conquer our weaknesses. The mourning of repentance frees the Holy Spirit to help us turn from our sin to the kingdom of heaven where God's will is done. Only unconfessed sin blocks God's free movement among his people. When a group of believers together enters into this restoration, they experience revival.

Yes, congratulations to those who mourn their worst actions. A new start and then a new life is theirs.

HEAR, HEAR!

Hispanic ministries students are being turned away

I'd like to thank the Mennonite Church for its interest in my education. When I resigned from the pastorate in the Bronx, New York, to attend seminary, you in the Mennonite Church supported me in that move. You confirmed your interest in trained church leadership by supporting the seminary so that tuition costs could be kept at a minimum. I received additional encouragement through scholarship funds from a congregation in Ohio, which made it possible for me to study full time and return to the pastorate after three years. Thank you, my brothers and sisters.

But now, 11 years later, I am puzzled. Students who want to prepare for the ministry as I did are being turned away because of lack of funds. Not because of lack of funds in general but because the funds available are quite specific. There are funds available for students to study physics or music or teacher education at Goshen College. If a student is the son or daughter of a minister they are automatically eligible for an 80 percent discount—unless they are Hispanics who want to prepare for the ministry. For them the funds have almost vanished.

The Hispanic Ministries Department should be the envy of every other department at Goshen College, because while others are beating the bushes for students, we must turn away over half of the qualified applicants. We had five graduates last year but have funds for only three new students this year.

Since the funding for the Hispanic Ministries Department comes through Mennonite Board of Education, your giving controls in a very direct way the number of students we can train. I understand that there are conferences and congregations that have scholarship money available for students who want to prepare for the ministry but have no takers.

Are we really saying in the Mennonite Church that we have white money but no brown money? Are we really serious about keeping our money in the bank until a white dude shows up to take it to seminary? Do you really want me to talk these future pastors into studying physics instead of Bible so that they can attend college? May God forgive us all!—**Ron Collins,** *Goshen College*

Sewing sisters still important

I have a concern. This concern has greatly intensified since I have become more closely involved in Women's Missionary and Service Commission. First of all, I have learned to appreciate much more deeply the long labor and faithfulness of the thousands of women who have patiently toiled month after month in what often seems to be menial service. Certainly each of them could have found other, perhaps more pleasant, things to be occupied with all those days that they gave of themselves, generously and uncomplainingly.

It bothers me that I see the attendance at our local WMSC groups dwindling in this generation. It also bothers me that we do not hear very much encouragement and support from our leaders to hearten these loyal, unsung heroines to be faithful. Even a little praise would not hurt.

I see a definite relationship between my two concerns. Ours is an age when women are permitted to develop intellect and mind, and the skills that follow. We praise God for this. It is long overdue. Let us not allow this to "render the works of our hands" incompetent. Let us not give the former improper prominence. Let us give honor where honor is due.

Recently in *Gospel Herald* we saw a request for thousands of school kits and also bandages. Where will these come from, if not from our vanguard of industrious, dependable sisters, working away in their circles month after month?

Are we sufficiently aware of what will be lacking for Mennonite Central Committee and for missionaries on the field if the supply that comes from these giving hands is not available anymore? How many openings into hearts and lives will not be there if it is no longer possible to say, "Here, be clothed and sleep warm"?

I was saddened to hear a church leader say, "Well, WMSC is really just about on its last legs, isn't it?" I would be very glad to see and hear leaders of our church begin to help our "sewing" sisters to realize just how important what they are accomplishing really is in the whole mission picture of our Mennonite church. I think perhaps when their work is done, God will be able to say of them, "She hath done what she could." Will he be able to say that of all of us?—**Wilma Yutzy,** *Plain City, Ohio*

How to be fulfilled as a woman

My mother is a very special person. She is not perfect. She had a less perfect husband who abused her verbally many times. I never heard her mention leaving him because of this. I don't remember her talking about not being fulfilled because she had to raise four children. I grew up with a good self-image because of her attitude. She talked to me about my father's attitude but I never had the feeling she would leave him.

My mother modeled to me servanthood. She leaned on God and his Word for her strength. She taught me to be respectful to authority, God, church, ministers, and teachers.

Twenty years ago I heard my first speech on how women need to be fulfilled. Up to that point I had felt fulfilled. I had always read the Bible not feeling less of a person because I was a woman. What made the difference? I'm still asking this question when I'm reading articles trying to make me feel good as a woman.—**Name Withheld**

CHURCH NEWS

King finishes 5,600-mile marathon in wheelchair

For the bikers gathered at the Elizabethtown (Pa.) Rehabilitation Center at 8:00 a.m., Aug. 24, the 45-mile hike with wheelchair marathoner Mike King to Cochranville, Pa., seemed like a challenge. But for King, who had his fingers taped to protect them from the wear and tear of pulling the wheels around, it was just another day of work.

For the young Mennonite, the physical effort of getting his wheelchair over the hills, the police escort, and even the many small groups of people beside the road cheering him on were not new. The only difference was that King, a native of Cochranville, was coming home.

King was honored with a chicken barbecue along with over 1,000 friends and relatives who came to wish him well after he rolled into West Fallowfield Christian School along with about 80 bikers, a dozen wheelchair riders, and several other handicapped people jogging alongside.

Four months earlier, King had set off from Fairbanks, Alaska, on a 5,600-mile cross-continent trek by wheelchair. His legs have been paralyzed since a serious motorcycle accident in 1978.

Along the way King met with handicapped people and tried to raise awareness of the needs and abilities of the disabled. He also visited rehabilitation centers in Canada and the United States.

The trek raised about $30,000 for organizations that provide services for the handicapped, such as Mennonite Central Committee's Developmental Disabilities Services and MCC Canada's Handicap Concerns Program. Mennonite communities hosted King and his road team as they traveled across North America.

King finished the long journey on Aug. 28, when he rolled into Washington, D.C., with a police escort, much media attention, and a message from President Ronald Reagan.

"After six sets of tires, two sets of wheels, and 14 pairs of gloves, I have met the challenge I set for myself this summer," King told a crowd of well-wishers and reporters during ceremonies in his honor at the U.S. capital. "You can make something of your life in spite of difficulties and circumstances that come along to each one of us at different times."

Urging government leaders to take the needs of the handicapped seriously, King said. "I think the strength of any society should be shown in its ability to pick up those less fortunate."



Mike King signs an autograph for Emily Hofer and her mother, Joy, after wheeling into his hometown of Cochranville, Pa.

A graduate of Hesston and Tabor colleges in Kansas, King began graduate studies in social work at the University of Pennsylvania in September. He hopes to work with handicapped people in rehabilitation.

King is also writing a book about his experiences and concerns. It is scheduled for release in November by Good Books of Intercourse, Pa.

Illinois congregation expands its peace ministry

Lombard (Ill.) Mennonite Church in suburban Chicago is serious about peacemaking. At a May meeting the congregation unanimously approved increasing the time of the congregation's peace center director from half time to full time.

Richard Blackburn has been director of Lombard Mennonite Peace Center since January 1984, and previously served as chairperson of the congregation's Peace Commission. Blackburn is a licensed minister in the Lombard congregation and a Ph.D. candidate in art history at the University of Chicago.

The Peace Commission recommended the increase to full-time employment because of the increasing demand for the center's ministry. The center also has two part-time assistants.

"Seeking to proclaim Christ's good news, the gospel of peace, wherever and whenever we can" is the center's task, according to commission chairperson Wayne North. This goal takes the form of peace education in the Chicago area and beyond.

Demand for the peace center's services continues to increase. Last March, for instance, was one of the busiest months ever. The center provided 20 programs for area churches and community groups. In addition, its peace booth was set up for 25 days in various places and its audiovisuals were loaned out for 12 viewings. The highlight for the peace booth during that time was its second annual witness opportunity at the National Association of Evangelicals convention in Los Angeles.

Program topics by the center's speakers that are most in demand are "What About the Russians: A Christian Perspective," "Biblical Basis for Peacemaking," "Conflict Resolution Skills," and "Parenting for Peace and Justice." Groups who have recently had programs include the Evangelical Press Association, a local high school, a clergy association, and churches ranging from Catholic to Baptist.

One of the more challenging of recent assignments was a program on "Resolving Conflicts Peacefully: An Agenda for Addressing Differing Views on Abortion" for the Greater Rockford (Ill.) Clergy Association. The center was asked to lead a meeting which was called to address a major conflict in the community over the attempt to close down an abortion clinic. While the previous meeting had degenerated into a shouting match, accompanied by threats of violence, the peace center's input on how Christians can address conflicts peacefully helped the group to come to some common understandings regarding each side's desire to provide alternatives to abortion.

The Lombard center began in January 1983 after its development was carefully processed by the congregation. According to copastor Joe Richards, the Peace Commission "grounded all steps in prayer and the centrality of Christ, seeking to discern God's will and serve him faithfully."—*Greg Lichti*

EMC&S trustees hear reports on new center, 'state of the campus'

The Board of Trustees of Eastern Mennonite College and Seminary received an update on the campus center project and heard a "state of the campus" report during its quarterly meeting, Aug. 21-22, in Harrisonburg, Va.

Carl Harman, chairman of the Campus Center Building Committee, reported that construction, which began in March, is "about a week to 10 days ahead of schedule" at this point. "All steel is in place, and with good weather the roof trusses will be set in place by October," he said.

The 12-member board approved preliminary drawings for landscape design and parking areas around the campus center. It is being built on the site of the former EMC administration building, which was gutted by fire in January 1984.

In his annual report to the board, EMC&S president Richard Detweiler compared the 1984-85 school year to a ship navigating in stormy waters. "A small, private college must have a star to steer by—that is, vision—and a radar system—a keen awareness of its environment—in order to avoid hitting the rocks and reefs and to chart the clear waters," he said.

"Not all the rocks have been avoided," Detweiler said, citing the decision to discontinue five majors and two associate degree programs last year "due to low enrollment in those areas." But he noted that "40 majors continue in place at EMC with significant growth being experienced in such areas as biology, business, and special education."

Detweiler credited newly appointed academic dean Lee Snyder with "effective and sensitive leadership" in helping to shape a leaner curriculum and in helping to spark "new evidences of creativity" among faculty and in academic programs. He also expressed enthusiasm for the variety of off-campus programs EMC has developed.

Also during the meeting, the trustees:

—Heard plans for a special promotional and student recruitment emphasis in Virginia. Lee Yoder, director of advancement, noted that the college enrolls the most students from Virginia—275 last year, followed by Pennsylvania with 260—and added that "we've taken our geographic setting for granted too long."

—Applauded the work of the advancement division in raising annual fund gifts of over $1 million dollars and total contributions exceeding $2.4 million. The record gift income, higher than expected tuition income, savings in utilities, and expenditures kept within budget allowed EMC&S to close the 1984-85 fiscal year with a fund balance slightly over $200,000. This amount is in line with a trustee policy to develop and maintain an adequate cash flow reserve.



Gene Souder: editor of new outreach paper

'Together' launched as 'door-knocker' for congregations

Together, a new eight-page tabloid, has been created by Mennonite Publishing House to assist congregations in community outreach.

Designed for the family, it features articles about family life, health, faith, and community news—all from a Christian perspective. A "Kids Corner" will provide puzzles and activities just for children. A unique aspect of *Together* is the local church involvement in providing community news, a church ad, and a "Togethergram" by the pastor.

Eugene Souder, pastor of Mt. Vernon Mennonite Church in Grottoes, Va., has been named editor. He believes a variety of media can be helpful in congregational outreach. Mt. Vernon has used radio and found it helpful. "But radio only reaches those who dial the station," he said.

Together will be used in saturation mailing. Every household in a defined area would receive it. This will enable the community to get a window into the church's life. It will help the congregation to build bridges of love to the community.

The tabloid can be subscribed to as a local congregation, but working with neighborhood congregations to cosponsor it is encouraged.

A sample copy of *Together* was printed and mailed to pastors in September. This sample copy is projected to be the first issue which will be reprinted for January-February distribution to subscribing churches.

Plans are to print six issues annually. These will be distributed through direct mail to the homes a congregation desires to reach. The cost, including postage, is less than $1 a year per home.

More information is available from *Together* at 616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.



Wilda and Robert Otto

BACK FROM BELGIUM

Ottos build spiritual bridges

Robert and Wilda Otto say they are in the business of bridge building in Belgium as workers with Mennonite Board of Missions. The 20-year missionaries came home this past summer for a six-week North American assignment.

Part of the bridge building involves Robert's work since 1967 as pastor of Brussels East Mennonite Church. "We work alongside other brothers and sisters," he said. "We have needed to help the congregation discover the Belgian way to do evangelism and be the church."

Robert has also been a religion teacher in a Brussels high school since 1979. His presence and witness in the classroom are important since most students come from families that are atheist or have written off religion.

Wilda's bridge building includes ministering to African pastors and students, most of whom are studying theology. "In helping them adjust to life in Brussels while studying, we are able to help them reach their own people," she said.

That ministry dovetails with Wilda's work as administrative secretary with the Protestant Missions Office for Central Africa. Since 1972, Wilda's supportive ministry entails arranging housing, legal documentation, transportation, and other needs of new missionaries who are in language study before going to Africa.

Ottos arrange for many of the new missionaries to meet African pastors and students, another form of bridge building. The exchange better prepares candidates for their work in Africa. The sessions also give Africans in attendance a way to get acquainted with other Christians, share their concerns about missionary work in Africa, and broaden their horizons through discussion of Christian issues.

Robert is a native of Springs, Pa., and Wilda is from Gibson City, Ill.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Mark Vincent, Fort Wayne, Ind.

Having just finished a personal study of 1 Timothy 3, I found myself troubled by Wesley Gross's use of the Greek word, *tis*, in "The Bible Sets Women Free for Ministry" (Sept. 10). He reminds the readers we must correctly translate the Bible to understand the role of women in the church. It is here that he brings out the use of *tis* which is translated "anyone." While this is true, this pronoun also takes on the meaning of any specific gender which follows. In this instance, the word *andre* which specifically means "man," is used which makes this particular use of *tis* masculine.

After Gross explains the use of *tis* to mean either man or woman he glosses over the Greek of verse two and says that "the requirements for men and women are the same—not married a second time," which is not a correct reading of the translation like Gross asks for. First Timothy 3:2 says a minister must literally be a one-woman *man* or the husband of one wife. A woman cannot be this. While I do not disagree with Gross's thesis, I do disagree with manipulating Scripture to suit our beliefs. Our recognition of the ministry of women should be based upon what God has clearly said through Scripture and not on what we wish him to say, or by overlooking what he has said.

I found Gross's research of *authentein* an admirable piece of work.

Bonnie Yoder, Tempe, Ariz.

In response to Robert Hartzler's article, "Where Was God When the Farm Failed?" (Aug. 20), and to the many who are hurting because of the farm situation, I reply, "God is where he has always been, in control of and sustaining his creation."

God is available and faithful to his people, as much now as he was when farming was going good and farmers were prospering. I do not want to sound calloused. I was raised on a farm and have friends and relatives who are farming and I hear their concerns. Knowing that all of creation, including the land, is God's and we are to be faithful managers for him, if the farm is gone, why not focus time and energy on managing some other resources God has given? Only the farm is gone, life has been spared and time goes on. Relationships continue with God and with people. Why continue to belabor a hurtful experience? Why not claim the many promises God has given such as Deuteronomy 31:6b, James 1:5 and 9, Hebrews 13:5? God's promises are as true and abiding for his people today as in the past.

The patriarchs and prophets in the Old Testament as well as the apostles in the New, met adversity by crying out to God then moving on in faith. As an aftermath of many present-day tragedies—floods, tornadoes, earthquakes, fires, etc., people possess and demonstrate an inner core of courage and strength to recoup and get on with life. What an example for those caught in the farm failures. Rather than question, "Where is God?," I ask, "Where are God's people? Are they committed to themselves and the family farm or are they committed to God and his will and work for them?"

James Blosser II, Sellersville, Pa.

As I read Robert Hartzler's article, "Where Was God When the Farm Failed?" (Aug. 20), I felt a few emotions boiling to the surface. The first was anger. Anger at yet another article about the plight of our farmers. Was it designed to make me feel bad for the farmers? I don't know—but it worked! That's when the pain surfaced. Pain like my brother was feeling. Despair quickly followed. Where was God, anyhow?

Then I began to rationalize. Obviously, my brother wasn't in close contact with the Lord when he made these business decisions that put him in this hole. So why should I feel bad about this mess? Or had he been in touch?

Indignation rose up. That's not the point, anyway. Where was God when my brother's farm failed is the point! So I went to God and asked where he'd been. He answered, "Right here, as usual. Nothing new about that. Doing my work the way I've always done it—through my faithful servants. Why do you ask?" I told him I'd get back to him. That I'd just remembered something urgent I had to go take care of.

How could I have messed up something so important? Where was I when my brother's farm failed?

Donald Kauffman, Edmonton, Alta.

In response to "Hear, Hear!" by Ray and Lillian Bair (July 30): To put it mildly, *it ain't gonna happen!*

We are being asked to increase our percentage giving from 5 percent to beyond 10 percent in the next few years by changing our lifestyles. But, we like the things that our money is buying and we are not going to give them up. Tomorrow I start shopping for a video recorder/player so that I can start saving the money that I have been spending going to see movies in the theater. Then I'll be able to buy that new set of golf clubs that will shave five strokes off my score. And my car is already 15 months old. And the dishwasher is not nearly as nice as the new ones. . . .

We have been raised to believe that we should be Christian, but being Christian doesn't need to interfere too much with living the good life. After all, one has to have a nice home to retreat to, to rest up for the Lord's work, and one must prepare adequately for one's old age, and see one's children safely through college or into business.

It is interesting that our giving has remained at 5 percent over the last 20 years. These are the same years that women have been entering the work force by the thousands, thus increasing the average income of most families, including most Mennonite families. It would appear that it is not more income that is needed.

I have a horrible feeling that the only thing that is going to make much difference to our attitudes about our possessions is some sort of major catastrophe such as the "Ribbon of Hope" people are trying to prevent. If we are forced to live without our possessions for a while, maybe then we will come to our senses. Preachers could start preaching sermons about the wise, sacrificial use of our money, but if they did we'd fire them and get someone who would preach what we want to hear. Let's hope that when the bombs start falling, enough of us survive to enable the church to correct its mistakes.

Simon Schrock, Fairfax, Va.

When I read "A Ribbon of Hope" (July 30), I failed to see the hope. I've seen, and probably stepped over, a ribbon around the Pentagon before. It was placed by a woman's group which would not permit me to listen to their speeches because I was a man. It's been my privilege to speak at several of the "Christian" meetings in the Pentagon, and assist in getting other Anabaptist speakers on the agenda. For over a decade Choice Books have been available in the concourse shopping area. This has put me in touch with some of the people who work there. Being a "dove" treading among the "hawks," I've gotten a pulse beat of how such tactics relate to them.

Personally, I see the churches' involvement in placing another ribbon around the Pentagon "depicting what its

makers could not bear to think of losing in a nuclear war" like Jesus described the scribes and Pharisees, swatting at gnats while swallowing camels. I don't like the thought, but I admit humanity may be destroyed by the bomb.

As I understand biblical history, destruction and judgment was permitted to come because of the peoples' sins. A billion demonstrations displaying what the materialistic Sodomites could not bear to lose through "fire from heaven" would not have saved them. Righteousness before God would have. I do not fear the bomb in the hands of world leaders as much as I fear the results of the sins of God's people. God is a holy God, and it is against his very nature to overlook sin. He simply cannot do it. I fear God's justice on the sins of the church a lot more than the wrongs of U.S. military policy. While the bomb may be the vehicle that destroys mankind, I believe the real destroyer will be the tolerated sins within the church.

It strikes me as hypocrisy to come to Washington to demonstrate what one can't bear to lose in nuclear war, while seemingly overlooking our own sins of alcohol, immodesty, and marriage breakdowns. I am ashamed and disgusted.

The hope for our children and grandchildren is not in reducing the nuclear stockpile, but in repenting of our sins, confessing them to God and each other, and living holy lives before him. I would see more hope for the future generation if today's church got together in repentance and prayer before God than I do in aggravating the generals in the Pentagon.

Harold W. Delp, Souderton, Pa.

The article "Born Again Radically" by Dirk Eitzen (July 9) does not let me rest in peace. It is another example of humanism of the subtle sort. He uses the phrase "I think" 22 times. Really, what does it matter what I think or what the writer thinks? The only thing that really matters is what does the Bible have to say on the subject. From the writer's view I question where he stands on the inerrancy of Scripture. We are each entitled to our own ideas, but one day each of us will face our Maker. Then all of our "I think" won't mean a hill of beans.

Nelson Martin, Kitchener, Ont.

The article "Born Again Radically" (July 9) arrested my attention. Especially when the writer made the following statement concerning Jesus' words to Nicodemus about being born again: "Jesus doesn't say this to prostitutes, tax collectors, soldiers, rich men, unbelievers, and the handicapped. He doesn't ever tell *them* they need to be born again" (page 478). A radical new idea to be sure.

The Bible makes it clear that all people are dead in sin and need to be made alive through repentance and faith in the Redeemer, the Lord Jesus Christ. Without the circumcision of the heart we will never even begin the walk of true holiness, "without which no one will see the Lord" (Heb. 12:14). "Born Again Radically" was a good title but, in my opinion, something came up short in the article.

Dirk Eitzen responds:

According to the little concordance in the back of my Bible, Jesus isn't recorded as having told *anyone* besides Nicodemus that they needed to be born again. Still, circumcision of the heart is what my article is all about. My question is, why does Jesus (or John) single Nicodemus out?

Albert Guengerich, High River, Alta.

Dirk Eitzen in "Born Again Radically" (July 9) has some points that are good. A vital relationship of inner faith beyond mere doctrine is needed. At the same time, faith is based on sound doctrine. The apostle Paul has much to say about this.

Being radical to the point of downgrading the ordination of church leaders is contrary to New Testament practice. Paul ordained elders in every city and had Timothy and Titus do the same where needed.

Being told to forget what the church and your parents have taught does not line up with what Paul told Timothy in 2 Timothy 1:5. The faith first dwelled in his mother and grandmother.

There is much concern over leadership in the church, evidently due to a shortage of it. Perhaps the problem is in "followship" rather than in leadership. Are potential leaders hesitant to come forward for this reason, or is the Lord not calling many because of the tendency of people to interpret the Scriptures for themselves?

The Holy Spirit has made some to be guides and overseers (Acts 20:28-29). Let those who claim to be led of the Spirit acknowledge that the same Spirit calls some men to positions of authority—not the dictatorial kind, but one of example and guidance in Christian living.

Wayne Speigle, Richmond, Va.

Were I raising a question or pressing an issue in this letter as did the writer of "Alcohol: the Abuse of 'Nonuse,' " (June 18), I too would consider withholding my name. We are apparently far from the time when church leaders or anyone else can press a point for discussion and not suffer the resultant personal abuse. Letters in reply to the writer have been peppered with descriptive words such as "shocking" and "disgusting" that inhibit rather than contribute to dialogue. Fortunately some have had the grace and simple tact to reply without maligning the writer.

If a case is to be made for abstinence—and there is a strong case—it should be so made that the presenter does not give illusions that it is the only answer supported by Scripture or the only option for committed Christians. The legalistic sanctions often taken may have helped to preserve the character of those who might have been abusers or alcoholics, but they do not help to clarify the attitudes of a people who seek to be biblical.

One of the most serious challenges I have heard was from the director of an alcohol treatment center who held that despite the prevalence of abuse, if it were not for the use of alcohol as a legal drug the mental hospitals would overflow. He maintained that people must have an outlet for anxiety and a relief for stress.

The challenge to the church is to offer a viable lifestyle where stress can be handled constructively and meaning given to life without drugs. We may pull the supports out from under a person without providing an alternative.

May we continue to dialogue without personal abuse.

Tim Horst, Leonard, Mo.

Having read with interest the article on creation ("Hear, Hear!" Mar. 19) and the two responses, I was interested also to read the following by internationally respected scientists, believers in evolution.

Harold Urey: "All of us who study the origin of life find that the more we look into it, the more we feel that it is too complex to have evolved anywhere. We all believe as an article of faith that life evolved from dead matter on this planet. It is just that its complexity is so great it is hard for us to imagine that it did."

George Wald: "One only has to contemplate the magnitude of this task to concede that the spontaneous generation of a living organism is impossible. Yet here we are—as a result, I believe, of spontaneous generation."

James Watson: "Evolution itself is accepted ... not because it has been observed to occur ... or can be proved by logical, coherent evidence, but because the only alternative, special creation, is clearly incredible."

I read these comments in *Christian Life*, July 1985.

MENNOSCOPE

The Listening Committee for Homosexuality Concerns held its first meeting in August in Ames, Iowa. Appointed by Mennonite Church General Board last April, the committee decided to focus its attention on (1) persons who are homosexually oriented, (2) family members of homosexually oriented persons, and (3) others with particular concerns related to homosexuality. One possible project discussed was a retreat for the parents and siblings of homosexuals. The committee is chaired by Martin Lehman of Sarasota, Fla. The other members are Gloria Martin Eby, Ethel Yake Metzler, David Mishler, Cleon Nyce, and Mary Ann Shreiner. Staff support is provided by Mennonite Board of Congregational Ministries.

A study packet on "Women in Leadership Ministries" is now available for both group interaction and for personal reflection. It helps congregations and individuals (1) heighten their awareness of the issues involved, (2) mobilize their resources, (3) develop creative and alternative models, and (4) reorder structures, institutions, and organizations. The packet was produced by the Committee on Women in Leadership Ministries, which was appointed by Mennonite Church General Board. It can be obtained for $4 from the committee at 528 E. Madison St., Lombard, IL 60148; phone 312-620-7802.

The search for a chief executive officer at Mennonite Publishing House is in full swing. The Search Committee to find a successor to Publisher Ben Cutrell, who retires in 1988, held its second meeting on Sept. 7 in Pittsburgh. Chairman Arnold Cressman said the committee plans to submit its recommendation for publisher at the February meeting of Mennonite Publication Board. The committee has received some applications and nominations for publisher but welcomes more. They can be accepted up until the February meeting. The committee can be contacted through its chairman at R. 3, Box 378, Mt. Pleasant, PA 15666.

A Mennonite researcher wishes to correspond with Mennonites who have sought political office. Al Albrecht of Goshen College is engaged in a study of "Mennonites and Political Action." He is particularly interested in people who have run for Congress, Parliament, provincial and state legislatures, governor, and lieutenant governor in Canada and the United States. Albrecht also wishes to correspond with people who have observed such campaigns and the experience in office of those who were elected. Albrecht's address is Goshen College, Goshen, IN 46526.



Bauer contacts radio listeners. *Evelyn Bauer of College Mennonite Church in Goshen, Ind., follows up by mail with a listener of* Your Time *in the Goshen-Elkhart area. Her phone number is given at the end of the radio program, which is broadcast weekday afternoons at 1:30 on WFRN-FM in Elkhart.*

Bauer, who is confined to a wheelchair, has had 124 phone contacts with listeners since she began the follow-up work last November. Listeners often request free literature and sometimes share comments or problems, or ask questions. "The personal contact is important," she said, "especially if the listener needs to be referred to a pastor for counseling." Bauer also does local follow-up for the Choice *spots, which are broadcast by four Goshen-Elkhart area radio stations.*

Your Time *and* Choice *are produced by Mennonite Board of Missions.*

"Day by Day Toward Wellness" is the theme of a new 16-month calendar available from Mennonite Mutual Aid. Each month features a different wellness topic, emphasizing care for the body, soul, mind, and spirit. It can be obtained for $4 from Charlotte Sprunger at MMA, Box 483, Goshen, IN 46526.

The annual alumni homecoming of Eastern Mennonite College will be held Oct. 11-13. The theme is "Owning Our Past to Shape the Future." The weekend activities will include departmental reunions, class reunions for those graduating in years ending in "5" or "0," the Loyal Royals athletics breakfast, a 5-kilometer run, varsity sports, a golf classic, and an alumni banquet. The alumnus-of-the-year and the "distinguished service award" recipients will be announced at the banquet. New this year are a seminar for health-care professionals and a college fair introducing the variety of activities at EMC.

Christian counselor Clayton Barbeau is the first guest speaker of Hesston College's annual Biblical Perspective Series. He will speak on "Family Relationships" during his visit to the campus, Oct. 10-11. Barbeau is host of the film series *Creating Family* and the videotape series *How to Raise Parents in These Troubled Times.* He is a licensed marriage, family, and child counselor.

Restoration 85, the annual spiritual renewal conference for southeast Iowa Mennonites, will be held Oct. 4-6 at Iowa Mennonite School near Kalona. The main speakers are Robert Reinke, Paul Siddall, Angie Williams, and Ken Wilson. The weekend will include mass meetings, teaching sessions, children's activities, and a Saturday morning breakfast. More information on the event, including lodging, is available from Gary Mullet at Box 197, Kalona, IA 52247; phone 319-656-2170.

A limited number of the Ames 85 report of *Gospel Herald* **is available** for $1 a bundle. Interested congregations and individuals should send a dollar and the number of copies needed to Roxie Yoder at *Gospel Herald,* 616 Walnut Ave., Scottdale, PA 15683.

Correction: In the report of the moderator's address at Ames 85 on page 619 of the Sept. 3 issue, Myron Augsburger should be quoted as saying, in the next to last paragraph, "Three problems keep Christians *from* serving others in society. . . ."

Missionary comings/goings:
•*Garry and Ruth Denlinger* returned to Israel on Aug. 29 after a two-month North American assignment. They are Mennonite Board of Missions workers. Their address is Box 3703, 31036 Haifa, Israel.
•*Marian Hostetler* went to Ivory Coast on Sept. 1 on a special nine-month writing assignment with MBM. Her address is c/o David and Wilma Shank, 08 BP 2120, Abidjan 08, Ivory Coast.
•*Robert and Wilda Otto* returned to Belgium after a six-week North American assignment. They are MBM workers. Their address is 1143 Chausse de Waterloo, 1180 Brussels, Belgium.

Church-related job opening:
•*Maintenance/cook team* at Tel Hai Camp. A retired couple is preferred. Benefits include housing, utilities, some food, insurance, and a modest but adequate salary. Contact Mike Willoughby at Tel Hai Camp, R. 2, Box 126-1, Honey Brook, PA 19344; phone 215-273-3969.

The Diakonia ministry in Ocean City, Md., has two job openings: *Household person* to relate to guests and take care of housework—an immediate opening. *Assistant director* preferably with social work training or experience—a January opening. Diakonia is an emergency shelter and Voluntary Service unit operated by Allegheny Conference. Interested persons should contact Kenton Beachy at Diakonia, R. 1, Box 351, Ocean City, MD 21842; phone 301-289-0923.

Special meetings: *Steve Wingfield* at Neffsville, Pa., Oct. 13-16.

New members by baptism and confession of faith: *Hyattsville, Md.:* Mark Mann. *Salford, Harleysville, Pa.:* Steve Alderfer, Tim Derstine, Jim Hershey, Teresa Miller, Shannon Musselman. *Maple Grove, Belleville, Pa.:* Dena Yoder, Stacey Hagemeyer, Tammy Peachey, Lori Yoder, Ron Stanbrough, Suzanne Allison, and Heather Campbell. *Bethel, Gettysburg, Pa.:* Teresa Alvarado, Tanya Charles, Kendra Eshleman, Jade Fertich, Jayne Hess, Adam Kehr, Jennifer Kuhns, Kris Kuhns, Roxanne Naylor, Michael Rider, Joy Shenk, and Earl Wilkinson by baptism and D. Bradley Leatherman by confession of faith. *Bay Shore, Sarasota, Fla.:* Jennifer Schrock, Corrine Yancey, Lori Sommers, Heather Miller, and Amy Lederman. *Martins, Orrville, Ohio:* Connie Hershey by baptism and Paul Streb, Carol Mast, and Shirley Hoover by confession of faith.

Change of address: *David O. Bell,* Sterling, Ill., to 604 East Lincoln, Norton, KS 67654; phone 913-877-5227. *Rodney and Lynda Hollinger-Janzen* from Birmingham, England, to International Students House, Mary Trevelyan Hall, 10 York Terrace East, Regents' Park, London NW1 4PT, England. *Max and Pauline Beachy* from Fresno, Ohio, to Postbus 2031, Paramaribo Zuid, Surinam.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Boshart, David and Shana (Peachey), Harrisonburg, Va., first child, David Anthony, Aug. 18.

Bowman, David and Bonnie-Lee (Ramseyer), Kitchener, Ont., third child, first son, Tyler David, Aug. 21.

Eigsti, Howard and Jayme (Sauder), Secor, Ill., second son, Ryan David, Aug. 24.

Engel, Elvin and Mary (Ebersole), Gap, Pa., fourth child, second son, Dwight Anthony, Apr. 9.

Hoffman, Jim and Jill, West Liberty, Ohio, third child, second daughter, Jessie Marie, Aug. 14.

Hooley, Byron and Judith (Bruner), Centreville, Mich., third child, second son, Braden Maxwell, Aug. 27.

Martin, Rick and Deborah, Ossian, Ind., first child, a daughter, Sydney Nicole, Aug. 3.

Miller, David and Linda (Eberly), Greeley, Colo., first child, Tyler David, July 12.

Miller, Roger and Elizabeth (Mast), Kokomo, Ind., second son, Robert Kyle, Aug. 17.

Moreland, Tony and Ruth (Beachey), San Antonio, Tex., third child, first daughter, Rebecca Anne, Aug. 22.

Moyer, Glenn and Glenda (Detweiler), Bogota, Colombia, third child, first daughter, Lori Jean, Aug. 7.

Peachey, Tim and Marlene (Glick), Petersburg, Pa., first child, Carrie Lynn, Aug. 8.

Plett, Grant and Celia (Penner), Winnipeg, Man., second son, Michael Grant, July 24.

Ruckman, Jeff and Linda (Steury), Butler, Ind., second child, first son, Andrew Joseph, June 20.

Smoker, Ronald and Diane (Ryan), Coatesville, Pa., second child, first daughter, Caitlin Noreen, Aug. 23.

Steiner, Jeff and Terri (Wallace), West Liberty, Ohio, first child, Timothy Wade, Aug. 10.

Strock, John and Angie (Steiner), Dalton, Ohio, first child, Trevor Allen, Aug. 19.

Stutzman, Ron and Chris (Bender), Nokomis, Fla., second child, first son, Joshua Alan, Aug. 17.

Troyer, Dennis and Kathy Sue (Miller), Shipshewana, Ind., second child, first daughter, Kimberly Sue, Aug. 28.

Weiler, John and Karen (Weinhold), Stevens, Pa., second son, Phillip Evan, Aug. 30.

Zehr, Wayne and Donna (Krieder), Copenhagen, N.Y., second child, first daughter, Brittany Jolene, July 1.



Mennonites leave for teaching assignments in China. *Twenty-one persons bound for China gathered Aug. 12-16 for orientation at Black Rock Retreat Center near Quarryville, Pa. They will teach English at 10 colleges and universities under the auspices of China Educational Exchange, an inter-Mennonite effort. The new teachers are:*

First row (left to right)—Chris Wilde, Tucson, Ariz.; and Anne Phares, Minneapolis, Minn.

Second row—John and Mary Neumann, Chilliwack, B.C.; Wanda McDowell, Bluffton, Ohio; Phyllis Miller, Goshen, Ind.; Margaret Metzler, Kokomo, Ind.; Madelaine Enns, Winnipeg, Man.; Ann Martin, Goshen, Ind.; Mary Ann Zehr, New Wilmington, Pa.; and Sherri Clark, Warsaw, Ind.

Third row—Bill Miller, Goshen, Ind.; Rob and Annalisa Yoder, Goshen, Ind.; Everett Metzler, Kokomo, Ind.; Kathy Wilde, Medford, N.J.; Maria Glick, Monkton, Vt.; Laura and Mark Hostetler Liechty, Washington, D.C.; Eve Sommerfeld, Kitchener, Ont.; and Frances Martens, Fresno, Calif.

In addition to the 21 who completed orientation, seven persons who taught in China during the past school year are continuing for another year. Each of the 28 are sponsored by a Mennonite mission board.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Auville-Dove. Stanley M. Auville, Jr., Dayton, Va., Church of the Brethren, and Yvette R. Dove, Harrisonburg, Va., Valley View cong., by Michael Shenk, Aug. 24.

Birkey-Gannon. Lowell L. Birkey, Howard-Miami cong., Kokomo, Ind., and Eula Gannon, Free Methodist Church, Aug. 10.

Browning-Nafziger. Scott Browning, Layfayette, Ind., Methodist Church, and Kathy Nafziger, Bloomington, Ill., Hopedale cong., by H. James Smith, Aug. 17.

Burnett-Ball. Neil Burnett, Cambridge, Ont., Preston cong., and Marg Ball, Thornhill, Ont., Anglican Church, by Warren Banting and Brian Bauman, Aug. 17.

Detweiler-Kauffman. Randall Detweiler and Joy Kauffman, both of Fairview, Mich., Fairview cong., by Virgil Hershberger, Aug. 17.

Gingerich-Ulrich. Martin Gingerich, Parnell, Iowa, Lower Deer Creek cong., and Heidi Ulrich, Eureka, Ill., Roanoke cong., by Orie Wenger, Aug. 20.

Groff-Shertzer. David Eugene Groff, Landisville, Pa., Landisville cong., and Teresa Denise Shertzer, Lancaster, Pa., Forest Hills cong., by J. Lester Graybill and Mark R. Wenger, Aug. 31.

Hartzler-Johnston. Harold Hartzler, Latour, Mo., Sycamore Grove cong., and Mary Johnston, Leonard, Mo., Mt. Pisgah cong., by Dan Johnston (brother of the bride), Darrell Zook, and Tim Horst, May 4.

Kurtz-Weaver. John Kurtz, Farmersville, Pa., Indiantown cong., and Doris Weaver, Ephrata, Pa., Ephrata cong., by David Kniss and J. Elvin Martin, Aug. 17.

Marolf-Bush. Jamie Marolf and Brenda Bush, both of Croghan, N.Y., Croghan Cons. Church, by Julius Moser, June 29.

Hedrick-Roth. Merlin Scott Hedrick, Souderton, Pa., Perkasie cong., and Deborah Grace Roth, Hatfield, Pa., Salem cong., by Warren M. Wenger, Aug. 3.

Mast-Yoder. Ivan Ray Mast, Jr., Plain City, Ohio, Sharon cong., and Katie Yoder, Newport News, Va., Warwick River cong., by Lloyd Weaver, Jr., Aug. 24.

Miller-Hursh. Michael Miller, Hobart, Ind., Valparaiso cong., and Kathleen Hursh, Evangelical cong., Grabill, Ind., by Samuel S. Miller, grandfather of the groom, Aug. 17.

Miller-Weaver. Craig D. Miller, Marion, S.D., Salem cong., and Jenelle D. Weaver, Brandon, Vt., Bethany cong., by James Musser, Aug. 3.

Phillips-Kandel. Carl Phillips and Patricia Kandel, both of Dalton, Ohio, Pleasant View cong., by Elno Steiner, Aug. 17.

Price-Yoder. Tim Price, Selma, Ind., United Methodist Church, and Anita Yoder, Middlebury, Ind., Bonneyville cong., by Firman Gingerich, Aug. 10.

Reeves-Patterson. Raymond Reeves IV, Coralville, Iowa, First Mennonite cong., and Cheryl Patterson, Iowa City, Iowa, West Sterling cong., by J. Stanley and Delores Friesen, Aug. 8.

Reinhardt-Geiser. Carl Reinhardt, Goshen, Ind., Yellow Creek cong., and Marleen Geiser, Dalton, Ohio, Kidron cong., by Bill and Bob Detweiler, Aug. 24.

Troyer-Phillips. Jon Troyer, Elida, Ohio, and Cheryl Phillips, Lima, Ohio, both of Salem cong., by Larry Rohrer, July 27.

Varner-Mishler. David Varner, Davidsville, Pa., and Esther Mishler, Hollsopple, Pa., both of Carpenter Park cong., by Marvin L. Kaufman, Aug. 17.

Yoder-Horst. Eric Yoder,



Mennonites enjoy "vacation with a purpose." *"We are looking forward to doing something like this again next winter," say Katherine and Enos Nauman (left) of Harrisonburg, Va. They spent three months earlier this year in Florida with 26 other participants in the third annual "Vacation-With-A-Purpose" program—one of the Winter Voluntary Service options offered by Mennonite Board of Missions. Enos helped construct a much-needed addition to Homestead Mennonite Church, and Katherine worked as a nurse at a local day-care center. Pictured on the right are Homestead pastor Ray Martin and his wife, Alice.*

Applications are now being accepted for the next winter VS experiences in Florida, Texas, and Arizona. Interested persons should contact Beth Hochstetler at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

Eureka, Ill., Roanoke cong., and Leanne Horst, Lansing, Mich., Trinity Church, by James Lapp, Aug. 17.

Zehr-Davis. Dennis Zehr, Tiskilwa, Ill., Willow Springs cong., and Ellen Louise Davis, Tiskilwa, Ill., Plow Creek Fellowship, by J. Alton Horst, Aug. 24.

Zehr-Walden. Mark Zehr, Arden, N.C., Bay Shore cong., and Tonia C. Walden, Montreat, N.C., Gaither Chapel, July 20.

OBITUARIES

Berkey, Elsie Callie, daughter of Earl and Jessie (Jones) Loehr, was born in Winterset, Iowa, Mar. 11, 1909; died of cancer at Salem, Oreg., Aug. 23, 1985; aged 76 y. On July 14, 1926, she was married to Oliver Berkey, who died on Apr. 21, 1963. Surviving are 3 daughters (Edith—Mrs. Tom Cyrus, Sherry—Mrs. Lester Steckly, and Ellen—Mrs. Harold Miller), 3 sons (Mervin, Marvin, and Ralph), 20 grandchildren, 17 great-grandchildren, and one sister (Flossie Shirley). She was preceded in death by one daughter (Jessie) and one son (Norman). She was a member of Salem Mennonite Church, where funeral services were held on Aug. 26, in charge of John Willems; interment in Mennonite Cemetery.

Erb, Joe W., son of Samuel S. and Elizabeth (Swartzendruber) Erb, was born in Iowa Co., Iowa, Oct. 13, 1901; died of cancer at Wellman, Iowa, Aug. 7, 1985; aged 83 y. On Aug. 19, 1923, he was married to Alta Ropp, who survives. Also surviving are one daughter (Carol Dickhut), one son (Keith Erb), 7 grandchildren, 2 stepgrandchildren, 9 great-grandchildren, 2 step-great-grandchildren, and 2 sisters (Myrtle—Mrs. Peter Friesen and Edna—Mrs. Roy Marner). He was a member of East Union Mennonite Church, where funeral services were held on Aug. 9, in charge of Merv Birky, Norman Derstine, and J. John J. Miller; interment in East Union Cemetery.

Gascho, Barbara, daughter of John and Mary (Bender) Lebold, was born in Wilmot Twp., Ont., Aug. 6, 1904; died at Kitchener, Ont., Aug. 16, 1985; aged 81 y. On Nov. 9, 1930, she was married to Aaron Gascho, who died on Dec. 7, 1976. Surviving are 2 sons (Lyle and David), 3 daughters (Elaine—Mrs. Mervyn Thomas, Thelma—Mrs. Lee Doer, and Geraldine Gascho), 13 grandchildren, 5 great-grandchildren, and one sister (Lucinda—Mrs. Milton Boshart). She was a member of St. Agatha Mennonite Church, where funeral services were held on Aug. 19, in charge of Nelson Martin and Laverne Schwartzentruber; interment in St. Agatha Cemetery.

Grieser, Eva E., daughter of Christian and Anna (Frey) Eicher, was born in Fulton Co., Ohio, Dec. 19, 1890; died en route to Fulton County Health Center, Aug. 13, 1985; aged 94 y. On Sept. 18, 1917, she was married to Samuel Grieser, who died in August 1980. Surviving are 2 sons (Jesse and Maynard), 2 daughters (Alta and Marjorie), 3 grandchildren, one sister (Ellen Mull), and 2 brothers (Reuben and Olen Eicher). She was a member of Central Mennonite Church, where funeral services were held on Aug. 16, in charge of Jim Bartholomew and Phil Ebersole; interment in Pettisville Cemetery.

Heisey, Raymond G., was born in 1892; died on Aug. 7, 1985. He was married to Anne Mentwig, who died in 1948. Surviving are 3 grandchildren and 3 great-grandchildren. One son (Martin) died in 1958. He was a member of Elizabethtown Mennonite Church, where funeral services were held on Aug. 10, in charge of Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

Landis, Paul F., son of Josiah and Mary (Freed) Landis, was born in Souderton, Pa., Aug. 21, 1911; died at Sellersville, Pa., Aug. 13, 1985; aged 73 y. On Dec. 25, 1948, he was married to Lydia Hackman, who survives. Also surviving are one daughter (Linda—Mrs. David Raber), 2 grandsons, one sister (Fannie Keller), and 3 brothers (Alvin, Howard, and Simon). He was a member of Franconia Mennonite Church, where funeral services were held on Aug. 16, in charge of Curtis Bergey and John Derstine; interment in Franconia Mennonite Cemetery.

Miller, Mattie A., daughter of Abraham and Mary (Yoder) Yoder, was born in Midland, Mich., Feb. 19, 1896; died in Miller's Merry Manor, Lagrange, Ind., Aug. 19, 1985; aged 89 y. On Sept. 23, 1915, she was married to Jacob B. Miller, who survives. Also surviving are 2 sons (Harold and Kenneth), 5 daughters (Mrs. Velma Gorce, Mrs. Ruth Ann McGinnis, Mrs. Phyllis Troyer, Mrs. Lucille Culp, and Mrs. Irene Rheinheimer), 26 grandchildren, 25 great-grandchildren, one sister (Mrs. Minnie Kauffman), and one brother (Henry Yoder). She was preceded in death by 2 sons (Glenford Dale and Ora Jay). Funeral services were held at the Marion Mennonite Church on Aug. 22, in charge of Tim Lichti; interment in Shore Cemetery.

Moyer, Willis S., son of Wilson and Sally (Souder) Moyer, was born in Franconia Twp., Pa., Mar. 28, 1905; died at Norristown, Pa., Aug. 13, 1985; aged 80 y. Surviving are 2 sisters (Eva Swartz and Thelma Derstine), and one brother (Mahlon). He was a member of Franconia Mennonite Church. Graveside services were held in Franconia Mennonite Cemetery on Aug. 20, in charge of Floyd Hackman.

Oberholtzer, Elmer M., son of Jacob B. and Trianna (Martin) Oberholtzer, was born near Farmersville, Pa., Aug. 9, 1889; died at Lancaster, Pa., June 9, 1905; aged 95 y. On Jan. 14, 1914, he was married to Alta Burkhart, who survives. Also surviving are 2 daughters (Esther—Mrs. Aaron Brubaker and Erla—Mrs. Isaac Culp), one son (John Jacob), 17 grandchildren, 17 great-grandchildren, and one great-great-grandchild. He was a member of Groffdale Mennonite Church, where funeral services were held on June 11, in charge of Charles Wert, Curvin Buchen, and Amos Souder; interment in church cemetery.

Roth, Albert, son of Micheal and Lena (Gasho) Roth, was born at Milford, Nebr., Feb. 12, 1906; died at Seward, Nebr., Aug. 21, 1985; aged 79 y. On Aug. 23, 1928, he was married to Stella Eicher, who survives. Also surviving are 4 sons (Willard, Milton, Arnold, and Merlin), one brother (Edward), and 2 sisters (Alma and Frieda). He was preceded in death by 2 sons (Burdette and Darold). He was a member of East Fairview Mennonite Church, where funeral services were held on Aug. 24, in charge of Jim Williams, Lloyd Gingerich, and Oliver Roth; interment in East Fairview Cemetery.

Shank, Samuel A., son of Charles and Fannie (Weaver) Shank, was born at Dayton, Va., May 9, 1895; died at Rockingham Memorial Hospital, Harrisonburg, Va., Aug. 5, 1985; aged 90 y. On Nov. 1, 1923, he was married to Ada Witmer, who preceded him in death on July 28, 1983. He is survived by 2 sons (Charles and Glendon), 3 daughters (Roxie—Mrs. Stanley E. Yoder, Ruby—Mrs. Mervin Sutter, and Rhoda—Mrs. Herman Thompson), 7 grandchildren, 9 stepgrandchildren, 5 great-grandchildren, 10 step-great-grandchildren, and a twin brother (Emanuel). He was a member of the Pike Mennonite Church. Funeral services were held at the Weavers Mennonite Church on Aug. 8, in charge of Eli Slabaugh and Charles Heatwole; interment in Weavers cemetery.

Smith, Alice R., daughter of Jacob and Elizabeth Grant, was born in 1901; died on July 24, 1985. She was married to Harry K. Smith, who died in 1976. She was a member of Elizabethtown Mennonite Church, where funeral services were held on July 27, in charge of Richard H. Frank and Walter L. Keener; interment in Risser Mennonite Cemetery.

Wagler, Clayton, son of Menno and Leah (Brenneman) Wagler, was born in Wilmot Twp., Ont., Aug. 22, 1917; died of a heart attack at Petersburg, Ont., Aug. 3, 1985; aged 67 y. He was married to Dorthy Brenneman, who died in 1960. On Apr. 17, 1964, he was married to Frieda Nafziger, who survives. Also surviving are one daughter (Carol Roth), 2 grandchildren, and 2 sisters (Elmina Ruby and Violet Ruby). He was a member of Steinmann Mennonite Church, where funeral services were held on Aug. 6, in charge of Vernon Zehr and Fred Lichti; interment in Steinmann Mennonite Cemetery.

Wert, Michael W., son of Henry and Katie (Musser) Wert, was born in McAlisterville, Pa., Nov. 15, 1901; died at Lewistown Hospital on Aug. 12, 1985; aged 83. He was married to Alma Lauver, who survives. Also surviving are 2 sons (Harold and J. Lloyd Wert), 6 daughters (Orpha—Mrs. Lloyd Gingrich, Alene—Mrs. Mark Yoder, Gladys—Mrs. Jesse Yoder, Freda—Mrs. Vernon Zehr, Alma Jean—Mrs. Harvey Yoder, and Ruth Ann—Mrs. Allan Shirk), 37 grandchildren, 43 great-grandchildren, one sister (Anna—Mrs. John Zendt), and 4 brothers (Jacob, Paul, Earl, and Boyd). He was a member of Lauvers Mennonite Church, where funeral services were held on Aug. 16, in charge of Donald Lauver and Carl Graybill; interment in the church cemetery.

Yoder, Joseph M., was born at Nappanee, Ind., July 1, 1926; died at Sarasota, Fla., Aug. 22, 1985; aged 59 y. He was married to Wilma Bontrager, who survives. Also surviving are one son (Anthony Wayne Yoder), his mother (Emma Yoder), 6 sisters (Anna Bontrager, Edna Yoder, Katie Troyer, Emma Eash, Liz Mast, and Sylvia Bontrager), and 3 brothers (Amos, Henry, and Monroe Yoder, Jr.). Funeral services were held at Bahia Vista Mennonite Church on Aug. 24; interment in Miller Cemetery, Goshen, Ind.

CALENDAR

Provided by General Board of the Mennonite Church

Goshen College alumni weekend, Oct. 4-5
Eastern Mennonite College homecoming, Oct. 11-13
Mennonite Publication Board, Oct. 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southeast Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2.
Northwest Conference fall conference, West Zion Mennonite Church, Carstairs, Alta., Nov. 1-3
Atlantic Coast fall festival of missions, Ridgeview Mennonite Church, Gordonville, Pa., Nov. 2
Gulf States Fellowship delegate meeting, Nov. 2
Mennonite Board of Missions board of directors, Bellwood Mennonite Church, Milford, Nebr., Nov. 7-9
Franconia Conference, Franconia, Pa., Nov. 9
Mennonite Church General Board, Camp Wonderland, Wis., Nov. 14-16
Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17
Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22
Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29

CREDITS

Cover design by David Hiebert; cover photo by Bruce Roberts; p. 672 by Philip Hofer; p. 676 by Phil Richard.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

18 Republicans in Congress blast Falwell on South Africa

Eighteen Republican members of Congress have accused Moral Majority leader Jerry Falwell of committing an "abomination" by wrapping the South African system of racial apartheid in "the robe of Christianity." In a tough statement, the moderate Republicans denounced the Baptist evangelist for his support of the government of South Africa and his attacks on Nobel Peace Prize winner Bishop Desmond Tutu, a leading critic of apartheid.

Rep. Stewart McKinney, a spokesperson for the representatives, said the 18 Republicans who signed the statement constituted a substantial number, considering that Congress was in recess. There would have been 80 or 90 signatures otherwise, he said.

The Connecticut lawmaker said he believes Falwell's outspoken stance on South Africa will damage his credibility within the Republican Party, with which Falwell has aligned himself. "I think he has overstepped his bounds and people are beginning to realize that," McKinney said. "I hope he has become less credible."

Resolution on women stirs concern at Hispanic Encuentro

Bishops and priests attending a predominantly lay national meeting of Hispanic Roman Catholics moved swiftly to prevent passage of a resolution understood by many to call for the ordination of women to the priesthood. The issue emerged unexpectedly as a plank of the Third National Pastoral "Encuentro," or encounter, held recently in Washington. The conference was called by the bishops in 1983 as a grassroots consultation on ministry to Hispanics.

The proposal on women was among several dozen resolutions dealing with issues ranging from nuclear war and the Central American crisis to Catholic schools and bilingual church services that were approved with little fanfare and almost unanimously.

According to a tally by organizers of the event, more than 80 percent of the 1,000 delegates from 40 states and 133 U.S. dioceses assembled in the National Shrine of the Immaculate Conception voted in favor of a resolution calling for the equal participation of women at all levels of the Roman Catholic Church.

The text's exact meaning was disputed, but lay participants who favored women priests, as well as clergymen present, took the words "at all levels" to include ordination to the priesthood for women. But skillful maneuvering by clerics and a nonelected panel running the meeting had succeeded in gaining delegates' support for dropping the controversial wording, while still favoring equal "recognition" of women in church and society.

Anglican chaplain at Oxford converts to Catholicism

The Anglican chaplain at Lincoln College in Oxford, England, Ralph Townsend, has become the latest member of the Church of England to announce his conversion to Roman Catholicism.

His decision came barely a month after Peter Cornwall announced to his unsuspecting congregation that he was resigning as vicar of the University Church of St. Mary's in Oxford, and seeking admission to the church of Rome. Similar conversions, both laity and clergy, are now said to be causing alarm within the Church of England.

Townsend, age 33, whose wife and two children are lifelong Roman Catholics, said he is seeking admission to the Roman Catholic Church as "a decision of conscience after many months of serious thought" and because of his concern for Christian unity. "The Great Church of the Christian West, held together in unity of the faith by the common loyalty to the Bishop of Rome, the historic symbol of unity in the Christian Church, is where I find my spiritual home," he said.

Two Masonic leaders, both Catholics, defy church ruling

When Roland Marier completed a term as master of the Masonic lodge in suburban St. Paul, Minn., he was succeeded in the top chair by Vincent Zilka. Both men belong to the Roman Catholic Church, which recently renewed its historic condemnation of Freemasonry as "incompatible with Christian faith and practice." But on the basis of their own experience, Marier and Zilka dispute the church's position and say they will continue to be active in both the Masons and the Catholic Church.

Many Catholic Masons across the country reportedly are bewildered by their church's latest condemnation. The Vatican's Congregation on Doctrine has issued a declaration stressing that the ban on Masonic membership remains.

A couple of months ago, a committee of U.S. Catholic bishops headed by Cardinal Bernard Law of Boston mailed a confidential report to all Catholic bishops in the country calling Freemasonry irreconcilable not only with Catholicism but with all Christianity.

The bishops' study said that most U.S. Masonry today is "politically reactionary and racist" and that with the exception of one New Jersey lodge that admits blacks, "all women, men under 21, and blacks are barred from Masonic initiation in regular lodges." The study also criticized the "pseudo-Islamic ritual" of Shriners, a group that admits only high-ranking Masons to membership.

Alcohol use in Canada drops; Canadians still drink too much

Alcohol consumption in Canada dropped to an 11-year low in 1984, but Eric Single of the Addiction Research Foundation says that Canadians still drink about twice as much as they should. On average each year, Canadians drink the equivalent of 243 bottles of beer, 10 bottles of liquor, and 13 bottles of wine. Despite these high amounts, Canada ranks only 16th in world alcohol consumption; the U.S. is 18th on the list.

Pope's visit to Morocco advances Christian-Muslim dialogue

Pope John Paul II has called for mutual respect between Muslims and Christians, saying that followers of both faiths need to seek a better understanding of each other. A visit to Morocco rounded out his hectic tour of Africa, during which he condemned polygamy, made acquaintance with forest animists in Togo, and appealed for the world to have hope.

The pope was received in Morocco's capital, Casablanca, by about 100,000 applauding Moroccans dressed in white robes. In a stadium appearance the pope stood on a dais with King Hassan, who is regarded as direct descendant of the Prophet Mohammed. It was the first time that a pope was received by an Arab leader.

"We Christians and Muslims have generally understood each other badly," the pope said. "I think God invites us to change our old habits. We have to respect each other." A front-page editorial in a newspaper, *Le Matin*, said the meeting between the pontiff and the king represented half the globe and this fact had given the visit weight, brilliance, and a universal dimension.

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The omnipotent father

Jesus' parable in Luke 15 of the father with two sons is the third in a series which stresses God's concern for mankind. The first two are simple stories but the third goes into the complexities of relationships in a most profound manner.

I was startled recently by an interpretation of the father in the story which holds that this is a characterization of God's omnipotence. I recall that once when I was a boy we had a visiting lecturer who declaimed on the "attributes" of God. This rationalistic discussion seemed a rather tiresome exercise to a boy who generally evaluated the prowess of visiting preachers by the stories they told. One of these attributes, of course, is omnipotence. My understanding of omnipotence has been that it means the ability to do anything.

In *Luke: a Challenge to Present Theology* (John Knox Press), Eduard Schweizer adds one element. He points out that omnipotence is to be able to do anything, but to refrain from doing it. The father in Luke 15 is the "powerless omnipotent." For me this adds a whole new dimension to the interpretation of the parable.

Consider what the father could have done, but didn't. He could have refused to divide the legacy. Now I understand that what the younger son asked was not the usual practice, although it could be done this way. But would not the average father first seek to reason with the son?

"Are you running short with your allowance?" he might say. "How much more would it take to keep you up to date?" Or he might suggest a six-month postponement with the sly suggestion that the value of the stocks could increase in that time. But what he really would have in mind was holding the power a little longer.

The powerless omnipotent does none of these. He simply capitulates to the request and divides the estate between the two sons. He no doubt knows beforehand what will happen, but is powerless to stop it because to do so would violate his method. Just as he fears, in a short time the younger son turns his assets into cash and decamps for a distant land, there to waste it all.

So what does the powerless omnipotent father do now? He waits. Not that there would be nothing else to do. Assuming that the father still had access to some funds, he could have hired a private detective to monitor the son's activities or maybe sent a delegation of respected citizens to appeal to him. He does neither.

Why? Is it not because he would not violate his son's autonomy? Is it not because he wanted no halfhearted loyalty?

So—and we know the story—the son comes home with nothing left. What does the omnipotent father do? He restores all the status the son has lost by running away. Perhaps even adds more. Barclay says that "the robe stands for honour; the ring stands for authority, for if a man gave to another his signet ring it was the same as giving him the power of attorney; the shoes stand for a son as opposed to a slave, for children of the family were shod and slaves were not."

Now why did the father do all that? Could he not take the son on his own terms? If he wanted to come home and be a slave, let him do it for a while and then work his way up to son. Why did the father not wait? Because he was omnipotent. He could do what he wanted to.

Now just as this problem is settled, another turns up. The older son refuses to join the party. So at the end of the story Schweizer describes "the powerless almighty father out in the darkness where he could catch pneumonia, having nothing but a heart full of love and his word that invites the elder son to join him and his brother in deep joy" (pp. 79-80). Why does he have to risk his health like this? Why not send a servant? Because he chooses to use the best method he knows—to go himself. Whether or not this will win the elder son is an open question. But if it did, the son would come of his own free will—not because an underling compelled him.

How shall we respond? I have heard that today a general belief in God is once again in vogue. Even many scientists are conceding that a universe such as ours requires intelligence in back of it. But who can believe in a God like the father in Luke 15?

The one problem that exercises people of the world more than any other is the problem of power. The exercise and response to power keeps the world—and sometimes the church—in turmoil. Many of us feel we have so little power that it would be a great pity not to use it. We can scarcely comprehend the view of one with unlimited power who would not exercise it.

Following this line of thought led Jesus to the cross and, as Paul wrote to the Corinthians, the cross is the No. 1 conundrum. How could a man dying on a cross represent the omnipotence of the God who made the world? In Acts 1:8 Jesus is found inviting his followers to join him. "You shall receive power . . . and you shall be my witnesses," he says. This sounds reasonable enough until we recall that the Greek word translated "witness" is transliterated "martyr."

So does the parable of the powerless omnipotent father provide a model for us? Are we able to accept a calling that dooms us to be alternately responding generously to rash demands, waiting helplessly, welcoming repentant rascals home, or out in the cold reasoning with the rigid nonrepentant?

Is anyone this eager to play God?—*Daniel Hertzler*

October 1, 1985

GOSPEL HERALD



The Rhodes family (left to right): Carmen, Leanna, Rebekah, Philip, James, Anita, Candice, and Martin.



Wilma and Ray Gingerich

PAYING A PRICE FOR PEACE

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by Jim Bishop

Praying for peace while paying for war? It's an irony that Ray and Wilma Gingerich and James and Leanna Rhodes of the Harrisonburg, Virginia, area refuse to accept.

Ray and Wilma are in their early 50s. He teaches theology and ethics at Eastern Mennonite College; she is completing a master's degree in community health nursing at the University of Virginia and works part time at Virginia Mennonite Home. Their four sons of college age or older no longer live at home. One might think it's time to slow down, settle in, go with the flow.

Not so. The Gingerichs are wrestling with an issue they believe is increasingly urgent for Christians—how to respond to the fact that over 50 percent of all income tax monies go to pay for past and present wars and to prepare for future wars. As one response, they began in 1977 to withhold the portion of their federal income tax that pays for war.

"We deduct an estimated amount for veterans' benefits, then send a check for the amount we are withholding to Mennonite Central Committee Peace Section or some other church agency," Ray explained. "We don't try to hide anything. The Internal Revenue Service receives a letter that outlines our position along with a photocopy of the check being sent to the church agency."

For the past three years, the couple has also withheld the federal excise tax from their monthly telephone statement. This tax began during the Vietnam War as a "quick source of revenue" for that conflict, Ray pointed out.

Slightly different tack. Several miles southwest of Gingerich's Harrisonburg home, in the rolling countryside of western Rockingham County near Dayton, James and Leanna Rhodes are taking a slightly different tack to the military tax issue.

The couple, in their mid-30s, is making a conscious effort to live at a nontaxable income level. For them, it means trying to raise their family of six children on $12,000-$13,000 a year.

It's easier said than done, the couple admitted, but several things are in their favor.

"Why put most of the burden on 18-to-20-year-olds to take a CO stand while we middle-aged men and women go on paying for war?"

The family rents the large frame house where they're living. They care for dairy heifers and beef cattle for their landlord. The old station wagon they drive is registered in Leanna's mother's name so the IRS can't put a lien on it.

James works for his brother in a new and used farm machinery business. Leanna, a nurse, works on and off for Homecall, a local home health care agency.

The family has no accessible bank account or other personal property that the government could claim to satisfy unpaid military taxes. This leaves the IRS only one option—to go after Rhodeses themselves.

Rhodeses have refused to pay the portion of their federal income tax for military purposes for three years in which they earned slightly over their nontaxable limit. They have been audited and warned of collection procedures, but nothing has come of it.

Like Gingerichs, Rhodeses refuse to pay the federal excise tax portion of their monthly phone bill.

Acquiring peace convictions. The families didn't acquire their peace convictions overnight or in isolation. Gingerichs point to a stint of mission work in Luxembourg, 1961-1968, as a time when they were confronted with the realities of war.

"We heard stories and saw photos from Vietnam that never made it into the North American press," Ray recalled. "We also met people who lived through the experiences of Nazi Germany and realized that much of what happened in World War II was largely the result of good people following orders."

In 1968 Gingerich enrolled at Goshen Biblical Seminary, where he was challenged by the teachings of John Howard Yoder, a tax resister himself. When the family moved to Nashville, Tennessee, for Ray to pursue a doctorate at Vanderbilt University, the couple began attending a United Methodist church that was deeply involved in urban ministry.

"I got my theology at Goshen Seminary but we saw how it could be lived out at that church in Nashville," Ray said. "Our time there made us realize that peacemaking is a Christian mandate—not just a Mennonite ideology!"

Family peace initiatives have not been restricted to Ray and Wilma. When President Jimmy Carter reinstated the military draft in 1980, sons André and Pierre both decided not to register.

"Here's a case of children and parents teaching each other," Wilma said. "We had been through a lot of painful and joyful growth experiences together. To them, not to register was the logical way to live out the convictions we shared.

"As the cost for not paying our military taxes increased we could only move ahead. To do otherwise would have been a betrayal of our sons and their convictions."

More than lip service. Although James and Leanna had long felt a commitment to blend personal faith and active social concern, their awareness of the need to give more than lip service to their beliefs was heightened during 1975-1979 when they helped to start a Mennonite church in San Francisco.

In that setting James got involved with a number of peace causes and groups, including counseling military personnel who wanted to claim conscientious objector status.

"That was a fantastic experience," James said of their time in the Bay Area. "I was impressed by the aggressive and committed efforts of many peace activists, even though many may have acted from purely humanitarian motives."

Both couples are quick to draw on their understanding of Jesus' teachings and example to support their actions.

"The gospel addresses our relationship to other human beings," Ray said. "Salvation is a personal response but it is also communal. It means 'wholemaking.' War and preparation for war is the epitome of death and destruction."

"I hold to an evangelical faith that includes the message of peace and nonresistance," James added. "I believe that Jesus can save us from militarism, hateful

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attitudes, and a spirit of revenge in the same way he delivers us from other sins."

"Our church has failed to see the logical progression from the conscientious objector stance and Mennonites' refusal to buy war bonds in the 1940s to the war tax resistance stance of the 1980s," Ray stated.

Added Wilma: "Our peace witness dare not be limited to nonconscription. Why put most of the burden on 18-to-20-year-olds to take a CO stand while we middle-aged men and women go on paying for war? At the same time we expect our young people to believe that participation in war is wrong."

The harshest criticism has come from other Mennonites at a time when interest in Christian peacemaking and nonresistance is gaining momentum in a number of mainline denominations.

Stance is costly. Both Gingerichs and Rhodeses have paid a price for their stance.

For the Gingerich family, it has included repeated threats from the Selective Service System and a lien placed on all their personal property.

James Rhodes earned tuition money to attend Eastern Mennonite College and Seminary by working as an artificial inseminator for dairy farms up and down the Shenandoah Valley. He later lost that job as a result of local pressure, but he "feels no animosity" toward those who called for his ouster.

James noted that the harshest criticism has come from other Mennonites at a time when interest in Christian peacemaking and nonresistance is gaining momentum in a number of mainline denominations.

Both couples indicated they have had "valuable and redemptive" talks with IRS officials. According to James, these encounters "allow us to move from systems to individuals and open the door to exchange viewpoints."

"A certain amount of understanding has developed," he added. "The IRS people seem to empathize with our position and apparently don't know what to do with us."

Gingerichs have journeyed to Charlottesville, Virginia, to meet with IRS officials and have encountered "extremely personable people . . . there's a feeling of mutual respect."

The two families commend each other's positions, but cited the need for other people who are involved in varied forms of tax resistance to "become more visible." They are active in a local "Christians for Peace" group that has about a dozen members.

"I often feel like we are pretty much going it alone," said Wilma. "We long for the day when the focus shifts from our having to defend our position to the real question of how pacifist Mennonite Christians can go on paying for war and claim to be followers of Christ. We need greater accountability to each other in the church."

"There's a need to develop an open forum and network for people who are at different places on the war tax issue to get together and learn from and encourage each other," Ray said. Added Leanna: "I would feel a lot more secure in our position if we knew for certain that a dozen Mennonites in this community would be willing to take a public stand with us if at some point we'd be taken to court."

The couples emphasized that their methods of war tax resistance are not the only valid approaches, and both expressed a desire for more dialogue and sense of solidarity with the larger Mennonite Church.

Whatever course one pursues for the cause of peace, it is important to do it "with a sense of joy," Ray noted. "Lose your sense of exuberance and it becomes an overwhelming burden. At that point one must back off to gain fresh perspective."

Witness will continue. Ray and Wilma expect to continue withholding that percentage of their federal income taxes that goes for direct military purposes and to continue talking and working with individuals and within their professions to keep the issue alive.

James and Leanna, meanwhile, "feel comfortable" with their simple living approach, recognizing that it doesn't allow them to confront government officials and others as directly as Gingerichs have.

"When our children get older, we'll need to adjust our strategy," James said. "For now, our fear of what could happen to us has gone from near paranoia to a real sense of peace and freedom.

"Our response, however small, is at least a symbolic effort to say 'no,' to refuse to contribute toward the ultimate destruction of God's people and his beautiful creation."

Lest you despair

Lest you despair
the future
and sing a song of death
or cry a litany of fear
and hopelessness,
Sing
to the Creator
carols
of hope and faith.
Dance
the circle dance
of joy
for redemptive creativity.
Lift hands
in celebration of
Creator Character.

—Ginnie Horst Burkholder



The Beatitudes (3)

Blessed are the meek, for they shall inherit the earth.
—Matthew 5:5

Happiness is . . . your strength under control

by Harold N. Miller

When Jesus says something I wouldn't have said, I get excited. *There's something here I have yet to learn.* For instance, in this beatitude, I would have said: "Blessed are those who know how to assert themselves; they shall succeed in gaining power and wealth." How can the meek inherit the earth?

To correctly hear Jesus in this verse we need to fine-tune our image of a meek person. Today the word *meek* has become synonymous with weak. The meek person is the doormat upon whom everyone wipes their feet. The meek don't inherit the earth; they get chewed up by it.

Jesus was not speaking about that kind of person. The Greek word here is more aptly captured today by the word *gentle*, according to modern translations. Jesus has in mind the person who is considerate of others rather than fixated on getting his point across or getting what he wants, and resorting to force if frustrated. In Greek, a horse or donkey that is tamed and trained by its master can be spoken of as a meek animal—gentle.

So meek does *not* mean weak. The meek donkey is just as strong as when he wasn't tamed. Only now his strength is under control. He could assert his strength to get his way, but he is trained not to. (And he becomes more valuable for it.) Jesus, by self-description, was meek (Matt. 11:29). In no way was he weak; he did not have to be gentle with us—he *chose* to.

We so often confuse strength with plain old selfishness. We pick as the strong person the one who is self-assertive and gets what he wants by whatever means available. We're mistaking violence for strength. The gentle man or woman can be just as strong. But they have harnessed their strength in godly ways—they have chosen to love. In fact, Jesus implies the meek are ultimately stronger than the non-meek. It's the meek who shall inherit the earth.

Recipe for a meek person. The first part of Psalm 37 could be entitled: "The Biblical Recipe for a Meek Person." David's *first instruction* is "do not fret because of evil men" (v. 1). Don't let an evil person lead you to anger and wrath.

Personalize this. If you have someone you have difficulty being gentle with, substitute their name for *evil person*. Do not fret over (name of person). Because if we let ourselves dwell too long on the evil that person is doing, we end up joining their ranks. The anger wells up and overwhelms us and we ourselves begin doing evil (v. 8; cf. Jas. 1:20).

Jesus is the ultimate example of one who did not fret but "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:23). Note that last phrase. Jesus placed his hurts in the hand of God. He let God take care of insuring that justice would be done (Rom. 12:19). That's the only way a person of strength can remain meek and gentle in the face of evil against his person.

Congratulations to those who stay gentle, who keep their strength under the control of love. Their Father in heaven wants to give them an inheritance.

The *second step* in becoming a meek person is to do good and enjoy God and his blessings (vv. 3, 4). When evil persons come against us and we find it hard to be gentle, we can't just switch off our thoughts about them and their evil. But we can replace those thoughts with something new: the desire to "do good."

We can focus on finding a constructive response—how to overcome the evil with good (Rom. 12:21). Instead of being filled with anger at the injustice, "delight yourself in the Lord." The moment (name of person) is doing me *wrong*, I can be remembering how much God is doing me *right*. I can dwell on the blessings I'm receiving that I don't deserve, rather than the wrongs I'm receiving unfairly.

The *third and final step* is to wait patiently for the Lord (vv. 5-7). Essentially this is to do step one some more—as long as need be.

But do the meek ever inherit the earth? The Psalmist in faith sees the evil persons in "a little while" being destroyed (vv. 9, 10). Who does that leave in sole

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possession of the land? The meek have finally gotten the land. "The meek will inherit the land and enjoy great peace" (v. 11).

The meekest man ever. Take the life of the meekest man ever. The man who, when falsely accused, did not yell back; who, when attacked, did not resort to violence. Instead he was gentle, persistent in doing good. (Though, I should add, when someone else's rights were violated, he did plenty of damage. The words he used on such occasions still blister the pages of our accounts of his life.) Yet this man, meek to the nth degree, is the one who commands the most influence and loyalty on this earth. He is the one who has inherited the earth the most so far—Jesus.

On the other hand, the wicked and the violent cannot truly "inherit" the earth. Oh, they can grab the earth. But because they take it by force, it's never truly theirs. As soon as their power fades—which always happens—their little kingdom comes crashing down on them. They never inherit the earth but can only seize it for a season. At the end of his life Napoleon on his island exile said Christ was greater than he. Christ was conquering the world by love and gentleness, establishing a kingdom that endures.

The meek will inherit the earth. Jesus said it, and then he lived it, and now we can say it, too. Congratulations to those who stay gentle, who keep their strength under the control of love. Their Father in heaven wants to give them an inheritance.

HEAR, HEAR!

American values are a mockery in the third world

Across the nation, mourning gave way to anger and anger to a half-formed appetite for revenge—a rage checked only by the knowledge that reckless action would surely endanger the Americans now held captive somewhere in the suburbs of south Beirut. America, it seemed, was a nation besieged, and in the weeklong wave of terrorism lay a powerfully corrosive attack on fundamental values Americans revere—the rule of law, the virtues of freedom, and even the value of human life itself.

—Newsweek, *July 1, 1985*

These words came back to haunt me again last week as I sat in a group of people from three small, developing countries, or "third world" nations as they have been dubbed. I was the only American in a group which included several from South Korea and the Philippines (where I presently live) and one from Micronesia.

They all had something in common. All knew the reality of U.S. military involvement in their respective countries. None of those present welcomed such involvement although those from South Korea had a few mixed responses due to feeling threatened by North Korea. However, they too joined the others in questioning the helpfulness of U.S. military presence or U.S. presence in general. They have personally felt the impact of such presence.

"Fundamental values Americans revere—the rule of law, the virtues of freedom, and even the value of human life itself." Fundamental values? Perhaps. But only in relation to America itself, and even then I am uncertain. Those values certainly slip by the wayside in relation to other countries seeking self-determination and equal international relationships. As I sat with my friends from South Korea, the Philippines, and Micronesia, the arrogance of these words stung at my heart.

I do not mean to condone the TWA hijacking. I feel for those who were held hostage. However, I also do not condone the sentiment expressed in *Newsweek*—one of righteous indignation. An editorial in a local Filipino newspaper expressed some of my sentiments. As I think it is important for us to hear from others in the international community, I wish to share some excerpts:

The Americans have not gotten over the habit of dealing with symptoms and not with the disease ... U.S. actuations abroad are being held responsible for millions of other people's lives. The CIA's part in the murder of Salvador Allende and hundreds of Chilean patriots, the White House's role in the massacre and bombing of Vietnamese villagers ... its much maligned meddlesome presence in violence-stricken El Salvador, Honduras, Lebanon, and other third world countries—to speak of a few—militate against American nationals on foreign shores. Americans cannot just wash their hands of what their leaders are doing in the world at large.... It seems that the American people have not been consistent in their stand especially when this concerns others outside their society. They are angered that they can do nothing about their countrymen who are being held captive by hijackers, but feel vindicated when their government coddles with money, material, and even actual combat troops in regions noted for their blackmail of the popular will, their atrocities, and bloody wars. Sometimes we from the world at large can't help feeling also like victims of a hostage drama being played on us by the U.S.

—Malaya, *July 1, 1985*

Here in the Philippines, the U.S. continues to support a government whose military is known for brutal "salvaging" (summary execution) and which has drained the economy thus creating great poverty. The U.S. also takes part in draining the economy through agribusiness and control of large corporations. The Philippines is also pulled into the superpower struggle through the presence of U.S. bases on its soil.

Are the people here not also being held hostage? Have they not been held hostage for some 80 years, beginning with U.S. colonization after the war with Spain in 1898? Are not the Nicaraguan people held hostage by U.S. support of the contra rebels?

After a short visit to Manila a few weeks ago, American evangelist Jerry Falwell said he would do everything in his power to see that U.S. troops are sent here if the insurgency gets out of control. Meanwhile, the military "salvages" farmers, workers, and Catholic priests who seek justice in a land of injustice.

"Fundamental values Americans revere—the rule of law, the virtues of freedom, and even the value of human life"? In the words of Jurgen Moltmann,

International solidarity in overcoming the horror of starvation and threat of world military crisis has, therefore, because of the rights of humanity, a precedence over loyalty to one's own people, to one's own class, race, or nation. Individual communities and states have human duties in the face of the rights of the whole of humanity to life, freedom, and community. Therefore, human rights point to a universal community in which alone they can be realized. (On Human Dignity, *Philadelphia: Fortress Press, 1984, p. 26).*

—Brenda Stoltzfus, *Olangapo City, Philippines*



Christians in South Africa (2)

Anger will just destroy you

by Judy Zimmerman Herr

We've heard it said at various times and by various people: "South African blacks have tried peaceful protests for 50 years and all it got us was *dead.* This is a violent government, and all they understand is violence. Nonviolence has not worked—violent struggle is the only answer."

And so, it has become another one of those stereotypes about South Africa: Whites want peaceful change (to preserve the status quo as long as possible). Blacks opt for violence. It's all they have left.

Bishop Tutu, in accepting the Nobel Peace Prize, spoke of people like Ezra—people who have suffered and continue to suffer in the struggle to free South Africa.

Ezra disagrees. "We need a goal that's greater than fighting, that goes beyond fighting. Peace must be the end goal that we must keep in view. If it's not, if we don't keep that in view, then what we end up with will be no better than what we have now. You can't let yourself stay angry. That doesn't help. Anger will just destroy you."

It's not that he has no reason to be angry. We first met Ezra, a co-worker at the Transkei Council of Churches, the day after our arrival. Two days later, he was taken by the Security Police from his office. For three months we had no word of Ezra beyond confirmation by police that he was in detention. Finally, he was charged and after three more months was tried and acquitted. The judge could find no evidence for charges of harboring wanted persons or of recruiting people for the banned liberation movement. Ezra's ear still gives him some trouble as a result of beatings. He sees his detention as a way of telling the Council of Churches that the government is watching its work.

Long years in prison. This was not Ezra's first experience in prison. He spent several years in exile in Lesotho when, at age 20, the Security Police first came after him for having written some free-lance articles on happenings in Transkei. He has spent time in police cells which had no windows, no lights, no ventilation. For helping a man find a place to live, he was charged with harboring terrorists and sentenced to 10 years in prison, nine of them on Robben Island—South Africa's notorious prison for political crimes.

"In 1964, I came back from Lesotho at age 24 with my books. In Lesotho I had been part of a peace group affiliated with the National Peace Council. I had gotten lots of books from all over the world, from various peace groups and so on. And I wanted to share this sense of internationalism with my friends in Transkei. Some of them were getting very involved with the underground movements and with sabotage campaigns and I thought they needed to know more about the international aspects of the struggle for peace and justice. But the police found me with my books and took me."

They accused Ezra of having been to the Soviet Union for training in sabotage. "They used to hit me, and threaten me. One of them I remember said, 'We'll use the same methods against you that the Russians taught you to use against us.' They said they'd make me tell them the truth. When I said I *was* telling the truth, that they could check and find out that I had just been in Lesotho, they wouldn't believe me."

He was finally released in 1967. Then, in early 1968, a friend in Umtata asked Ezra if he knew of any housing available for another friend who was looking for a place. Ezra found him a room. Eight months later, he was arrested for harboring a terrorist. "The man had come from Tanzania (where some of the antigovernment guerrillas are trained), and I didn't know it." Their trial was the first under South Africa's Terrorism Act. "There were 10 of us in the trial. We were given very long sentences, as a deterrent. I got 10 years."

Flames of hatred. The first year of their sentence was especially difficult. "We were all in Pretoria Prison, in solitary cells. The warden in charge really hated us. He said we were worse than criminals. I have never seen such hatred as I saw in that man's eyes. You know, people make drawings of the devil, but I think they are far too beautiful. They don't show those flames of hatred."

They were fed only three spoonfuls of porridge a day. "We looked like those photos of Jews in the Nazi camps. It's too painful to sit up—your stomach sort of cramps. So we used to just lie on our bunks all curled up. We used to eat toothpaste. Another prisoner who worked in the prison store felt sorry for us, and he used to bring us toothpaste. I tried floor polish once, but the fumes were too terrible; you couldn't eat that." After that, nine years on Robben Island seemed a relief.

The stories are difficult to listen to. But even more difficult to understand is Ezra's response. How can he tell these things with a smile? What has made him able to

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come through this experience without bitterness, without hatred? "You know, I think anger is just a response that shows you really don't understand the issues. Those people who beat me and mistreated me—they did it because they really believed I was a terrorist and a threat to them. I don't think otherwise they would have been able to do those things. So you can't be angry at them. You have to understand them as people who have a wrong understanding."

Ezra can understand that some people feel the need to fight. He himself, in his passion for justice and his energy to confront injustice, amazes us who so quickly become weary or frightened. But his hatred is all for the injustice, for the system of apartheid, and not for people. "People talk about hating whites because of how much they have suffered. But I don't think people who have really suffered will talk that way. They can't hold onto hate, or they won't survive."

As a church worker, Ezra involves himself with victims of South Africa's unjust laws, with families of political prisoners, and with refugees. He pushes the churches of Transkei to ask hard questions concerning laws and the treatment of prisoners. He also has a dream which reaches back into his past—to form again a South African Peace Council.

"You can't let yourself stay angry. That doesn't help. Anger will just destroy you."

"That earlier peace movement was very important to me. The World Peace Council had a list of the things which threaten world peace—colonialism, imperialism, racism/apartheid. This is still very true. People who are involved and struggling can't always see the issues clearly, because they get so caught up in their struggle. We need a Peace Council, with groups all over South Africa, to help people see the broader picture, to help them understand what is going on. Some people say that talking about peace is useless, we need now to fight. But they need to see that to talk about peace doesn't diminish the pull for freedom, because peace can only come through justice.

Seed of war. "I was talking to a man not long ago, and he was saying, 'No, we can't have whites in on this Peace Council. I've suffered too much from whites. I can't work at this with them.' And I said that then we didn't need his help. We can't say, 'My aim is a nonracial society' and then start fighting along racial lines to get there. When you begin to talk of race, you already have the seed of war.

"When I was in prison the first time, in 1964, a white Dutch Reformed pastor came to visit me. He said he waited a long time to come, because he thought I'd probably hate him and not want to see him. But I told him, 'No, I want to pray with you. I am a Christian. This has been my way of life from a child. And I can pray with you as a fellow Christian.' But I also told him that apartheid was wrong for that very reason—Christians attacking their fellow Christians."

Last year a black South African, Bishop Desmond Tutu, was awarded the Nobel Peace Prize. Ezra is not world-famous; he won't win such a prize. But Bishop Tutu, in accepting the prize, spoke of people like Ezra—people who have suffered and continue to suffer in the struggle to free South Africa. He spoke of the prize as something awarded not just to him, but to all South Africans who are working to establish peace through justice in this land.

Barriers between people and between racial groups are high in South Africa. Fear and hatred are strong. Signs of hope are sometimes difficult to see. It is Ezra, and the many others like him, who offer hope for South Africa. Christians working in hope despite suffering and despite threat of mistreatment, persons who still have the courage to love.

Psalm 38

On thee, O Lord, I fix my hope;
No other help have I.
My grievous sin to thee is known,
In shame I prostrate lie.

I am indeed so prone to sin,
Its bitter fruits I share.
All battered and benumbed I groan
And burn with all I bear.

My heart beats fast, my strength is gone,
My eyes roll in my head;
One mutters slanders in my ear,
Another wants me dead.

On thee, O Lord, I fix my hope,
Be ever close to me;
From all my brokenness and sin,
Dear Savior, set me free.

—Glenn Mark Lehman

CHURCH NEWS



Work camp participants at the Seoul Train Station in South Korea.

South Korea hosts 12th Asian Mennonite work camp

The 12th work camp sponsored by Asia Mennonite Conference was held at the site of the former Mennonite Vocational School in Kyong San, South Korea, Aug. 5-16. Twenty-six youth from seven countries participated. Included were five Canadians working in Japan, Taiwan, and China.

The theme of the camp was "Discipleship in Asia Today." Early morning Bible studies focused on the theme by studying the Sermon on the Mount. Special speakers in the afternoon sessions emphasized different aspects of discipleship—witnessing, suffering, peacemaking, and reconciliation.

Evenings were devoted to presentations by representatives from each country who told about the life, culture, and churches in their country. They introduced hymns, folk songs, dances, and games.

The work project consisted of digging a drainage ditch, trimming trees and shrubs, and cutting grass over a large hillside area where a park and play area for the community is planned.

The purpose of the work camps, which were started in 1965, is to bring Asian Mennonite young people together for fellowship, sharing their Christian faith and experience, discussing some current issues of Asia in light of the Anabaptist-Mennonite faith, and working on projects that benefit the community.

Mennonite Vocational School, where the camp was held, was opened by Mennonite Central Committee in 1953 after the Korean War to give orphan boys an opportunity for an education. It was operated at the junior high and high school level until 1969 when it was turned over to a Korean board of directors.

In 1974 the board voted to turn the school over to Keimyung Junior College in Taegu. It has developed the former school into an experimental farm which includes crop experimentation and animal husbandry.

The Mennonite Vocational School Alumni Association and Keimyung Junior College co-hosted the work camp. It was directed by Verney Unruh, a General Conference Mennonite missionary in Taiwan.

Former VSers celebrate beginnings of work in Alberta 30 years ago

It started with three Voluntary Service persons in 1955. It spread to become a movement of more than 100 youthful workers scattered in 10 isolated, mostly Indian communities in northern Alberta.

Their skills had been used in varied community service projects from nursing to hauling water, from teaching to constructing houses and making jelly, from encouraging people in making native handicrafts to caring for dormitory children, from experimental farming to foster parenting.

Now, 30 years later, many of them came together to pay tribute to those who had led and inspired them and to challenge each other to continue the tradition of service. They gathered July 5-6 at Holyrood Mennonite Church in Edmonton.

The Voluntary Service effort, under Mennonite Board of Missions, started with the coming of Ike and Millie Glick from Virginia and Richard Gingerich from Canby, Oreg.

Or had it started when Slim Ellefson moved into the Calling Lake area with a small sawmill and, seeing the local needs, asked the Mennonites to send help? Or maybe it had its beginning when Northwest Conference leaders Clarence Ramer, Willis Yoder, and Linford Hackman began sharing their vision for northern Alberta with MBM administrators? Or did the possibilities and potential become realized when the Alberta government began acknowledging unmet health, educational, and social needs that Christian workers should be welcome to fill? All these were recalled at the VS reunion.

Planning had begun almost a year in advance. One of the major tasks was to inform those former VSers who had now been scattered over North America. Fortunately, although the local VS program had essentially been discontinued in 1970, about half of the 100 who had come to northern Alberta had decided to settle there and could easily be included in the planning. The others came from three provinces and at least eight states.

Speakers at the reunion included Ray Horst, the "big daddy" of MBM who was VS director for many years. "We each have different gifts and ministries," he said. "We should therefore take the message of hope to those who have lost hope."

In addition to the planned activities, a number of special surprises occurred to add to the event. Les Stahlke, a Lutheran pastor and friend of many of the ex-VSers, said he was inspired by the VS program when he founded Lutheran Association of Missionary Pilots, which sends lay workers into northern Alberta. He announced that he is also helping develop the "Linford Hackman Missionary Training Camp" in memory of the former Mennonite mission worker. Another surprise was a 40th wedding anniversary celebration for Slim and Laura Ellefson. The reunion closed with a communion service led by Ray Horst.—*Ted Walter*

Gray hair, hemorrhoids are assets, medical people told

"All doctors should start with gray hair and hemorrhoids. The gray hair would give them the distinctive look and the hemorrhoids would give them compassion."

The above counsel was meant as a bit of levity during the Aug. 1-4 joint annual convention of the Mennonite Medical Association and the Mennonite Nurses Association at Laurelville Mennonite Church Center. Some 350 people discussed the theme, "Stress Management for Christian Health Professionals."

Addressing a common pattern of medical professionals being people with a high need to succeed, which often gets in the way of Christlike care, psychiatrist Merville Vincent of Guelph, Ont., explained how stress is generated even among Christian doctors and nurses.

Excessive stress soon affects the total marriage and family relationships, said Vincent. He also cited a British study that showed "medical doctors ranking second only to writers" in having cirrhosis of the liver (an alcohol-related illness usually also connected with stress).

In a second address, Vincent spoke of "burnout not as a new disease but the new badge of distinction." It is created by stress that is "too much, too long, and too constant." Most vulnerable to burnout are idealists, perfectionists, and people with low self-esteem.

Recognition of "Doctor-of-the-Year" was given not to an M.D. but to a Ph.D. —Daniel Suter, longtime professor of biology at Eastern Mennonite College. He helped train more than 200 students who went on to become medical doctors.

"Nurse-of-the-Year" was Lydia Burkhart, who has served 22 years in Ghana.

Three "growth" items dominated the agenda of the Mennonite Medical Association business meetings.

Sparking the most lively discussion was the issue of expanding to include Church of the Brethren physicians. James Kipp, president of the Church of the Brethren Health and Welfare Association, said a survey of Brethren physicians shows an interest in exploring connections to MMA before starting their own association.

Consensus on this issue was to freely invite Brethren physicians to attend the next two MMA conventions and to see how the relationships can be developed. The MMA Executive Committee was asked to carefully monitor this process.

Another growth item was participation in the inter-Mennonite China Educational Exchange the past three years by sending two MMA doctors to China in the spring and hosting two Chinese doctors in the fall. The present agreement with the China Educational Exchange office is that the MMA "going" team covers any deficits from hosting the Chinese team. This has been a considerable extra cost.

A resolution was passed, urging the MMA Executive Committee to aggressively promote the exchange and develop a plan to raise the extra funds.



Ghana missionary Lydia Burkhart responds to her selection as "Nurse-of-the-Year."

The third item was MMA's special project—Student Elective Term—to aid medical students in getting some cross-cultural experience. The good response is taxing MMA's "Mobilization for Mission" budget, which is raised by voluntary donations from members.

It was agreed, however, to continue processing all applicants for the program—25 in the next two years—and support them through MMA.

In other business, George Horst of West Liberty, Ohio, was selected as the new president-elect of MMA. Herb Myers is the president, and Erland Waltner is the executive secretary.

—Bernie Wiebe for Meetinghouse

KREIDER VIEWS THE WORLD

Bank failures are troubling

During the first eight months of this year, 76 banks in the United States failed. The huge Farm Credit System of the U.S. is reported to be in serious financial difficulty. Recently two western Canadian banks, based in Alberta, also failed.

It is rare for a Canadian bank to fail. The two recent failures were the first since the Home Bank of Canada collapsed in 1923, more than 60 years ago. Although the Canadian banking system successfully weathered the depression of the 1930s, more than 9,000 American banks failed during those years. Even during the prosperous 1920s nearly 6,000 U.S. banks failed.

The creation of the Federal Deposit Insurance Corporation in 1934 and generally more conservative bank management had nearly eliminated U.S. bank failures. From 1943 to 1972, on the average only six U.S. banks failed each year; by 1973-79 this had grown to nine. But in 1982, 42 U.S. banks failed, in 1983 there were 48 failures and in 1984, 75. At the rate banks have been failing in the first eight months of 1985, it is easily possible that more than 100 banks may fail this year.

Bank failures today do not cause the business paralysis which resulted prior to the establishment of FDIC. Deposits are now insured and usually the failed bank is merged into a stronger institution or is quickly replaced by a new one. Similarly, deposits in Canadian banks are insured by the Canada Deposit Insurance Corporation.

But the failures are serious nevertheless. The great majority of the recent failures in the U.S. have been banks in farming communities which had made heavy loans to farmers, many of whom are now facing bankruptcy. Falling land values and low prices for farm crops are the major roots of this farm crisis. The two Canadian bank failures also stemmed from bad real estate and energy loans.

The U.S. Farm Credit Administration estimates that more than $11 billion of its loans are uncollectible. It is, therefore, another indication of the plight of the farmer—a plight which was so clearly presented in August to the Mennonite Church General Assembly in Ames, Iowa.

But part of the trouble also stems from unwise bank management in some cases. Eager to make a maximum profit, and knowing that the deposits were insured by a government agency, bank management may be taking unwise risks. Savings and loan institutions have been in trouble in many states, especially Ohio and Maryland. The huge Continental Illinois bank in Chicago, though technically not a failure, was bailed out only after a massive infusion of government funds.

High returns are the reward for successfully taking high risks. But should the government care for those taking unjustifiably high risks? What kind of a society has money enough to bail out a big bank while at the same time it pleads lack of funds for job programs for disadvantaged youth?—*Carl Kreider*

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Elam M. Glick, Shirleysburg, Pa.

I was not at Ames 85. But I heard good reports. And I read the special report in the *Gospel Herald* (Sept. 3). One item in particular was very impressive and encouraging: the 10-year goals. And I wish to commend the leaders and delegates for adopting them. They do seem more idealistic than realistic.

However, I heartily endorse and support the goals and hope and pray they will become a reality. I hope too that the churches will not become unduly taken up with directions and implementation but begin practicing the goals.

I believe there are three key phrases listed which if experienced and practiced will lead to attainment: "the lordship of Jesus Chrsist," "empowered by the Holy Spirit," and "we pray that personal and congregational renewal. . . ."

The early church, acclaiming that "Jesus is Lord" and "empowered by the Holy Spirit," evangelized and grew rapidly. The same was true of the early Anabaptists, as well as other revival movements. Growing churches today are those which are empowered by the Spirit.

And in the words of Leslie Newbigin, "Where is the church? Where the Holy Spirit is recognized in power."

We might paraphrase, "Where is/are the growing church/churches? Where the Holy Spirit is recognized and operating in power."

Gordon Zook, executive secretary, Mennonite Board of Congregational Ministries

I enjoyed your comprehensive report on Ames 85 (Sept. 3). I was especially pleased that you began your account of delegate actions with the adoption of the 10-year goals for witness and stewardship.

I disagree, however, with your characterization of the action on these goals as an "attempt to jerk the Mennonite Church out of its sluggish-growth doldrums." Certainly there is desire for significant change by many, many people in the church. But in almost all conversations which I have heard, there was clear perception that such changes will not happen by leaps and jerks—especially if imposed by idealistic resolutions.

Rather the conviction has deepened that lasting change happens only through broad ownership of a vision for change, great devotion to prayer and self-examination, and serious commitment to focused goals over a long enough time to affect the way we do our work together. Hence, *10-year* goals rather than two-year emphases or even a five-year push.

The Holy Spirit is already working. A lot of church planting is already happening. Many people are already managing God's resources out of faith commitment. The continuing strategy needs to be long-term stimulation of vision for what we can become through the grace of God, releasing the mutual encouragement of members, congregations, and larger church structures for venturing new steps of faithful witness and resource management.

But it needs to be the growth of the mustard seed, the infiltration of the leaven, the transforming witness of the kingdom of God. To "jerk" the church to growth, I am persuaded, is not God's way. Nor, I am confident, was it the intention of the Ames 85 General Assembly.

Robert Hartzler, Washington, Iowa

The September 3 issue reporting the Ames 85 event was excellent. I read it from cover to cover reliving the great time we had together.

However, there was a fly in the ointment for me. Your editorials are very perceptive and conclusive, but I object to your 11-word quote from my 11-page address. It leaves the impression that I fault all farmers for greed and materialism, which I do not. I think that most who heard the address saw it as sensitive to and supportive of farmers. Your simple out-of-context quote reversed the impression.

And, while I'm on the line, let me try to clear up a related matter. The article "Where Was God When the Farm Failed?" (Aug. 20) was written in first person and may have left the impression that I was writing about myself. While this is a common writing technique, I am sorry to have misled those who confused the author with the principals in the article. The conditions and experiences described were and are very real while the names and persons were purely fictitious.

Ida Mae Leatherman, Richmond, Va.

I was greatly perturbed by Robert Hartzler's article, "Where Was God When the Farm Failed?" (Aug. 20). God is still in his heaven, but where is the brotherhood?

When we hear of cold, hungry, homeless children across the world, we immediately respond—and rightly so. But there should also be a ground swell of response to the heartbreak of our own here at home.

Cannot Mennonite Mutual Aid set up some type of support fund to which we could contribute? My few dollars would not go far toward alleviating the problems. But if every Mennonite in North America gave only $10 there would be an impressive amount available to help our brothers and sisters.

I am mailing my contribution to Mennonite Mutual Aid today, and hope that many, many others will join me.

Barry Rands, Grants Pass, Oreg.

Kathy Royer's "A Question of Life and Death" (Aug. 13) ends with the question: "How can people say that death by abortion is wrong while they support death by execution?" Though I sympathize with her position on the sanctity of life and recognize the many good and strong arguments against capital punishment, I think she is treading on thin ice when she equates capital punishment with abortion.

First and foremost, the Bible calls for capital punishment in certain situations whereas no biblical support for abortion exists. Second, abortion is the murder of innocent life, while capital punishment is at least theoretically the execution of hardened criminals. Granted there are similarities between the two forms of killing, but there are enough differences that the issues need to be considered separately.

Like Kathy, I too support a consistent biblical pro-life stand on issues such as abortion, war, and capital punishment, and my heart's desire is that our many brethren that have taken up the antiabortion cause would be convinced to carry through consistently with support for other pro-life causes. However, a general appeal to the "sanctity of life" is not going to convince them; our position must be both biblically based and logically sound.

James E. Horsch, Scottdale, Pa.

Thanks for the Aug. 13 article by Katie Funk Wiebe, "Whose Wedding Is It?" I believe that she has pinpointed for us what appears to be developing in our practice of this and other ordinances of the church.

In light of our belief that the congregation is the base unit of the church and in our lives as believers, such a question is quite proper. In the current practice, to limit the guest list to relatives and selected friends is to

potentially exclude some fellow members who may have invested a lot of energy in the lives of one or both of the members of the wedding party. Such members may have been prayer warriors who were deeply concerned about the bride and groom as they grew up in the adolescent years; or they may have been ones who always clipped the local paper for news about them or attended school events because of their interest in them. To *not* be on the guest list will exclude these members from participating and celebrating with the bride and groom in the fulfillment of their dreams. Their attendance will confirm for them that the spiritual energies they invested in the bride and groom has not been in vain.

In a parallel way, a similar question needs to be raised regarding baptism. To make such an event "personal and meaningful" for the candidate, we are tempted to accede to the wishes of the new believers to observe the ordinance in unique times and places away from the regular meeting of God's people. This, in effect, excludes many who wish to be there and see the results of their own labor of love on behalf of the new member.

My concern is that as we seek to celebrate the ordinances of God's people, that we plan their observance in such a way as to include all with potential exclusion kept to the very least. In this way I believe that our congregational life will be more vibrant, joyful, full of unity and love for each other, and thus be a more effective witness to the world.

Joel L. Nafziger, Hopedale, Ill.

I have just received the Aug. 6 issue and I am once again disheartened by the gloom and doom and almost hysterical fear of nuclear holocaust. Is this really how Christians who claim to believe in an all-powerful, all-loving God should react? There are many reasons, both biblical and secular, which show that a nuclear war is highly unlikely! Is not our God bigger than the bomb?

R. Herbert Minnich, Goshen, Ind.

I'm writing to express appreciation for the series of brief articles on "Congregations in Mission." I feel privileged to learn about so many different fellowships and the way God is working through brothers and sisters to build the church. This type of "personal testimony" is a real blessing to us.

I also have been repeatedly enriched and blessed by your editorials. You stimulate my mind and encourage discipleship.

I was not surprised but definitely thrilled with the vast amount of response to the article on alcohol by the anonymous author. It's good to know that we are part of a peoplehood who recognize the dangers of beverage alcohol. How anyone can drink and drive is beyond my imagination.

Leonard Nolt, Boise, Idaho

The article on "Alcohol: The Abuse of 'Nonuse' " (June 18) is providing us with some interesting insights, not because of its content which was neither very clear nor very convincing, but because of the reaction it has engendered from the readers of *Gospel Herald.*

Recently I heard one reader comment on how "unkind" many of the responses were. Some letter'writers seemed to express an "I've got this problem solved so what's the matter with you?" attitude. I wonder if we can afford such a self-righteous opinion toward the author of "The Abuse of 'Nonuse.' "

When we continue to eat after we've already had enough at mealtime or forget to fasten our seat belt in a car, we are failing to practice good stewardship of our life and health at least as much as one who is a social drinker. This is especially true since recent longevity studies show that someone who drinks a little has a longer life expectancy than a nondrinker or one who drinks too much. We would be in better shape to deal with the encroaching problem of excessive alcohol use in our churches if we had dealt with the long-standing problems of excessive calorie and caffeine use.

Perhaps the most disturbing letters are those who chastise the editor for even publishing "The Abuse of 'Nonuse.' " If there is one place where unpopular, rare, or new ideas should find a listening ear, it is within the fellowship of believers. That fellowship must include not only the congregation, but also denominational boards, agencies, and publications. We may not agree but love compels us to listen. Most of the "splits" in the history of the Mennonite Church can be traced not to basic differences in beliefs, but to a failure to communicate—of which listening is a crucial part.

Friendship evangelism is responsible for the vast majority of commitments to Christ because other types of evangelism such as evangelistic meetings and use of the mass media require the unbeliever to do all the listening. The Bible is our source of truth. But we can have no fellowship if we listen only to the Bible and not to each other. In order to have a good grasp of our viewpoint and know how it harmonizes with scriptural teaching, it is necessary to understand the viewpoint of the brother or sister with whom we disagree.

Unfortunately, the Mennonite Church, like the world we live in, is full of people who pay attention only to writers, preachers, publications, and news sources which they know they're going to agree with, even before they listen to them! It is only after we have exposed our minds to those whose ideas irritate and anger us or violate our consciences that we are qualified to communicate a credible version of our own faith.

Those who insist that "The Abuse of 'Nonuse' " should not have been published seem to have their minds nestled within an impenetrable cocoon which displays only a deep insecurity in their own faith.

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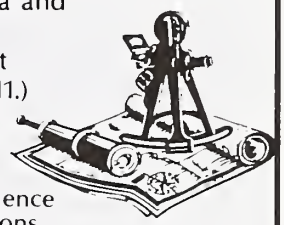
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MENNOSCOPE

A $500,000 matching grant has been awarded to Goshen College by Lilly Endowment of Indianapolis, Ind. Based on the college's ability to raise another $1.5 million, the grant is for the renovation of High Park and Science Hall—two major academic buildings on the campus. A $1.14 million gift from alumni Harold and Thelma Schrock, announced a few weeks earlier, provided Goshen with the major boost it needed to qualify for the Lilly grant.

A joy of learning, a spirit of community, and a concern for the world beyond campus were among the goals for 1985-86 set on Sept. 4 by Eastern Mennonite College and Seminary president Richard Detweiler. Speaking to some 1,000 students, faculty, and administrators, he addressed the subject of creative power in the convocation which opens each school year. "Once we open our minds to the potentials of learning and its values in itself," Detweiler said, "a new thing happens and streams begin to flow in the dryness of our minds."

Lancaster (Pa.) Mennonite High School has a record enrollment of 591 this fall—an increase of 60 over last year. Returning students found a newly completed building addition which houses an enlarged media center, consolidated offices, and four new classrooms.

An introduction to a small denomination with similarities to the Mennonite Church was the main feature of the quarterly meeting of Lancaster Mennonite Historical Society on Sept. 16 at Lititz (Pa.) Area Mennonite School. The speaker was Perry Klopfenstein, author of the recently released book *Marching to Zion*, the first official history of the Apostolic Christian Church. Klopfenstein said this little-known American denomination has many traits in common with the Mennonites.

A week-long summer camp for emotionally impaired youth was held recently at Camp Amigo near Sturgis, Mich. The second annual event attracted 19 young people, grades 3-8. Most of them came from St. Joseph County, Mich., and Elkhart County, Ind. Camp Amigo is a ministry of Indiana-Michigan Conference.

Leonard Garber has been employed as a regional representative for Mennonite Board of Missions. Working out of MBM's Church Relations Department in Elkhart, Ind., he promotes missions in Indiana-Michigan and Ohio conferences. He began on July 8. Garber has served as a pastor for 25 years in four states. He has also served four years as a regional Voluntary Service director for MBM. Most recently Garber was a church planning consultant for Lead Group in Goshen, Ind. He is a native of Nampa, Idaho.



VSer serves the elderly. *Laurie McNicoll (right), a Voluntary Service worker with Mennonite Board of Missions in Downey, Calif., visits her friend Mardelle Mast. McNicoll transports Mast, a polio victim, to and from her clerical job at Rancho Los Amigos Rehabilitation Hospital. Mast lives near the VS unit and is a member of Faith Mennonite Church, where the VSers attend. McNicoll's work with Mast and other senior citizens also includes house cleaning and grocery shopping. McNicoll is from West Liberty, Ohio.*

World Food Day is again being observed worldwide on Oct. 16. Begun four years ago, the event marks the anniversary of the founding of the United Nations Food and Agriculture Organization in 1945. Mennonite Central Committee is among the 300 voluntary organizations which have endorsed the special observance. The goal of World Food Day is to work together to find ways to reduce the unacceptably high number—1 billion—of hungry and malnourished people in the world. More information is available from the MCC U.S. Development Education Office at Box M, Akron, PA 17501, or from the National Committee for World Food Day at 1001 22nd St. NW, Washington, DC 20437.

Eleven Friendship Evangelism Seminars are scheduled for October and November. Sponsored by Mennonite Board of Missions, they will be led by Don Yoder, Art McPhee, Ed Taylor, or Don Augsburger. The places and dates are: Steinbach (Man.) Mennonite Church, Oct. 4-5; Madison Square Presbyterian Church, San Antonio, Tex., Oct. 4-5; Doylestown (Pa.) Mennonite Church, Oct. 18-19; Dallas, Tex., Oct. 25-26; Grace Mennonite Church, Brandon, Man., Nov. 1-2; Holmes County (Ohio) Mennonite Christian Workers Conference, Nov. 1-2; Carlsbad, N.Mex., Nov. 8-9; Camp Brethren Heights, Rodney, Mich., Nov. 8-9; Kalispell, Mont., Nov. 22-23; Coaldale (Alta.) Mennonite Church, Nov. 23-24; and Didsbury, Alta., Nov. 25-27. More information is available from Melba Martin at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

The annual Alumni Weekend at Goshen College will be held Oct. 4-5. Folk singer Bill Crofut, who has performed at the college numerous times during the past 15 years, will return to campus along with alumni whose graduating class years end in "0" and "5." Other activities include a banquet, class and departmental reunions, a soccer game against Eastern Mennonite College, a Sunflower Festival, an alumni ceramics exhibit, and the second annual Stoltzfus Stomp races in honor of President Vic Stoltzfus. Goshen College, which was founded in 1894, has over 17,000 living alumni in every state and every province and in 78 other countries.

Mennonite elementary school principals will hold their annual fall administrators conference Oct. 11-12 at Camp Hebron near Halifax, Pa. Wesley Rediger, director of student life at Eastern Mennonite College, will lead several sessions on "Personality Types and the Education of Children." Participants will take the Myers-Briggs Personality Test and be given a description of their personality type during the conference. The conference is sponsored by Mennonite Elementary Education Council, which has over 20 member schools with a total enrollment of more than 3,600. More information on the conference is available from Jon Scott Bender at Hinkletown Mennonite School, R. 3, Wanner Rd., Ephrata, PA 17522; phone 717-354-6705.

Missionary comings/goings:
•*Edwin and Arletta Becker* returned from Japan in July after completing a 15-month term with Mennonite Board of Missions. They were host and hostess at Japan Anabaptist Center in Tokyo. Their address is Box 65, Goessel, KS 67053.
•*Ken and Sue Horst* returned to Italy on Sept. 5 after a furlough in North America. Workers with Virginia Mennonite Board of Missions, they serve the Mennonite Church of Italy on the island of Sicily.

Church-related job opening:
•*Administrator* of Camp Hebron near Halifax, Pa. Camping experience desired. Contact Herbert Kraybill at 3302 Hobson Rd., Lancaster, PA 17602.

Special meetings: *William R. Miller*, Harrisonburg, Va., at Mt. Lena, Hagerstown, Md., Oct. 13-20. *B. Charles Hostetter*, Hickory, N.C., at Rockhill, Telford, Pa., Oct. 20-23.

New members by baptism and confession of faith: *South Colon, Burr Oak, Mich.:* Kathy Hostetler, David and Mary Matthews, Earl and Ann Smith, Laura Miller, Kandi Kane, Ezra and Ruth Sanders, Robert Miller, John and Effie Slawinski, Alvin and Rose Yoder, Lee and Sharon Smith, and Jeannie Smith. *Glennon Heights, Lakewood, Colo.:* Harold and Jody Wenger. *Salford, Harleysville, Pa.:* Steve Alderfer, Jim Hershey, Tim Derstine, Teresa Miller, and Shannon Musselman.

Change of address: *Oliver Yutzy* from Wayland, Iowa, to Route 2, Montgomery, IN 47558. Phone: 812-295-3366. *Lester and Alta Hershey* to P.O. Box 1160, Fort Ashby, WV 26719. Phone: 304-298-4452.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Lehman, Gerald and Joyce (Frey), Chambersburg, Pa., first child, Christopher David, Aug. 1.

Martin, Barry and June (Eichelberger), Greencastle, Pa., second child, first son, Brandon Barry, Sept. 3.

Mease, Clifford and Julie (Frederick), Quakertown, Pa., third child, second son, Craig Andrew, Aug. 7.

Miller, Ted and Amy (Saunders), Chattanooga, Tenn., first child, Joshua Eric, Apr. 10.

Moyer, Glenn and Evelyn (Saner), Friedens, Pa., third child, second daughter, Greta Sue, June 23.

Nighswander, John and Marlene (Weber), Elmira, Ont., second child, first son, John Peter, June 18.

Nussbaum, Terry and Diane (Hiner), Dalton, Ohio, second daughter, Jennifer Marie, Aug. 31.

Schmid, Steve and Cathy (Jones), Wooster, Ohio, third child, second daughter, Amanda Cathryn, Aug. 31.

Zehr, Phil and Debra (Harmon), Hesston, Kans., first child, John Harmon, Sept. 1.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Arnold-Schaffer. Jonathan Arnold, Episcopal Church, Providence, R.I., and Mary Schaffer, College cong., Goshen, Ind., by Roy D. Roth, Aug. 31.

David-Alwine. Ken David, Hatfield, Pa., Baptist Church, and Kitty Alwine, Harleysville, Pa., Methacton cong., by Clayton L. Swartzentruber, Aug. 31.

Dockweiler-Newhouse. James Scott Dockweiler, Evangelical Free Church, Sumner, Nebr., and Marcy Kay Newhouse, First Mennonite cong., Broken Bow, Nebr., by Alvin Eichelberger and Lee Schlegel, Sept. 6.

Fenn-Lapp. Gary R. Fenn, Walled Lake, Mich., United Methodist Church, and Tammie K. Lapp, Sterling, Ill, Science Ridge cong., by Herbert Dalke, Aug. 31.

Hoover-Mininger. Glenn E. Hoover, Elroy, Pa., Plains cong., and Loreen B. Mininger, Hatfield, Pa., Franconia cong., by Earl Anders and Richard Leichty, Sept. 7.

Johnson-James. Steve Johnson, Wilmington, Ohio, and Nancy James, New Carlisle, Ohio, both of Huber cong., by Paul Conrad, Aug. 17.

Miller-Hartzler. Greg Miller, Harrisonburg, Va., Weavers cong., and Crudy Hartzler, Goshen, Ind., College cong., by Daniel Grandstaff, Aug. 3.

Moore-Yoder. Hudson Moore, Tampa, Fla., College Hill cong., and Cindy Yoder, McPherson, Kans., South Hutchinson cong., by Calvin King, July 13.

Nice-Good. Fred Alan Nice, Norge, Va., Williamsburg cong., and Janelle Mae Good, Harrisonburg, Va., Harrisonburg cong., by Kenneth G. Good, grandfather of the bride, Aug. 17.

Schwinn-Pelling. Steve Schwinn, Peoria, Ill., Presbyterian Church, and Debbie Pelling, Putnam, Ill., Willow Springs cong., by Don Heiser and Raymond Pelling, Aug. 3.

Sears-Graber. Lonnie Sears, Willow Springs cong., Tiskilwa, Ill., and Sandi Graber, Hopedale (Ill.) cong., by Milo Kauffman, Aug. 3.

Sommers-Zehr. Michael K. Sommers, Kokomo, Ind., Howard-Miami cong., and Julia G. Zehr, Foosland, Ill., East Bend cong., by Wilbur Nachtigall, Aug. 24.

Yoder-Horst. Erik Yoder, Eureka, Ill., Roanoke cong., and Leanne Horst, East Lansing, Mich., Trinity Church, by James M. Lapp, Aug. 17.

Yoder-Reilly. Ronald Yoder, Manhattan, Kans., South Hutchinson cong., and Anne Reilly, Topeka, Kans., Catholic Church, by Mark Goldasich, June 14.



Twenty-six from Mennonite Church begin MCC service. *Among the 46 people participating in the Aug. 6-16 Mennonite Central Committee orientation in Akron, Pa., were 26 members of the Mennonite Church. They are:*

Back row (left to right)—Duane Bontrager, Goshen, Ind., going to Washington, D.C., as a staff person at the Citizens' Complaint Center; Patricia and Vernon Stelzer, Lima, Ohio, going to Ephrata, Pa., as a driver for Ephrata Social Services and a warehouse worker for Self-Help Crafts; John and Leslie Jessup (and Olga), Portland, Oreg., going to Guatemala as a public health nurse and a health assistant; Carol Valenta, Waterloo, Ont., going to Waterloo as a secretary for the Project Ploughshares peace group; Ron Guenther, Fresno, Calif., going to Ephrata, Pa., as an accountant with Self-Help Crafts; Greg Weber, New Hamburg, Ont., going to New Hamburg as a worker with Self-Help Crafts; Maria Glick, Monkton, Vt., going to China as an English teacher; Ella Mae and Bill Cressman, Kitchener, Ont., going to Pennsylvania as a data processor for Self-Help Crafts and as a maintenance assistant at MCC headquarters; and Beverly Binder, Vancouver, B.C., going to Egypt as an English teacher.

Middle row—Richard and Barbara Arter, Kidron, Ohio, going to Jamaica as an industrial arts teacher and as a nonformal educator; Dawn Bender, New Hamburg, Ont., going to New Hamburg as a material aid center worker for Self-Help Crafts; Sharon Gingerich, New Hamburg, Ont., going to New Hamburg as a receptionist/typist for Self-Help Crafts; Phyllis and Bill Miller, Goshen, Ind., going to China as scholars in residence; and Barbara and Michael Hofer (and Matthew, Sarah, and Jonathan), Dinuba, Calif., going to Nigeria as a nurse and a maintenance engineer.

Front row—Frances Martens, Fresno, Calif., going to China as an English and linguistics teacher; Lori Zook, Goshen, Ind., going to Washington, D.C., as a legislative research assistant in the MCC U.S. Peace Section office; Marnetta Shetler, Iowa City, Iowa, going to El Salvador as a public health nurse; Mary Ann Zehr, New Wilmington, Pa., going to China as an English teacher; Ann Martin, Harrisonburg, Va., going to China as an English teacher; and Rhoda Jauzen, Fresno, Calif., exploring an assignment in Asia.

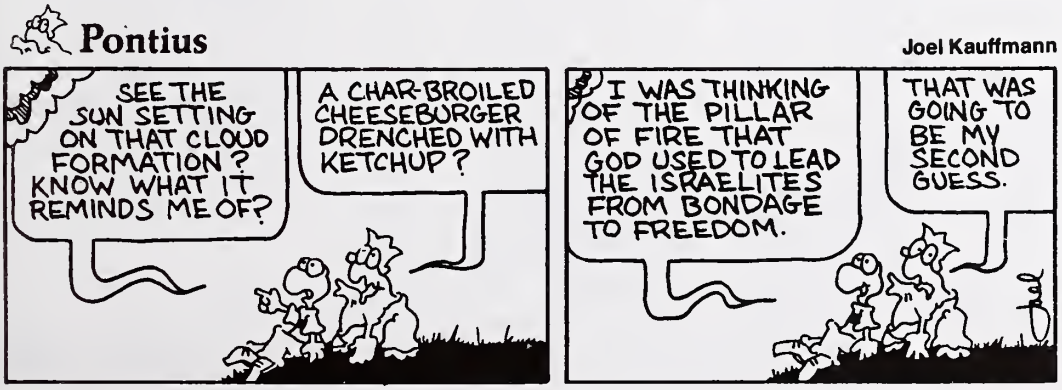
Not participating in orientation but beginning MCC assignments are Charles and Linda Geiser, Kidron, Ohio, going to Chile as country representatives.

OBITUARIES

Albrecht, Daniel M., son of Peter D. and Ethel (Fosdick) Albrecht, was born in Waldo Twp., Ill., Feb. 9, 1922; died at his home in Flanagan, Ill., Sept. 3, 1985; aged 63 y. On Aug. 25, 1946, he was married to Irma Bowen, who survives. Also surviving are 2 sons (Peter and David), one daughter (Nadine Albrecht), one granddaughter, and one sister (Lois Zehr). He was a member of Waldo Mennonite Church, where funeral services were held on Sept. 5, in charge of Lester Zook and Jack Stalter; interment in Waldo Twp. Cemetery.

Birky, Amon William, son of Joseph E. and Ameila C. (Lund) Birky, was born at Oberlin, Kans., Aug. 23, 1893; died at Good Samaritan Hospital, Corvallis, Oreg., Aug. 22, 1985; aged 92 y. On Oct. 30, 1913, he was married to Katie Elizabeth Troyer, who died on Sept. 30, 1983. Surviving are 2 sons (Dale and Glen), 4 daughters (Lola Nofziger, Lois—Mrs. Irvin Gerig, Faye—Mrs. Howard Claassen, and Stella—Mrs. Christ Schantz), 22 grandchildren, 41 great-grandchildren, and 3 sisters (Lydia Steckley, Emma Jantzi, and Ada Roth). He was preceded in death by 2 sons, one daughter, one brother, and one sister. He was a member of Fairview Mennonite Church.

Driver, Ruel W., son of Joseph and Elizabeth (Weaver) Rhodes, was born on Nov. 23, 1914; died of a heart attack on June 19, 1985; aged 70 y. On Jan. 2, 1939, he was married to Clara Burkholder, who survives. Also surviving are 2 daughters (Twila—Mrs. Dean Vines and Velma—Mrs. David



Harner), one son (Vernon), 3 grandchildren, 4 sisters (Ruth—Mrs. Aaron Burkholder, Martha—Mrs. Paul Wenger, Mary Frances—Mrs. Alva Showalter, and Naomi—Mrs. Ornan Huber), and 2 brothers (Fred and David). He was preceded in death by an infant daughter and one brother. On Nov. 12, 1961, he was ordained as a minister and served the congregation at Stuarts Draft, Va. Funeral services were held at the Stuarts Draft Mennonite Church on June 22, in charge of Charles Ramsey, Paul Barnhart, Mervin Shirk, and Del Keeney; interment in the Springdale Church Cemetery.

Eckert, Harvey W., son of Mr. and Mrs. Benjamin Eckert, was born at Lititz, Pa., Sept. 12, 1900; died at Fairmount Rest Home, Ephrata, Pa., Sept. 2, 1985; aged 84 y. On Sept. 12, 1928, he was married to Bertha Sensenig, who survives. Also surviving are one son (Richard S.), 2 daughters (Arlene E.—Mrs. Harold M. Horst and Lorraine—Mrs. Samuel R. Sensenig), one foster son (Bruce E. Sensenig), 10 grandchildren, 2 great-grandchildren and one sister (Katie Gilbert). He was a member of Ephrata Mennonite Church, where funeral services were held on Sept. 5, in charge of Paul Hollinger, J. Elvin Martin, and Titus Zimmerman; interment in Weaverland Mennonite Cemetery.

Handrich, Eleanor, daughter of Fred and Lizzie Kauffman, was born in Oscoda Co., Mich., Nov. 25, 1922; died of a malignant brain tumor at St. Marys Hospital, Saginaw, Mich., Aug. 18, 1985; aged 62 y. On Mar. 28, 1951, she was married to Reuben Handrich, who survives. Also surviving are 4 daughters (Ilene Riegel, Martha Handrich, Agnes Rexrode, and Elsie Handrich), 4 sisters, and 2 brothers. She was a member of Fairview Mennonite Church, where funeral services were held on Aug. 20, in charge of Virgil Hershberger and Ellsworth Handrich; interment in Fairview Cemetery.

Lehman, Ernest W., son of Hiram J. and Mary (Thomas) Lehman, was born at Boswell, Pa., July 27, 1921; died of a heart attack at Hollsopple, Pa., July 27, 1985; aged 64 y. On June 9, 1945, he was married to Grace Kauffman, who survives. Also surviving are 3 daughters (Lois Snader, Mary Witmer, and Debra Howard), 2 sons (Joel and Jonathan), 5 grandchildren, and 5 brothers (Elvin, Leon, Owen, Earl, and Richard). He was a member of Thomas Mennonite Church, where funeral services were held on July 29, in charge of Norman Moyer and Elam Glick; interment in Thomas Mennonite Cemetery.

Meyers, Clayton L., was born in Baden, Ont., June 7, 1903; died at K-W Hospital, Kitchener, Ont., Aug. 30, 1985; aged 82 y. He was married to Clara Priebe and later to Ruth Kufske, both of whom preceded him in death. Surviving are 2 sons (Arnold and Earl), one daughter (Marjorie—Mrs. Lennis Gingerich), one stepdaughter (Mary—Mrs. Roy Gascho), 15 grandchildren, 16 great-grandchildren, and one sister (Mrs. Priscilla Rodewohlt). He was preceded in death by 3 grandchildren. He was a member of First Mennonite Church, where funeral services were held on Sept. 1, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Miller, Edna Faye, daughter of Andrew and Emma Miller, was born in Millersburg, Ohio, May 30, 1958; died at Geauga Community Hospital on Aug. 10, 1985; aged 27 yrs. Surviving are her mother, stepfather (Adam Borntreger), one sister (Betty Troyer), one brother (Robert Miller), stepsister (Bertha Gingerich) and stepbrother (Basil Borntreger). Her father preceded her in death in 1961. She was a member of Pleasant Hill Mennonite Church, where funeral services were held on Aug. 13, in charge of Bruce Lyndaker, Fremon Mast, and Sam Fisher; and at Winesburg, Ohio, in charge of Albert Schlabach; interment in Winesburg Cemetery.

Miller, Martha M., was born at Arthur, Ill., Aug. 14, 1897; died at Greencroft Nursing Center on Aug. 30, 1985; aged 88 y. On Oct. 15, 1914, she was married to John K. Miller, who died on Aug. 25, 1964. Surviving are 2 daughters (Mrs. Dorothy Collins and Pauline—Mrs. Andrew Otto), 2 sons (Howard and Don L.), 18 grandchildren, 33 great-grandchildren, and 13 great-great-grandchildren. She was preceded in death by one daughter (Geneva Berkey), one son (Charles), 4 brothers, and one sister. She was a member of North Main Street Mennonite Church, where funeral services were held on Sept. 1, in charge of John C. King; interment in South Union Cemetery.

Musselman, Arthur B., son of Samuel Z. and Ruth (Batterman) Musselman, was born at Gettysburg, Pa., Jan. 8, 1922; died of a heart attack at Gettysburg Hospital on Aug. 18, 1985; aged 63 y. On June 14, 1942, he was married to Mildred Musselman, who survives. Also surviving are 3 daughters (Carolyn Sell, Joanne Musselman, and Audrey Rapp), one son (Larry Musselman), 3 sisters (Ruthanna Brooks, Martha Fehring, and Miriam Esh), and 3 brothers (Melvin, Richard, and Glenn). He was a member of Bethel Mennonite Church, where funeral services were held on Aug. 21, in charge of Dennis R. Kuhns and Robert Shreiner; interment in Mummasburg Cemetery.

Potts, Sarah Ann, daughter of Thomas and Mary Ellen (Gregory) Reese, was born at West Houghton, England, Apr. 6, 1896; died at Smith Institute, Saegertown, Pa., June 27, 1985; aged 89 y. She was married to John R. Potts, who died on Mar. 11, 1960. Surviving are one daughter (Virginia—Mrs. Carl Nageotte) and 3 sons (Thomas, John R., and James Ray). She was a member of First Mennonite Church, Meadville, Pa. Funeral services were held at Roofner-Collins Funeral Home, in charge of Mervin Miller; interment in Venago Cemetery.

Sensenich, Ruth Nissley, daughter of Joseph and Fannie (Ebersole), Nissley, was born in West Donegal Twp., Pa., Aug. 11, 1897; died at Landis Homes, Lititz, Pa., Mar. 5, 1985; aged 87 y. On Nov. 29, 1928, she was married to Ira M. Sensenich, who died in March 1978. Surviving are 3 daughters, (Mary, Mabel—Mrs. John Gehman, and Dorothy), one son (John), 4 grandchildren, and 2 brothers (Raymond E. and Lloyd E. Nissley). She was a member of Hess Mennonite Church, where funeral services were held on Mar. 9, in charge of Mark Boll, Raymond Bucher, and Donald Good; interment in Hess Cemetery.

Souder, Marietta M., daughter of Frank and Katie (Moyer) Bergey, was born in Franconia Twp., Pa., Apr. 27, 1898; died at Souderton, Pa., Aug. 25, 1985; aged 87 y. On Sept. 16, 1916, she was married to Wilmer B. Souder, Jr., who survives. Also surviving are 5 daughters (Roberta—Mrs. Russell Moyer, Irene—Mrs. Elwood Derstine, Erma—Mrs. Aldus Halteman, Mary Kathryn—Mrs. Earl Young, and Rhoda—Mrs. Linford Landis), 3 sons (Wilmer B., Jr., Ray, and Harley), 28 grandchildren, 35 great-grandchildren, and one great-great-grandchild. She was preceded in death by one son (Stanley). She was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home on Aug. 28, in charge of Curtis Godshall, and at Franconia, in charge of Earl Anders and Curtis Bergey; interment in Franconia Cemetery.

Swartzendruber, Mary C., daughter of Christian and Anna (Miller) Bender, was born at Kalona, Iowa, June 21, 1895; died at Mercy Hospital, Iowa City, Iowa, Sept. 1, 1985; aged 90 y. On Dec. 3, 1912, she was married to Elmer Swartzendruber, who died on Feb. 14, 1960. Surviving are 5 daughters (Mildred Graber, Effie Miller, Edith Nisly, Ethel Miller, and Mary Elva Ropp), 2 sons (Morris and Ellis), 33 grandchildren, 56 great-grandchildren, 6 great-great-grandchildren, and 4 half-sisters. She was a member of Upper Deer Creek Conservative Mennonite Church. Funeral services were held at Sunnyside Mennonite Church on Sept. 4, in charge of James Bender, Weldon Nisly, and Loren Swartzendruber; interment in Upper Deer Creek Cemetery.

Weideman, Magdalena Adella, daughter of Ben and Adella (Reinhart) Egli, was born in Champaign, Ill., Jan. 15, 1892; died at Pomeroy Care Center, Pomeroy, Iowa, Aug. 29, 1985; aged 93 y. On Jan. 27, 1915, she was married to John E. Weideman, who survives. Also surviving are 2 foster sons (Bill and LaVern), 2 foster grandchildren, 8 foster great-grandchildren, a number of great-great-grandchildren, and 3 sisters (Anna Bohn, Emma Bachman, and Della—Mrs. Perry Miller). She was a member of Manson Mennonite Church, where funeral services were held on Aug. 31, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery-Manson.

Yoder, Lydiann, daughter of Jonathon and Katie (Nissley) Mast, was born at Goshen, Ind., Oct. 28, 1907; died at Goshen (Ind.) Hospital on Aug. 30, 1985; aged 77 y. On Aug. 5, 1924, she was married to Elva Yoder, who died on Nov. 27, 1954. Surviving are 3 daughters (Bernice—Mrs. Robert Penrose, Wilma—Mrs. Lee Bricker, and Betty—Mrs. Robert Yonker), 4 sons (Merlin, Eugene, Lewis, and Gerald), 23 grandchildren, 29 great-grandchildren, 8 half-sisters (Sarah Mae Miller, Edna Witmer, Viola Hill, Leona Lengacher, Luella Ganton, Laura Lawson, Verna Newton, and Clara Bontrager), and 6 half-brothers (Christian, Monroe, Ervin, Chester, Elmer, and Ruben Mast). She was preceded in death by one daughter (Mary Jane), one son (Delbert), one great-grandchild, and a number of brothers and sisters. She was a member of North Main Street Mennonite Church, where funeral services were held on Sept. 3, in charge of John C. King; interment in South Union Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Goshen College alumni weekend, Oct. 4-5
Eastern Mennonite College homecoming, Oct. 11-13
Mennonite Publication Board, Oct. 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southeast Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2.
Northwest Conference fall conference, West Zion Mennonite Church, Carstairs, Alta., Nov. 1-3
Atlantic Coast fall festival of missions, Ridgeview Mennonite Church, Gordonville, Pa., Nov. 2
Gulf States Fellowship delegate meeting, Nov. 2
Mennonite Board of Missions board of directors, Bellwood Mennonite Church, Milford, Nebr., Nov. 7-9
Franconia Conference, Franconia, Pa., Nov. 9
Mennonite Church General Board, Camp Wonderland, Wis., Nov. 14-16
Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17
Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22
Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29

CREDITS

Cover design by Gwen Stamm; cover photos by Jim Bishop; p. 689 by Bernie Wiebe; p. 692 by Galen Heatwole, Jr.; p. 693 by Jim King.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Pat Robertson may run for president, 'Washington Post' says

Pat Robertson, host of a popular Christian talk show, is quietly considering a run for the presidency, according to the *Washington Post.*

Though few political professionals think Robertson, TV host of *The 700 Club,* has a chance to win the Republican Party's nomination in 1988, his strategic position in the evangelical Christian right could make him an effective "wild card" in a campaign that is expected to include both Vice-President George Bush and Rep. Jack Kemp as contenders, said *Post* writer, Thomas Edsell.

Robertson, 55, has a donor base as large as that of the Republican National Committee and has his own Christian Broadcasting Network, the *Post* noted. Asked in an interview whether he would consider running for president, he said, "I'm praying about it."

The *Post* said that while Robertson could capitalize on the growing support for the Republican Party among evangelicals, his entrance into politics might have the effect of splitting the conservative Christian vote. Some evangelical leaders have already indicated their preference for Bush or Kemp. Opinions differ on whether Robertson would divide the vote further or mobilize additional white, "born-again" Protestants.

Boesak arrested in South Africa after organizing protest march

Allan Boesak, a prominent Reformed pastor and antiapartheid activist, was arrested in Cape Town, South Africa, recently and detained under Section 29 of the country's Internal Security Act.

Under that provision, Boesak, who is president of the World Alliance of Reformed Churches and vice-president of the South African Council of Churches, can be detained indefinitely without formal charges at an undisclosed location and denied access to a lawyer and visits from family and friends. Some antigovernment activists detained in the past under Section 29 have been held incommunicado for months.

Boesak, 36, has been arrested twice before in recent months in connection with antiapartheid demonstrations, but on relatively minor charges that allowed him to be released on bail. His current detention is regarded as a far more ominous move on the part of the South African government.

He was planning to lead a march by antiapartheid groups to Poolsmore Prison, 15 kilometers from downtown Cape Town. Nelson Mandela, a prominent black leader who has been held by the government for 21 years for his political opposition, is a prisoner there.

TV portrayals of families are unreal, study says

Television's portrayal of children and families is out of touch with the lives of real people, according to a church-funded study. Despite some progress toward reality, such as portrayals of mothers who work outside the home, problems such as finding and paying for child care and meeting family needs on a tight budget are virtually invisible on television, said the National Commission on Working Women, which issued the study.

The study, titled *Prime Time Kids: An Analysis of Children and Families on Television,* was funded by the Women's Division of the United Methodist Church's Board of Global Ministries.

In other findings, the commission reported:

—Nearly one half of all TV families are upper middle class or wealthy, even though the median income for a family with two working parents barely exceeds $30,000.

—All of television's single mothers are middle class or wealthy, when in reality, 69 percent of all homes headed by women are in poverty.

—No black children except those on *The Cosby Show* live with their natural parents, and 80 percent of black TV children are middle class or above.

Jack Elder says he may transport undocumented aliens again

Sanctuary movement worker Jack Elder, who was released from custody recently after serving 131 days in a San Antonio, Tex., halfway house, says he won't rule out transporting undocumented refugees again in the future. "I maintain now, as I always have, that I did not transport illegal aliens," Elder said. "There's a difference between refugees and illegal aliens, something that the government is not wanting to recognize."

Elder, 42, was sent to Augusta House, a halfway facility, after being sentenced in March by U.S. district judge Filemon Vela in Brownsville, Tex., on charges of transporting undocumented Salvadorans. He was ordered detained for 150 days but was released early for good behavior. His detention came after he refused to accept an offer of probation from Vela. He refused because the condition attached would have forbidden him to talk about the refugee issue.

The former director of Casa Oscar Romero, a shelter the Catholic Church founded for aliens in the lower Rio Grande Valley, Elder was convicted in February on charges of transporting illegal aliens to a bus station.

Canadian groups call for ban on tobacco advertising

As lung-cancer cases and the billion-dollar cost of heart disease, other cancers, and lung diseases mount, Canada's health minister, Jake Epp, is facing renewed calls for tough measures against smoking, including a ban on tobacco advertising.

"The single most useful mechanism for ridding ourselves of this deadly scourge is legislation," says Andrew McPherson, president of the Canadian Medical Association, noting that "the costs of tobacco far, far outweigh any benefits."

According to a 1982 study, Canadian consumers spent $4.4 billion on tobacco, but tobacco cost Canadian society $7.1 billion in deaths, disability, use of doctors and hospitals, and fires. The Canadian Medical Association, Non-Smokers Rights Association, and Physicians for a Smoke-Free Canada have joined together to urge the federal government to ban tobacco advertising.

Baptist officials criticize 'extremist elements' in Israel

The head of the Southern Baptist Foreign Mission Board has expressed concern about "extremist elements" in Israel who he says have been harassing missionaries and Hebrew Christians in the country.

Keith Parks of the Richmond, Va.-based agency expressed his concerns in letters to 22 U.S. senators and 33 representatives, as well as Jerusalem mayor Teddy Kollek. He also discussed the matter by telephone with Rabbi Marc Tanenbaum, director of international relations for the American Jewish Committee.

Parks said extremists have delayed the rebuilding of the Narkis Street Baptist Church in Jerusalem, which was damaged by a grenade explosion in 1977 and burned down in a suspicious fire in 1982. He also mentioned "several incidents where congregations of Jewish believers in Jesus as the Christ have been harassed and persecuted.

"Isam Ballenger, director for Europe and the Middle East of the Southern Baptist Foreign Mission Board, said that extremist activity against Christians in Israel "seems to be increasing, and their influence over others in Israel may be increasing, and this is alarming."

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The fundamentalism of Peter Ediger

Peter Ediger is known among the Mennonite churches as a tireless advocate of peace and opponent of war. He goes to pray at the Rocky Flats, Colorado, nuclear weapons plant every Sunday afternoon. News about Peter Ediger in the Mennonite press is almost wholly about his pro-peace and antiwar activities.

Recently Peter got tired of being known by labels such as "social activist," "political protester," or "liberal." With a little prodding from some of his peers, he proclaimed that in reality "I am a fundamentalist" in *The Mennonite* (Aug. 27, 1985). What is this fundamentalism that Peter Ediger proclaims?

Peter's first answer to this is to use the term *fundamental* in its native sense and cite some "foundational" Christian theology. "Nothing," he writes, "is more fundamental than the radical grace of God, leaping from the Scriptures, shouting . . . to us all: 'You're free!' " The one fundamental truth, he holds, is that "God is love."

But Peter doesn't stop there. He goes on to comment on modern "Fundamentalism" with its five pillars: "(1) the inerrancy of the Bible, (2) the deity of Jesus, (3) the virgin birth, (4) the sinfulness of humanity and the efficacy of the atonement, (5) the resurrection." He accepts them all, although he cautions the reader that although, positively, modern Fundamentalism "raises important questions," negatively, it "tends to fall into its own idolatries, worshiping the Bible more than the God of the Bible, spending more energy arguing the mechanics of revelation and less living out the content of the revelation."

With this caveat behind him, Peter makes positive comments about each of the five pillars of Fundamentalism and ends by affirming, "By the grace of God, I am rooted in the fundamentalism of the Scriptures and in the fundamentalism of the gospel of our Lord Jesus Christ."

What is accomplished by this exercise in definitions and affirmations? Certainly this statement will not satisfy the reader looking for things to criticize. But perhaps the following have been gained.

1. Peter shows again that a negative label can be given positive content. It has happened many times. A label used with a sneer has been taken over by the group on which it was imposed and turned into a neutral, if not a positive, label. "Anabaptist" comes to mind as one example. "Quaker" as another. But Peter's approach uses a twist on this old method in that he chose the label rather than having it pasted on him. This technique can only be successful if those who read are willing to accept his redefinition at least for purposes of discussion.

2. Peter reminds us that there are aspects of fundamentalism in the biblical faith and in our Anabaptist tradition. In an article on "Fundamentalism Around the World" *(Christian Century,* Aug. 28-Sept. 4, 1985, p. 769), Max L. Stackhouse makes several references to Anabaptism. The first is to "militant Anabaptist movements," but the second is more general. In a discussion of the direction a fundamentalism movement may go, he notes that "some Anabaptists moved to the left and others to the right." Islam and Marxism are also included in a list of fundamentalisms which may be progressive or reactionary.

These are only casual references; Stackhouse makes very little of them. But they remind me that anyone who calls for obedience to the radical faith of the Scriptures will be labeled. "Fundamentalist" serves about as well as any other label.

It reminds me of the time some 15 years ago when I was in a group of management trainees being addressed by a psychologist. Someone raised a question that involved conscientious objection to war. The psychologist's response suggested to me that he would be most uncomfortable if he had to spend a significant amount of time in the company of any such bizarre character as a CO. I didn't offer myself as an example in this context, although I have done so on other occasions. For some to meet a CO in person was almost too much.

So there is a sense in which Peter is correct. All Mennonites are fundamentalists. But if we accept our peace tradition, we are not true fundamentalists. For, according to Stackhouse, "A true fundamentalism has little actual appreciation for anything like a crucifixion, where all that is true and good is powerless and subject to destruction in history. Hence, all fundamentalisms tend [to] establish an identity between religious community and whatever political community has coercive authority."

We thus cannot be real fundamentalists and be true to the Mennonite heritage of peace and goodwill. In our debates over fundamental issues, we do well to keep this point in the backs of our minds. Yes, Peter Ediger, you are a fundamentalist. But not the kind who would destroy his neighbor in the name of truth.

Some among us appear to go beyond the fundamentalism of Peter Ediger and to be taken up with the Common Sense philosophy and the Princeton theology. We should be open about this as long as they are willing to agree with Paul that "love does no wrong to a neighbor" (Rom. 13:10a).—*Daniel Hertzler*

GOSPEL HERALD

October 8, 1985

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Some of my best friends are alcoholics



by Elizabeth K.

I would like to invite you to the homes of some of my best friends. These will be the homes of people who have a family member with the disease called alcoholism. My home will be among them.

Alcoholism is a disease that progresses steadily, insidiously, until crisis after crisis confronts the family with a need for change. Alcoholism is not a sin, but a sickness that can be treated. It affects the whole family, and recovery is fullest when the whole family recovers.

As a family therapist I am often part of the change process in the alcoholic family. My years of training and experience have prepared me to deal with the pain and tragedy in the lives of my clients who struggle with alcoholism. I was not prepared to confront the illness in my own family. None of my skills can stop the progress of my husband's alcoholism. But with treatment, both of us are finally coming to terms with what it means for our family. Professionals are not immune to diseases.

No longer drink. If you could sit down with me in our living room and talk with me about our family's experience I would first of all let you know that we no longer use alcoholic beverages.

Over a 15-year period my husband's social drinking developed into a potentially lethal situation. Our social drinking ended the day we both stopped denying the effects of the disease on his health, our marriage, and our children. We are glad we discovered this while we still have a good opportunity to influence our children's choices about drinking alcohol. Studies show that children of people who have alcoholism are at greater risk for becoming alcoholics.

Next, I would talk with you about alcohol as a drug, not a recreational drink. About 20 percent of the alcohol consumed will be absorbed through the stomach and intestinal walls, immediately entering the bloodstream and traveling to the brain. This drug works as a vasodilator, opening blood vessels and allowing the blood to flow more freely. It is an anesthetic rather than a stimulator. The sensation of being emotionally freer when we drink alcohol comes from the inhibition of the brain centers which control learning and judgment, and which make us aware of fatigue and physical discomfort.

Drinking alcohol quickly, and drinking with an empty stomach, has more marked effects than sipping it slowly or having it with a meal. The social setting of drinking behavior, the individual's attitudes toward drinking, and the psychological condition of the person, all influence drinking behavior.

Alcoholic beverages contain only calories—not protein, vitamins, or minerals—and the alcohol content

varies. Beer is about 5 percent alcohol, table wine about 10-12 percent, fortified wines about 20-25 percent, and 100-proof distilled spirits are about 50 percent alcohol.

Anstie's Law states that 1½ ounces of absolute alcohol is the maximum amount which can safely be consumed in one day. It takes about one cocktail to raise the blood alcohol level to about .03 percent. You are

Alcoholism is not a sin, but a sickness that can be treated.

considered legally intoxicated with a blood alcohol level of over .1 percent. Some believe about 90 percent of the population can drink without becoming alcoholic.

These are just some of the facts. If you would like more detailed information, I would pick up some books from my coffee table and loan them to you. One is called *Alcoholism*, by Alvin Silverstein and Virginia Silverstein. Their book is short but comprehensive and easy to read. Another good source book is *No Laughing Matter*, by Joseph C. Martin.

Alcoholism is a disease. Perhaps you are wondering why I call my husband's alcohol problem a "disease." Maybe you have developed the belief that anyone who drinks to excess is simply a "drunkard" and to call it a disease lets us off too easily. That is not an uncommon attitude, but it is also not helpful to the person or the family suffering the effects of alcoholism.

Would you be so judgmental of someone with diabetes who does not take insulin? When you speak harshly of the alcoholic, do you also condemn your own gossiping? When you see someone who is drunk do you see a *person* who is also loved by God?

Being drunk does not necessarily mean being an alcoholic. But if you could understand that one of the symptoms of the disease is *drinking behavior that is out of control even though the person wants desperately to control it*, then you might be more inclined to help.

What exactly is the disease called alcoholism? Since there is no blood test to take that will diagnose this disease, we must rely on observable symptoms to make the diagnosis. The definition of alcoholism given by Alcoholics Anonymous, and the one that has helped us the most, is very simple. It is a disease of the body and the mind—an illness that has different stages and different signs for each stage.

The National Council on Alcoholism (733 Third Ave., New York, NY 10017) has published an excellent pamphlet, *What Are the Signs of Alcoholism?* which is composed of 26 questions. We were shocked to find out that it took only 9 "yes" answers to put my husband in the middle stage of alcoholism. Given enough time it would get worse.

Some of the signs of the disease are: drinking to feel better, to relax, to forget problems; getting drunk when you had not planned to; slowly increasing your tolerance and needing more to get that high; drinking alone; having memory lapses or "blackouts"; guilty feelings and fears; malnourishment; cirrhosis of the liver; convulsions or hallucinations when withdrawn from alcohol.

AA is the most effective. Since alcoholism is a progressive disease, the only way to arrest it is to stop drinking. If eight years later you start drinking again, it will have the same effect on you as if you had never stopped. Few people have ever been able to stop drinking without support, and the experts all agree that Alcoholics Anonymous is the most effective in the long run for the vast majority of alcoholics.

AA has over 53,000 local groups in 110 countries. They hold "open" and "closed" meetings. Even if you do not have a problem with alcohol, if you care about people who do, I strongly urge you to visit an "open" meeting. AA will probably be listed in your phone book. If not, you can write to: General Service Office, Box 459, Grand Central Station, New York, NY 10163.

AA's "Twelve Steps" are also used by Al Anon and applied to helping the whole family get well. Treatment is often a lifelong process, since changing the mind takes longer than the body takes to recover.

There are many theories about the primary cause of alcoholism. Some treatment specialists believe the cause is psychological. Some believe it is a learned response. Other researchers are looking for chemical processes in the brain that are going wrong. Someday there may even be a blood test that could be taken before the first drink to determine if you are one of the estimated 10 percent of the population that has alcoholism. For now, the wise person simply says, "I don't know," when asked to give the basic cause of the disease.

In our home these days there are a lot of reading materials from AA and other sources. CompCare Publications, Box 27777, Minneapolis, MN 55427, is a good source of educational and self-help materials on alcoholism. Several other books that I recommend are: *I'll Quit Tomorrow* by Vernon E. Johnson, *Getting Them Sober* by Toby Rice Drews, and *It Will Never Happen to Me* by Claudia Black.

Let's imagine that our hypothetical visit together is over. By now you have some books to read, some things to think about, and maybe some plans to visit an AA meeting. I hope when you leave my home you'll be able to say, "Some of my best friends are alcoholics," because whether you know it or not, they could be.

Elizabeth K. is a pseudonym for a young Mennonite woman.

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HEAR, HEAR!

Ames 85: what a disappointment!

The meeting at Ames was the first church conference I was able to attend since worshiping with the Mennonites. I went with high expectations but came home feeling rather let down.

The first thing I noticed about the conference was that it was highly organized. The next noticeable thing was that it was very much overprogrammed.

Instead of everyone being encouraged to attend the public services, there were all kinds of side activities offered (they reminded me of barnacles that cling on a ship's hull).

There were two all-day sight-seeing tours, then on other days there were three or four shorter tours. Mixed in with all of this was an ambitious sports program. There were basketball, softball, volleyball, and soccer games. Even some tournaments were arranged for these sports. These were the spectator type of games.

Then there was a whole profusion of more individual types of games, like swimming, wrestling, cross-country running, juggling, track meets, Ping-Pong, Frisbee throwing. I wonder if there was a table set up for playing "Tiddley Winks" by the older folks.

Every night when it was time to retire the younger set had to be entertained for several hours with jazz and rock 'n' roll music, skits, drama, expression groups, films, folk games, and such mundane things.

It was entirely possible to attend the entire time there and miss the gospel messages by being taken up with all this other trivia.

When I got home I had to reflect on some of these things. Several Scriptures came to mind. In 2 Timothy 2 it mentions having a form of godliness but no power. Another passage has folks saying, "Lord, Lord, didn't we do these things in your name and they were good things too?" But the answer was negative and disappointing. In a pronouncement in Revelation to one of the seven churches, the Lord told this church, even though it was affluent and had many things going for it, the most basic thing was lacking.

Why use time and effort on secular and social things at a conference where the main thing should be to worship and glorify God and hear his Word taught in the power of the Holy Spirit?

In the future I will have to be much more selective in the type of conferences I attend. I long for a conference where everything is focused on the message and instruction from the Word of God and demonstrated by the Holy Spirit.

—**Jason Freeman,** *Denver, Colo.*

Walking tall

If news reports contain even a shred of accuracy, our country is "talking tough."

That's right, we're getting tough on terrorists, cheering for Rambo, and telling the Shiites to take a hike. We're cracking down on crime, putting pornography under the counter again, and before long, we'll make those bad ol' Sandinistas yell "Uncle!"

We're not sitting around wringing our hands and feeling guilty about Vietnam anymore. No, sir! We're putting aircraft carriers where they'll strike a little respect into those outlaw nations, and even inviting the Russkies to come watch our bombs go off. We're deploying our defense improvements faster than you can yell "nuclear freeze!" And if those Kremlin-controlled peaceniks don't like it, well, they can just try a Siberian winter on for size. Our country is walking tall again, standing proud, and showing this tired 'ol world that America is still where it's at!

In contrast to this posturing, Jesus never needed threats to make peace. He seemed to think that communication would yield far more palatable fruit.

Our current policy of "speak loudly *and* carry a big stick" is not only incredibly expensive in money, but its eventual cost in bloodshed is incalculable as well. This past summer we read reports on the Nuclear Age being 40 years old. How much longer can our infant race play with such toys before someone, maybe everyone, gets killed?

This would be a good time to remind our elected representatives that not all of us equate threats and doomsday weapons with peace. Sometimes there's more to "walking tall" than "talking tough."—**George Wiman,** *Normal, Ill.*

On the matter of the heart

"But my heart does not condemn me, I'm at peace with this." I can hear those words as clearly as when I said them and truly believed them. Ah, yes, the heart—a most unstable place within us. The seat of forgiveness and fears, of hopes and hurts, of love and lust, of trust and tears. An organ highly susceptible to injury but the very place God wants to live.

He wants to live in the inner city among the conflict and confusion, not uptown in the mind where he could reside with logic and reason in a very ordered household. He insists on living among the clutter and disarray of the heart. But his residence in the heart does not guarantee that our hearts will condemn us when they ought.

Our hearts seem to push us to find ways to get around our conscience in an ongoing battle with the mind. We become convinced that we are at peace by focusing on ourselves or perhaps ourselves and God in a private partnership arrangement. Often we who claim to be "at peace with our actions and attitudes" are blind to the havoc we bring to others' hearts. This peace is not shalom. It is a private peace ignorant of the hurts of others. When our conscience does not give us trouble, we declare that "our heart does not condemn and we are at peace," implying, "I don't have a problem, why should you?"

With humility we must admit that we are not so clever that we always perceive when our hearts ought to condemn us. We need others to make observations about our attitudes and actions. We must let go of our superior attitudes which we display when we assert, "Well, they just have never been in my shoes." Perhaps not, but those who see where the shoes are heading can provide correction because we only perceive that we are wearing them!

The only way to shalom (the well-being of more than just myself) is through the corporate body of Christ. We need to submit to others in order to be truly able to declare our "peace." We need to acknowledge that God uses "the corporation" to make our hearts condemn us when they ought. Because God lives in the heart, he knows the dilemmas of the heart better than we do. He's provided the corporation for our long-term benefit. He wants us to love and submit to it.—**Brenda Wagner,** *Akron, Pa.*



Christians in South Africa (3)

How shall we pray?

by Judy Zimmerman Herr

"We have prayed for the government to change its policies. Now we pray for a change of government so that the justice of God's kingdom may prevail and his people be liberated to live in peace."

What does it mean for Christians to pray for a change of government? Is this a call for revolution? Does such a prayer sanction action to bring about the government's downfall?

Last May, one regional division of the South African Council of Churches, a body made up of most of the major denominations in the country, issued a statement and theological justification calling on South African Christians to pray for an end to unjust rule. The statement goes one step further than the churches' repeated calls for an end to apartheid, South Africa's brutal policy of racial separation, or than prayers for an end to injustice. It asks Christians to pray for an end to the government which perpetrates the injustice.

South Africa is the only nation in the world where racism is enshrined in the constitution.

The call generated much controversy. Leaders of some of the council's member churches repudiated it. A theologian of the white Dutch Reformed Church which generally supports the government has promised to respond with a counter-document. The council's presidium held an emergency meeting to clarify its position. The South African government took this as an opportunity to once again denounce the council and its member churches as meddling in politics, and as a front for violent revolution.

What about us? And what about us—the Mennonites who work in South Africa or in the southern African region? Where do we stand? Can we join in this prayer—or would doing so compromise our stance of nonresistance, of biblical pacifism? The document which supports this call to prayer justifies it on the basis of arguments against unjust rulers from church fathers Augustine and Aquinas, reformers Calvin and Luther, and recent theologian Karl Barth. But the ultimate argument is that of Peter's in Acts 5: "We must obey God rather than men."

In North America, Mennonites talk often about keeping the church separate from the state. But what about a situation in which the state invades the church, in which it perpetrates injustice in the name of "*Christian* nationalism"? Did Mennonites pray for the downfall of Hitler? South Africa is often compared to Nazi Germany, and there are some historical links. But if prayer is genuine it cannot be separated from action. How, then, shall we pray?

It is no secret that South Africa is an unjust society. It is the only nation in the world where racism is enshrined in the constitution. South Africa is not the only place where people of color suffer from prejudice, or where their level of education or economic status are low. But it is the only place in which this is so by law. The majority of South Africans, those who are black, are denied citizenship in their own land. They have no vote, may not own land, may not stay in the large white areas for more than one day without a stamp in their passbook confirming that they have a job there.

They are pushed into *bantustans* ("independent homelands"), corners of poor and unproductive land which they are told are their homes and in which they may be free. Those who protest can be quickly silenced by banning or by detention without trial. The army and police are used freely against black dissenters. The litany of injustices goes on and on.

All of this we knew before we came here. We had read stories, had spoken with people who had left. We knew of the horrors of apartheid. What we did not know, did not expect, was the importance in this society of the church. The government claims that its goal is the preservation of "Christian civilization." Apartheid is justified as being biblical. Leaders speak of the struggle to "win the hearts and minds" of the people. And so, what the church says and does is very important to the state.

Government harassment. In March 1984, I had a chance to spend one morning attending the hearings of the government-appointed Eloff Commission. This panel had been asked by the South African government to investigate alleged financial mismanagement within the South African Council of Churches. The council had not asked for the investigation; it had been imposed as a forum through which the government might discredit the council and diminish its work. On that morning, the council was presenting witnesses on its own behalf. Archbishop Hurley, head of the South African Catholic Bishops Conference, took the stand.

"Did you, in 1980, make this statement in support of conscientious objection to military service?" he was asked. "Is it true that you have allowed people to hold community meetings in your church facilities? That you

Judy Zimmerman Herr, Umtata, South Africa, is a Mennonite Central Committee worker in Transkei—one of the black "independent homelands" set up by the white minority government of South Africa.

have given help to workers who lost their jobs due to strikes? That you have allowed black workers' unions to distribute food to laid-off workers from your church halls?"

Those of us listening might have been excused if we had gotten the impression that it was the archbishop himself who was being investigated. These seemingly normal and humanitarian acts suggested to the government that the archbishop and his church were subversive.

Some months later, the archbishop *was* in fact on trial, charged with breaking a law after he had stated publicly that the police were using torture and unjust methods of interrogation. The government later dropped the charges, fearful perhaps of the adverse publicity which would be generated by his testimony.

"Thom was being held under Section 29 (allowing for solitary confinement if a person is suspected of being about to commit a crime against the state)," our friend explained. Thom is a church worker in Johannesburg. "He had been held for about two weeks and we were getting worried. Several of us from the church office went down to police headquarters where he was and asked to see him—to make sure he was all right. When they refused, we held a prayer service in the office. We sang some hymns, hoping that he might be close enough to hear us. They arrested us for trespass and unlawful assembly." Thom is still being held, two months later.

What does it mean for Christians to pray for a change of government? Is this a call for revolution?

Church helps apartheid's victims. The church ministers to the victims of society, to those whom the government in its grand apartheid scheme would rather push into a corner and forget about. Small wonder, then, that pastors and other church workers are often suspect, harassed, detained. Vocal and visible leaders like Desmond Tutu or Allan Boesak receive routine death threats. Less visible church workers spend months in prisons on trumped-up charges.

The South African government has tried its best to silence its opposition voices. Political movements, labor unions, and student organizations have been banned and their leaders silenced. Laws prevent gatherings or meetings without permits. But the government cannot silence the churches. They have become one of the few channels of black expression, of cries for justice—and so, of opposition to apartheid.

That is, *some* of the churches. The goal and basis of the whole apartheid structure is division—and there is division in the churches, too. There are many Christians in South Africa who are complacent or quiet, who see the church as having to do only with the "spiritual" dimension, who call the church leaders crying out for change "too political."

And, there are Christians who say apartheid is Christian, that separation of peoples so that they preserve their distinct identities is the will of God. This has been the position of the all-white Dutch Reformed Church, a powerful force in support of the government. It has been denounced by world church bodies and by other South African churches as heretical.

Supporter of the government or locus of opposition to its policies, the church in South Africa is important. Hardly a day goes by without some notice in the daily newspaper of government-church conflict. We first heard about the call to pray in an editorial on the national radio station: "Once again, the churches have opened the way for the forces of violence and instability which are intent on derailing the peaceful progress of this land."

We pray. How shall we pray? How can we stand with the church in this troubled land, when the church itself is so divided? We cry out daily with the pain and anger of our sisters and brothers who suffer. And yet, we also feel akin to some who cannot turn away from their church and their people, who cannot deny their own history even though it has led to this oppression. We pray for healing—and wonder in despair if it will ever come. We pray for the church—that it can truly be a new community embracing black and white. We pray for an end to the injustice of apartheid. Can we pray for the downfall of the government? How shall we pray?

In my humble opinion

My little grandson, told that we should not say, "Me hungry," overcorrected and said, "Give I a cookie."

I often see adults swinging from one extreme to another.

A Christian woman, abhorring today's immodest practices, goes downtown and buys herself an ugly pair of gray cotton stockings.

A Christian, wanting to be sure that he shows no pride, begins each statement with "in my humble opinion" and edits all of his writing, taking out all first-person pronouns.

Another Christian, taking literally a biblical injunction, begins every statement with "The Lord willing." I wonder if the Lord is willing that we fall into a pattern of trite clichés.

I believe that my three-year-old grandson, learning self-expression for the first time, can be forgiven his overcorrecting. But I wonder if adults couldn't learn a bit more moderation.

—Helen Good Brenneman



The Beatitudes (4)

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
—Matthew 5:6

Happiness is . . . desiring what God desires

by Harold N. Miller

We have many desires—for food, money, sex, sleep, fame, marriage, a vacation, a job . . . righteousness. Jesus congratulates the persons whose deepest drives and desires are directed toward doing the will of God. He pronounces as blessed those whose desire to please God is their strongest desire.

Every morning I experience conflicting desires as the alarm rings. For the sake of my job I should carefully move from a horizontal to a vertical position. But my body feels differently about the matter. And I only have a few moments to decide which desire is going to win out! Jesus says blessed are they who make the decision for righteousness again and again. Pleasing God is their highest priority desire.

The psalmist in Psalm 119 models desiring what God desires. "I have chosen the way of truth; I have set my heart on your laws. I run in the path of your commands, for you have set my heart free" (vv. 30, 32).

We are "good people." Let me note something important. So often we *do* righteousness without hungering and thirsting for righteousness. Being "good people" we try to act righteously. But Jesus did not say "blessed are those who do some righteousness; they shall be filled." Because we can do righteousness while still hungering and thirsting for something else. We can be doing the right motions while our heart's desire is for something completely different. In so doing we are making life hard on ourselves, not blessed.

A person in the habit of reading porn magazines can decide to only read "righteous" reading material—*National Geographic, Gospel Herald*—because he knows others find his habit shameful and repulsive. But he's making it hard on himself if he makes that decision while still hungering for the thrills he got from those magazines. He's going to experience little progress and much inner conflict.

It's called sitting on the fence. I've found nothing is more miserable than sitting on the fence, wanting to be righteous and wanting to do this other thing, wanting one foot on this side and one on this. One moment I give energy to this desire; next, to a counterdesire. One moment I'm priming myself to go this way; the next, I'm letting myself go that way. It's not until I set within myself firmly which is my highest priority desire that my inner turmoil and frustration end.

You will be filled. Jesus promises that the person who hungers and thirsts for righteousness "shall be filled." Desire righteousness and righteousness will satisfy you. The desire to know God and obey him fills to the hilt with all that is positive. It packs our life with meaning and purpose, with shalom.

You will be filled because the desire to do God's will is one that can at all times be fulfilled. You will never be left with that ache of wanting your heart's desire and not being able to get it. We are never in a situation where there is not something we can be doing that we know pleases God. What other desire can promise that?

You will be filled because the consequences of following this desire for righteousness are the best possible for you. You were created by God. He knows what your full potential is. He is the one who, better than any other, can lead you into that full potential. As you do God's will you are a rose in full bloom or a fruit tree loaded with ripe luscious fruit. Or like a sailboat when the sail is catching all the wind it can, scudding in white froth across the waves. As you do God's will you are like a well-running piece of equipment, maintained according to the manufacturer's handbook. You are a winter morning with new-fallen snow—transformed into a work of art. You are the very best you can be. You are what you were meant to be.

You will be filled because those righteous actions will not only transform *you*, they will also be doing the same to others. You get to watch your actions turn others and the world around you into the best they can be. In Scripture righteousness turns out to be love and justice (Rom. 13:8-10). Instead of serving our own limited, narrow interests, we are serving the God who knows what is best for all persons and this planet. There's nothing that satisfies like seeing our life contribute something of value to those around us.

There's even more. As you do righteousness and are filled, you want to do it more, leading to a glorious spiral of more righteousness and more filling. You find your desires instinctively supporting you in righteous living. You are wanting to do what will make the very best you can be. Congratulations.

Harold N. Miller, Corning, N.Y., is pastor of Community Mennonite Fellowship of Corning.

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CHURCH NEWS

Spanish-speaking Mennonites plan curriculum for children

Twenty-one representatives of 10 countries in North and South America met in Colombia in July to discuss the preparation of a Spanish-language Anabaptist curriculum for children. The project, which has already produced materials for Spanish-speaking adults in both continents, is known as Curriculo Anabautista de Educacion Biblica Congregacional (CAEBC).

Marta Quiroga de Alvarez of Argentina organized and chaired the sessions in Cachipay, Colombia. Delegates heard presentations by educators, psychologists, and social workers on the realities of South America and principles on which the curriculum should be based. A survey of available Sunday school materials in Spanish was also presented.

Five recommendations were made to CAEBC:

—Undertake the writing of a children's Anabaptist curriculum in Spanish for the use of South American congregations and the Hispanic constituency in the U.S. and Canada.

—Publish an orientation manual containing the basic principles and methods to be used in the writing of the curriculum.

—Write materials for a semester based on the inter-Mennonite English-language Foundation Series and try them out in Spanish-speaking congregations.

—Write original materials for a semester and experiment with them in selected Spanish-speaking congregations.

—Evaluate this procedure before launching the final effort to write the curriculum.

The CAEBC Board of Directors, which met after the consultation, accepted these recommendations and authorized Executive Director Arnoldo Casas to take the necessary steps to implement them.

The board also reappointed Casas as executive director and Hector Valencia as editorial director for the adult curriculum project. Three books of the adult curriculum have been published by Mennonite Publishing House, and a fourth one is in the process of being printed in Colombia.



Falcón

Falcón writes history of Hispanic Mennonites

The first comprehensive history of Hispanic Mennonites has been written by Rafael Falcón and published by Herald Press of Mennonite Publishing House.

The Hispanic Mennonite Church in North America: 1932-1982 (the English title of the Spanish-language book) is the result of more than two years' work by Falcón, who is an associate professor of Spanish and of Hispanic ministries at Goshen College.

While documenting the birth and 50-year development of the Hispanic Mennonite Church, Falcón also analyzes the challenges facing it. He notes that many challenges are similar to those encountered by the German-speaking Mennonite immigrants who came to North America. Other challenges differ.

Like the earliest settlers, Hispanic Mennonites have had to learn how to survive in a new land and how to speak a new language. However, the earliest Mennonites were able to isolate themselves in rural areas while farming for a living. They were able to absorb outside cultural influences slowly, which helped them maintain their ethnic identity.

In contrast, most Hispanic Mennonites live in urban areas, where acculturation and assimilation are inevitable—and necessary for survival. In addition, many Hispanic Mennonites are poor and work in manufacturing or service industries. They are unable to give their churches as much financial support as they would like.

Because Hispanics are becoming "Americanized" more quickly than previous Mennonite immigrants, a "generation gap" has emerged in the Hispanic Mennonite Church, Falcón writes. Most recent immigrants worship in Spanish, while second- and third-generation Hispanic Americans prefer to worship in English.

As a result, many Hispanic Mennonite congregations are composed largely of recent immigrants, while many second- and third-generation Hispanic Mennonites attend English-speaking churches. As Falcón emphasizes, this "generation gap" deprives the Hispanic Mennonite Church of its natural leadership base.

This gap also deprives the church of the economic support the second and third generations could provide, Falcón contends. Because they speak English and are more acculturated, second- and third-generation Hispanic Mennonites tend to be more prosperous than newly arrived immigrants. Some congregations have dealt with the "generation gap" by offering services in both Spanish and English.

The first Hispanic Mennonite congregation was founded in Chicago in 1934 through the efforts of a former Mennonite missionary to Argentina. That church became Lawndale Mennonite Church, which is still active. Today, Falcón notes, the strongest concentrations of Hispanic Mennonites are in Pennsylvania and Texas.

Despite the many challenges Hispanic Mennonite churches face, their story is not one of struggle only, Falcón says. The Hispanic Mennonites have created their own unique expression of the Mennonite faith by combining Mennonite beliefs with their own cultural heritages.

Hispanic Mennonite worship is more "charismatic" than traditional Mennonite services, Falcón says. Hispanic Mennonites prefer music accompanied by their own traditional instruments instead of organs or pianos. They sometimes shout "Alleluia!" during services and are more physically expressive in all aspects of worship.

The key issue for the Hispanic Mennonite Church, Falcón believes, is whether the church can become self-sustaining. The church needs to develop its own Hispanic pastors and lay leaders and to become financially independent.

The Mennonite Church currently has 64 Hispanic congregations with over 2,500 members. They are located in 20 states, provinces, and the District of Columbia.

Ten nonregistrants denied federal aid at Goshen and EMC

Ten students at two Mennonite Church colleges who, for reasons of conscience, have not registered with the U.S. Selective Service System have been denied federal student aid for this school year.

They will be assisted instead by the Mennonite Church's Student Aid Fund for Nonregistrants. It was established in 1983 by Mennonite Board of Congregational Ministries, at the instruction of the General Board. Students at Mennonite Church colleges and Mennonite Church students at other schools are eligible to apply for aid.

The 10 students, who are attending Goshen and Eastern Mennonite colleges, have been denied a total of $9,575 in federal grants and $21,900 in guaranteed loans for the 1985-86 academic year. The Student Aid Fund attempts to replace the grants and to make loans to the students under terms similar to those of loans denied by the U.S. government.

Contributions to the fund in 1984-85 totaled $17,674. These gifts replaced grants for four students, provided partial principal money for 10 students, paid interest for additional borrowing, and covered administrative costs. Total contributions in 1983-84 were $16,539.

Congregations and individuals are invited to support the fund by sending contributions to MBCM at Box 1245, Elkhart, IN 46515. Persons interested in loaning money to the fund, and those desiring further information, may contact Loren Swartzendruber at Mennonite Board of Education, Box 1142, Elkhart, IN 46515.

Fellowship of Concerned Mennonites holds annual meeting

The Fellowship of Concerned Mennonites held its second annual rally and Bible conference, Sept. 5-6, at the Campground Pavilion in Landisville, Pa. An estimated 250 persons were present from Indiana, Virginia, Ohio, Ontario, and several more distant states.

The purposes of FCM and its annual meeting were articulated at various times during the event. It is to bring together the interest and efforts of those who are deeply concerned for the good of the church and who see in its present life and policies the seeds as well as the fruits of an unhealthy pluralism. There is seen to be wide variation from sound doctrine and practice, which in turn affects unity. The purpose is to continue in setting forth the principles of faith and to reenforce the means for its effective application.

The annual meeting, then, is intended to provide inspiration, practical help, and fellowship. In addition, the content of messages and ongoing discussion provide a source for new pamphlets known as Biblical Heritage Series. The first of these, *Biblical Inerrancy and Reliability*, was recently published and made available to pastors across the church.

The further purpose of the annual meeting is to provide a Bible conference on a level that can come to grips with current issues and hopefully to provide some answers for the present need as seen by many in the church.

The 1985 meeting concentrated upon the integrity and authority of the Bible, upon evangelism, and upon a victorious church. A panel chaired by *Guidelines for Today* editor Sanford Shetler explored the role of FCM in the life of the Mennonite Church.

FCM has recently been incorporated in Virginia. Rosedale Bible Institute president Walter Beachey is chairman and longtime evangelist George Brunk II serves as executive secretary. A Consulting Board of 20 members is drawn from the Mennonite Church and Beachy Amish Church.—*J. Ward Shank*

25-year-old church in Belize is 'alive and well'

The Mennonite Church in the tiny Central American country of Belize celebrated the 25th anniversary of the coming of missionaries and the 20th anniversary of the baptism of its first members on Aug. 4. Some 600 people attended the celebration held in Bird's Isle Auditorium in Belize City.

Paul Landis, president of Eastern Mennonite Board of Missions, attended the anniversary meetings as a fraternal visitor. Eastern Board, an agency of Lancaster Conference, sent the first Mennonite missionaries to Belize.

Belize Mennonite Church has 300 members and 25 ordained leaders in 13 congregations. Another 160 believers are currently preparing for baptism.

Landis observed that the church is "alive and well." It has experienced significant growth during the past 10 years. He said leaders are emerging who are taking their responsibilities seriously and have vision for the development of a strong church.

Belize Mennonite Church is unique because of its varied cultural and language groups, Landis noted. Its leaders are growing in maturity with a *decreasing* dependency on missionaries.



Paul and Bertha Swarr

BACK FROM ISRAEL

Swarrs help lead growing fellowship

Paul and Bertha Swarr, longtime Mennonite Board of Missions workers in Israel, have been an essential part of MBM's presence in that country. The statement was made by Ron Yoder, director for Africa, Asia, and the Middle East, during Swarrs' recent three-month North American assignment.

Swarrs, who have been in Israel since 1957, continued to relate closely to the Immanuel House Fellowship in Tel Aviv during their last term. They are part of the pastoral leadership team, along with MBM workers Roy and Florence Kreider.

The fellowship is an interdenominational group of believers. Its 100 members have some 25 different national backgrounds and as many different languages.

The fellowship is one of seven or eight Messianic fellowships in the Tel Aviv area and relates with other Messianic groups in Israel. Messianic Jews believe Jesus is the Messiah but have purposely retained their Jewish identity.

Swarrs also relate to United Christian Council of Israel, a 30-year-old organization of mission agencies and churches. Bertha edits *UCCI News*.

Swarrs feel their Christian presence in Israel, working carefully and closely with Christian groups already there, is more important than emphasizing a denomination. "Young Israeli believers have enough of an identity problem, being part of a small Messianic minority, without being further fragmented into denominations," Paul said. "Because the Messianic Jewish community is relatively small, we desperately need one another."

When they return, Swarrs expect their ministry to involve more counseling, both premarital and family. Bertha said that will involve "teaching the challenge of the Christian family," since many of the young parents come from broken homes.

Paul is a native of Lancaster, Pa., and Bertha is from Versailles, Mo.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Lois Bisbort, Alburtis, Pa.

"What Is Peace?" by Sanford R. Yoder (Hear, Hear! Sept. 17) truly lifted my spirit! Amen and amen! It was practically word for word from my heart. I praise the Lord the editor printed it.

Though it is nearly impossible to sway the "swayed," I pray the Mennonite body will at least be open to consider this other point of view ... that true peace is "only and always" the outcome of knowing Jesus to the fullest.

Myron Schrag, Minneapolis, Minn.

"What Is Peace?" by Sanford R. Yoder (Sept. 17) needs to be challenged, particularly his statements concerning Nicaragua.

This past summer I traveled in Nicaragua. We were free to travel wherever we wanted and to talk with whomever we wanted. We felt complete safety at all times. We talked with a variety of people, both pro-government and anti-government. Even those who opposed the government had the freedom to speak out against government policies. We visited with peasants, factory workers, and students in adult literacy classes. They were solidly behind the current government, for it has given them a new sense of dignity and hope. Their fear was not from the Sandinistas, but of a possible U.S. invasion.

We met with "campesinos" on a cooperative farm who told us how the U.S.-backed contras had invaded a neighboring cooperative and burned the crops, destroyed the school and health clinic, and killed the doctors and teachers. "We are Christians," they told us. "Why does Reagan send money to kill our people?"

We met with priests, nuns, and Protestant church leaders in Nicaragua and all said they had religious freedom. In the area of human rights, capital punishment has been eliminated and no prison term can be longer than 30 years. We visited a prison farm in which some 60 ex-Somoza National Guardsmen were interned. The prison had no walls, no barbed wire, and no armed guards. The prisoners were free to visit their families on weekends. Torture as government policy has been eliminated.

Yoder's assertion that those who go to Nicaragua to help on the farms free Nicaraguan men to kill Miskito Indians and to shoot Christians is just not true. The current government in Nicaragua recognizes that it has made mistakes in its treatment of the Miskitos in the past and is trying to undo some of the damage they have done, such as allowing the Miskitos to return to their villages and granting them autonomy.

Those who go to Nicaragua to work on the farms are peacemakers in the finest sense of that word. By standing with the people of Nicaragua they are preventing further bloodshed. It is not the communists that are causing death and destruction in Nicaragua, it is the U.S.-backed contras. I, for one, cannot claim to have God's peace and stand by and do nothing while innocent people in Nicaragua are being killed because of U.S. government policies.

Roy E. Hartzler, Kinross, Iowa

Must we take serious offense at letters like Don Schrader's (Readers Say, Sept. 17) until you wear out the running battle?

Every time you print such a letter you (1) cheapen the whole issue of *Gospel Herald*, (2) reintroduce the disgusting sights and sounds and smells of "the dog returning to his own vomit and the sow to her wallowing in the mire," (3) insult the sensibilities of your readers who know what the Scriptures do teach about homosexuals and why God destroyed Sodom and Gomorrah.

I'd guess you'll receive letters again by the dozen, to refute the insinuations of Schrader, that sooner or later the Mennonite Church will accept into full fellowship the self-proclaimed "gay guys." Do you really think such "running battles" are in order for you to print and prolong?

I don't; if I'd want to read such trash I could get it in much lower-priced papers than *Gospel Herald*, such as *Forerunner*, the Christian college kids' testimony paper. They delight in all that sensational stuff. It really belongs in a college paper, too. No doubt the gay controversy is hottest among college-level youngsters who seemingly have to live with it.

I appreciate one "honest confession" Don Schrader made, that the difference between the two views is a "monumental chasm"—in fact I believe it's the same chasm Jesus referred to in the story of the rich man and Lazarus; after they died Abraham told the rich man there was "a great gulf fixed between them" so no one could pass from one side of God's judgments to the other, and I believe the inferences are the same here, whether Schrader realizes it or not—that hell is on one side and Paradise on the other. Also, that folks who are concerned about ending up on the safe side of that gulf after they die had better make their calling and election sure while it is called today.

I do not feel it necessary to remind you of all the New Testament Scriptures that condemn the "gays." But as editors, please keep this one in mind: "Do not let immorality or any impurity even be named among you as being proper for saints." (Eph. 5:3).

If you would stick to that, I'm sure this running battle would soon be won for good, and we'd not need to buy all this brimstone!

Lyn Hershey, Crooked River Ranch, Oreg.

I was unable to attend "The Great Family Reunion" at Ames '85. Thanks for the fine coverage in the Sept. 3 issue.

How good it was to read of the diversity of gifts and talents used. It seems we are beginning to understand that gifts are given by the same Spirit for the good of the entire family of God.

Undoubtedly, there will be some that will find it difficult to appreciate various art forms for his glory and our enrichment. If we see these talents and gifts, not as an end in themselves, but a means to express God and his love, we will continue to move to true unity in Jesus Christ.

Vernon U. Miller, Goshen, Ind.

At times I too have felt quite helpless the last several years as farm prices fell and expenses rose to levels which have made farming unprofitable ("Where Was God When the Farm Failed?" by Robert Hartzler, Aug. 20).

This year the Federal Land Bank raised the interest on our farm mortgage to 13¼ percent, leaving our payment mostly interest.

I was fortunate enough to mention to another person in our Mennonite brotherhood that I felt like running an ad for someone to loan me the amount of our farm mortgage at 10 percent simple interest. This dear person said, "Don't look any further." I found that they have certificates of deposit which are earning less than 10 percent, and would be happy to let me use the money for three years at 10 percent interest. Then at the end of three years we will review the interest and go from there. I in return will give them the first mortgage on the farm which they didn't ask for. This makes it possible for us to save several thousand dollars and pay that on the principle. It also makes me feel much better!

I wish we had some way in our Mennonite brotherhood to match farmers needing financing with those who would be willing and able to provide such funds—perhaps a clearinghouse or nonprofit agency could get such folks together.

I have lots of respect for banks, but they are making it almost impossible for us to borrow from them as they all require either one or two percent front money on farm loans, and tie you with restrictions and demands which I was not willing to accept. They like to make themselves very secure and, as we see how banks prosper, they must be very successful. I know of one banker who is able to receive most of his money from the Feds at 7 percent and has no problem to loan it out at 13½ and 14 percent interest.

Hartzler asked for ideas. This is one idea that has been brewing in my head for some time and his article prompted me to share it. I hope it encourages those with the financial resources to consider helping out farmers.

Tim Horst, Leonard, Mo.

A news article on South Central Conference's consultation on ordination of women as pastors (Mennoscope, Aug. 20) states that "nearly 80 percent of the 120 representatives . . . voted. . . ."

It is more factual to report that around 120 people, including children, attended the consultation. Of that 120, an unknown number were observers. Of the 46 who voted in the one vote that was taken, "nearly 80 percent" voted in favor. An unknown number abstained.

Raymond Byler, Williamsport, Pa.

The testimony of Kathy Royer, in "A Question of Life and Death" (Aug. 13) was so attractive.

Writing from the background of two adopted children and her own pregnancy, it seems to me she models so beautifully, being a mother after "God's own heart." How fortunate those two children are. Their mother wrote, "I continue to nurture life as I watch my children grow and feel joy at their successes and pain when they stumble. I marvel at their unfolding lives and am repeatedly grateful to the women who bore them for caring enough to keep them alive."

Her question, "How can people say that death by abortion is wrong while they support death by execution?" I am one of these. I was taught the first reference in the Bible for what we call capital punishment. "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man" (Gen. 9:6). This is not the vengeance of retaliation but of retribution. God the Creator of human life reserves this vengeance for himself. When the earth was filled with violence, in the days of Noah, God destroyed life on the earth with a flood.

According to Romans 13 the magistrate does not bear the sword for nothing. As a secular servant of God and of society he is an agent of wrath to bring punishment on the wrongdoer.

Marcus Lind, in his commentary on Romans, says, "According to this, God wants the state in its function of justice to be tough on crime. Perfect justice demands that the punishment should be equal to the offense calling for it. When human life is violently taken, the life of the murderer shall be forfeited. When this is carried out justly, speedily, and uniformly, irrespective of race, color, station, or money, it reduces the committing of capital crime."

J. C. Wenger, in his commentary on Romans, says, "Should you do what is wrong, you may well be afraid, for that sword is no empty badge because the law officer becomes a servant of God to bring punishment to those who practice evil!" (Wenger has over two pages on Romans 12:17-21 for the peace position ending with, "In the case of Christian conscientious objectors, it means the unwillingness for conscience' sake to take human life in any way, shape, or form.")

The Schleitheim Confession of Faith (1527) states, "We are agreed as follows concerning the sword: The sword is ordained of God outside the perfection of Christ. It punishes and puts to death the wicked, and guards and protects the good. In the Law the sword was ordained for the punishment of the wicked, and for their death, and the same sword is now ordained to be used by the worldly magistrates."

Sherry Miller, Family Life Education secretary, Ohio Women's Missionary and Service Commission

I wish to express my appreciation for your publication. I enjoy your editorials as well as articles included. They are interesting, helpful, and stimulating. Reading letters you have chosen to print is always educational. They reflect what issues persons get exercised about!

I especially appreciate your Aug. 6 issue which included affirmation of WMSC. The work of WMSC is an important and valid part of the church. It's much more than a monthly gathering of gossiping females!

As we gather, it is with the notion to accomplish all we can to help hurting persons, both locally and abroad. Having to justify our existence and to argue our validity is tiresome and indicates there are persons who do not take WMSC seriously. We are not just a club doing something to have something to do.

William E. Hallman, Goshen, Ind.

Some time ago I complimented Robert Baker for his "plug" for more biblical systematic giving ("I'm Listening, Lord, Keep Talking," May 7).

I told him that I was reminded of the rebuke a little old Italian sister has given T. K. Hershey in our first years of pastoring a congregation in Argentina. He had been promoting the weekly envelope system, and this sister responded too generously for someone on a poor government pension. So he told her so at the end of a service, shaking hands with people at the main exit. She turned sharply, shaking her finger close to his nose and scolded, "Brother Hershey, are you going to tell me not to give what the Lord has already told me to put into my envelope?"

"Ah no, sister, may God continue to bless you in your abundant giving!"

TCK Retreat

Third Culture (Missionary) Kids

Sponsored by:
- Eastern Mennonite Board of Missions and Charities
- Mennonite Board of Missions
- Laurelville Mennonite Church Center



Date: November 29, 30, December 1, 1985
Place: Laurelville Mennonite Church Center
Ages: 16-30, with cross-cultural experience

Discussion, group interaction, devotions, recreation, singing—with Glen Roth, J.D. Stahl, Debbie Yoder, Dan Shenk, Steve and Karen Shenk.

Registration deadline: November 1
Limited to 75 persons

For more information, write:
Laurelville Mennonite Church Center
Route 5, Box 145
Mount Pleasant, PA 15666
(412) 423-2056

MENNOSCOPE

Former medical missionary Florence Cooprider Friesen, 98, died on Sept. 12 in Hesston, Kans. She served as a physician in India with Mennonite Board of Missions, 1916-41. While in India she married MBM missionary Peter Friesen, who preceded her in death. A stepson, John, served some 40 years with MBM in India and is now retired.

Goshen College's enrollment this fall is 955—down from last year's 1,039. Both figures include full- and part-time students. Although the number of applications remained high through last fall and winter, withdrawals during the late spring and early summer reduced the final freshman figure to the lowest in a number of years, said Alice Roth, vice-president for administration. The decrease in enrollment appears consistent with that experienced by other private Indiana colleges, she noted. A major effort is currently underway at Goshen to boost enrollment. The first step is to find out how prospective students view the college.

Hesston College's enrollment this fall is 502—down from last year's 511. Both figures include full- and part-time students. But the good news is that this year's freshman class is slightly larger than last year's and that the recent downward trend in enrollment is being halted. "Stabilizing the freshman class is especially critical for a two-year institution," said President Kirk Alliman, "because, unlike four-year schools, the class represents such a large portion of total enrollment." One thing that helped Hesston attract more freshmen this year was a $100,000 increase in financial aid. Some 85 percent of Hesston's students are receiving an average of $5,400 each in financial aid.

Four South African conscientious objectors have been detained by the police for their work with the country's End Conscription Campaign. They include Richard Steele and Anita Kromberg, who have worked closely with Mennonite Central Committee and have visited Mennonite churches in North America. Steele studied at Associated Mennonite Biblical Seminaries, 1982-83. Apprehended on Sept. 9, the four are being held indefinitely for interrogation without access to lawyers, family members, and visitors. MCC urges Mennonites to appeal for the release of Steele, Kromberg, and other detainees by writing (with copies for U.S. congressional representatives) to General J. Cotzee, Commissioner of Police, Private Bag X302, Pretoria 0001, South Africa. Letters of support can be sent to Steele and Kromberg at CR Swart Police Station, City Center, Durban 4001, South Africa.



MCC says "good-bye" to Indonesians with ag fair. *Eighteen men urged 18 teams of cows across the field in a plowing contest. Women strolled past scores of tables laden with clothing and food their neighbors had entered in the competition. Pictured is a cattle-judging event.*

It was a two-day agricultural fair to mark the end of Mennonite Central Committee's three years of work at the transmigration site on the island of Sumatra in Indonesia. "The fair was a way of demonstrating what had been accomplished," said MCC worker Carol Reimer, "and it was our farewell to the people we have served."

The people had moved to Sumatra as part of the Indonesian government's multibillion dollar transmigration program—an ambitious attempt to move people from the densely populated islands of Bali and Java to some of the less populated islands. And it was MCC's task to help them adjust to life in their new location.



Mishler

Dorsa Mishler was installed as overseer of four congregations in Elkhart, Ind., on Aug. 25. Conference Minister Willis Breckbill of Indiana-Michigan Conference officiated at the installation service held at Prairie Street Mennonite Church. The four congregations are Belmont, Locust Grove, Prairie Street, and Sunnyside. Mishler served five years as Prairie Street's assistant pastor and then this past year as interim pastor. Before that he was personnel director at Mennonite Board of Missions for 30 years. Mishler recently completed a three-year term as chairperson of the Indiana-Michigan Conference Church Life Commission, which developed the new overseer plan for the conference.



Ramos

A Hispanic Mennonite pastor has been appointed chaplain of an ecumenical migrant ministry based in Gettysburg, Pa. Rafael Ramos began serving on Sept. 1 as the first full-time chaplain of Adams County Migrant Ministry Committee. A native of Honduras, he has served as general secretary of Lancaster Conference's Hispanic congregations and as pastor of New Holland (Pa.) Spanish Mennonite Church. Ramos is also vice-president of the Hispanic National Council of the Mennonite Church. The migrant workers, many of whom are undocumented immigrants from Mexico, help harvest fruit in a county where that is a big industry.

A consultation on "The Gospel for Secular People" will be held at Eastern Mennonite Seminary, Oct. 21-22. Sponsored by the seminary's Center for Evangelism and Church Planting, the event will focus on the challenge of reaching people in an increasingly secular North America and Europe. The main speakers will be Harvie Conn, Carl Keener, Monroe Yoder, and J. R. Burkholder. More information is available from EMS, Harrisonburg, VA 22801.

A workshop on church facilities will be held Oct. 18-19 at Conestoga Mennonite Church in Morgantown, Pa. The theme is "The Meetinghouse of God's People" and the resource persons are architect LeRoy Troyer and artist-historian Jan Gleysteen. The workshop is designed to help congregations that are planning to renovate their facilities or build new ones. It is sponsored by three conferences—Atlantic Coast, Franconia, and Lancaster—and by Mennonite Board of Congregational Ministries. More information is available from Melville Nafziger at Box 369, Gap, PA 17527; phone 717-442-4791.

A retreat for formerly married persons will be held at Camp Amigo near Sturgis, Mich., Oct. 11-13. The leader will be Ann Showalter, an ordained pastor and a staff member at Associated Mennonite Biblical Seminaries. The retreat is open to widowed, separated, and divorced people. Also invited are pastors and lay leaders. More information is available from Camp Amigo at 26455 Banker Street Rd., Sturgis, MI 49091; phone 616-651-2811.

The fourth annual Fall Fest of Sunnyside Mennonite Church in Conneaut Lake, Pa., will be held on Oct. 12 at Frank's Auction Barn. There will be a pig roast, apple butter made that day, a craft and bake sale, a dinner, and other activities. Proceeds will benefit the congregation's building fund. More information is available from Joy Porter at R. 4, Box 538, Meadville, PA 16335; phone 814-425-3164.

The Western District Homebuilders of Franconia Conference will celebrate their 25th anniversary on Oct. 23 at Vincent Mennonite Church in Spring City, Pa. The main feature will be an inspirational meeting for families, with counselors John and Naomi Lederach as speakers. Homebuilders is a women's group dedicated to pointing people to "the one who cares" by sending Christ-centered literature to new parents and bereaved parents. More information is available from Frances Jones at 297 Old Schuylkill Rd., Spring City, PA 19475.

A choir festival focusing on the theme of peace will be held on Oct. 13 at First Baptist Church of Wichita, Kans. It is sponsored by Churches United for Peacemaking, which includes Mennonites, Brethren, Catholics, Episcopalians, Methodists, Presbyterians, and others in the Wichita area. Choirs from 13 churches will join in a mass choir under the direction of Harrison Boughton of Wichita State University. Admission is free and child care will be provided. More information is available from Lois Harder at 316-684-6517.

Campus Open House weekends are being held at Goshen College this fall to let high schoolers live like college students and offer parents a firsthand glimpse of campus life. The weekends of Oct. 4-5, Nov. 1-2, and Nov. 22-23 were set aside for class visits, campus tours, financial aid sessions, and meetings with professors. More information is available from Doug Caskey at Goshen College, Goshen, IN 46526.

Eastern Mennonite College has produced its first Spanish-language admissions brochure in

an effort to increase contacts with the growing Hispanic membership in the Mennonite Church. "The brochure is aimed more at parents than at prospective students," said Clair Hochstetler, associate director of admissions. "We've found that a number of newer members of Spanish-speaking Mennonite congregations know little or nothing about the college." Copies of the brochure are available from Hochstetler at EMC, Harrisonburg, VA 22801.

Is it possible to integrate work, play, and worship in a balanced way in one's life? Some 125 people from Community Mennonite Church in Harrisonburg, Va., sought to answer that question during the congregation's annual retreat, Sept. 13-15, at Highland Retreat near Bergton, Va. Program planners designed the event for people to *experience* the theme, "A Festival of Leisure," rather than to spend most of their time sitting in meetings.

Mennonite and Presbyterian congregations in St. Louis began sharing facilities on Aug. 4. Pastor Tom Voth of St. Louis Mennonite Fellowship and Pastor Harold Schnedler of Rock Hill Presbyterian Church had become friends through a local pastors' association. They soon became aware of their congregations' needs: the Mennonites' need for more space and the Presbyterians' need to use their space more wisely. The Mennonites had outgrown their facilities at Edgewood Children's Center and the Presbyterians were looking for another group to use their building. After careful preparation by both congregations, the facility sharing began with much excitement. They anticipate some joint activities.

Pam Brubaker and Rick Murphy have been employed part time by Lancaster Conference's Board of Congregational Resources. Brubaker is the new staff person for the Commission on Aging, and Murphy serves the Evangelism Commission. Brubaker is a nurse by profession, and Murphy is lead pastor of Mountville (Pa.) Mennonite Church.

Mennonite Mental Health Services is awarding scholarships to college or graduate students pursuing careers in mental health. They will be given next spring from the Elmer Ediger Memorial Scholarship Fund for the 1986-87 academic year. They range from $500 to $1,000 and may be awarded to the same students more than once. Applications and all supporting data must be received by Mar. 1. More information is available from Carl Good at MMHS, 21 S. 12th St., Akron, PA 17501.

Missionary comings/goings:
•*Stephen and Jean Gerber Shank* returned to Belgium in late August after a three-month North American assignment. They are Mennonite Board of Missions workers assigned to Brussels Mennonite Center. Their address is 112 rue Franklin, 1040 Brussels, Belgium.
•*Paul and Bertha Swarr* returned to Israel on Sept. 9 after a three-month North American assignment. They are MBM workers assigned to Immanuel House, an international Christian center. Their address is 5 Rav Ashi, Apt. 53, 69395 Ramat Aviv, Israel.

Special meetings: *Leon Schnupp*, Upland, Pa., at Oxford Circle, Philadelphia, Pa., Nov. 10-13. *David Eshleman*, Grafton, Ohio, at Crown Hill, Rittman, Ohio, Oct. 13-16.

Change of address: *Elaine Kauffman* from C.P. 1013 to Rua Taquaritinga, 118, Jardim Nova Europa, 13100 Campinas, S. P., Brazil. *Mark and Laura Hostetler Liechty* from Goshen, Ind., to West China Medical University, Chengdu, Sichuan Province, China.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Beachy, Daniel and Tina (Ginder), Philippi, W.Va., second son, Isaac Andrew, July 9.

Bender, Paul and Doreen (Alderfer), Richmond, Va., second daughter, Leigh Alderfer, Aug. 29.

Boss, Ernie and Krissie (Blosser), Goshen, Ind., first child, Adam Paul, Sept. 6.

Brubaker, Dean and Nancy (Benner), Mandera, Kenya, third son, Nathan Benner, July 14.

Burkholder, Sheldon and Carolyn (Turner), Dayton, Va., second child, first daughter, Laura Yeong, born May 15; received for adoption, Sept. 4.

Conrad, Paul and Ruth (Beyler), Millersburg, Ohio, first child, Jacob Aaron, Aug. 30.

Conrad, Paul and Marty, Goshen, Ind., second child, first daughter, Caitlin Rebekah, Sept. 7.

Cripe, Kerry and Bonnie (Hershberger), Goshen, Ind., first child, Aaron Dean, Aug. 30.

Driver, Albert and Iris (Beckler), Greenville, N.C., third child, second daughter, Melissa Joy, July 30.

Ehret, Sam and Kathy (Glass), Phoenix, Ariz., first child, Colin Robert, Aug. 14.

Fairfield, John and Kathryn (Stoltzfus), Bridgewater, Va., fourth son, Andrew Robert Wenger, Sept. 3.

Good, Kenny and Donna (West), Westover, Md., second child, first son, Robert Matthew, June 25.

Heyer, Don and Deb (Gascho), Lucknow, Ont., first child, Stacy Ann, Aug. 17.

Hochstetler, Verle and Debra (Hostetler), Bremen, Ind., second son, Shawn Michael, Mar. 20.

Holdeman, Roger and Denise (Snell), Manson, Iowa, second child, first daughter, Kelly Lynn, Sept. 7.

Horst, Lester and Becky (Buchanan), Greencastle, Pa., first child, Heather Ann, Aug. 31.

Hoskins, Tom and Cheryl Sutton, Huber Heights, Ohio, first child, Rachel Elizabeth, July 14.

Houser, David and Wendy (Zehr), Goshen, Ind., second child, first son, Reuben David, Aug. 22.

Hubbard, David and Terri (Schultz), Coldwater, Kans., second child, first daughter, Brook Michelle, Aug. 20.

Ingold, Mark and Beth, Fisher, Ill., second child, first daughter, Amanda Beth, Sept. 3.

Jantzi, Doyle and Michelle (Sperling), Wood River, Nebr., fourth child, second daughter, Crystal Lurye, Aug. 29.

Kennell, Mervin and Jennie (Genkins), Sarasota, Fla., second child, first son, Travis James, Aug. 19.

Kuebrich, David and Betsy Beyler, Fairfax, Va., first child, Daniel Benedict Beyler, Sept. 15.

Landis, Douglas and Rose (Brubaker), Holtwood, Pa., fourth son, Jesse Aaron, Aug. 27.

Lehman, Steve and Tammy (Garber), Versailles, Mo., first child, Tyler Paul, Aug. 11.

McFarlane, Brian and Penny-Lynn (Ramseyer), Kitchener, Ont., second child, first daughter, Krystal Lynn, Aug. 10.

Martin, Randy and Michelle (Hartman), Elkhart, Ind., second son, Casey Gene, Sept. 6. (First son deceased.)

Martin, Ray and Joanne (Zimmerman), Ephrata, Pa., first child, Jareen Nadine, Sept. 4.

Mentzer, Mark and Kathy (Witmer), Lancaster, Pa., first child, Anna Elizabeth, July 28.

Nafziger, Mark and Joyce (Witmer), Archbold, Ohio, second daughter, Fern Marie, Sept. 8.

Rutt, Bob and Regina (Brunk), Sarasota, Fla., second child, first daughter, Brittany Ann, Aug. 21.

Sayer, Melvin and Priscilla (Beachy), Carstairs, Alta., first child, Allen Arthur, May 13.

Steckly, Brent and Jo (Holmes), Colorado Springs, Colo., second son, Tyrel James, Aug. 29.

Stoltzfus, Tim and Donna (Blowers), Goshen, Ind., second son, Carl Robert, Aug. 19.

Tennant, Kent and Brenda (King), West Liberty, Ohio, third child, second son, Timothy Joe, June 19.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Burkholder-Vaselaros. Jon Burkholder, Lititz, Pa., Neffsville cong., and Karen Vaselaros, Episcopal Church, Catonsville, Md., Aug. 3.

Friesen-Alwine. Todd Friesen and Dennette Alwine, both of Washington, D.C., by Charlotte Holsopple Glick, Sept. 1.

Glick-Ropp. Mark Glick, Gainesville, Fla., First Mennonite (Indianapolis, Ind.), and Marci Ropp, Phoenix, Ariz., Trinity cong., by Peter B. Wiebe, Aug. 3.

Jantzi-Miller. Craig Jantzi, Arlington, Tex., Logsden cong., and Sherlyn Miller, Parnell, Iowa, West Union cong., by Merv Birky, Aug. 24.

Koshmider-Miller. John Koshmider, Chicago, Ill., Lawndale cong., and Renee Miller, Bedford Heights, Ohio, Friendship Church, by Leo Miller, Aug. 31.

Lang-Oberhelman. Mark William Lang, Catholic Church, and Lisa Dawn Oberhelman, Manson (Iowa) Mennonite cong., by Herbert L. Yoder, July 6.

McGhee-Wittrig. Steven McGhee, Hesston, Kans., Mennonite Brethren Church, and Joy Wittrig, Hopedale, Ill., Midway cong., by Howard D. Wittrig, Sept. 7.

Mark-Phillips. David George Mark, Prairie Street cong., Elkhart, Ind., and Julie Diane Phillips, Indianapolis, Ind., by Phil Bedsworth, July 6.

Martin-Adams. Rodney Eugene Martin, Strasburg, Pa., Neffsville cong., and Paula K. Adams, Strasburg, Pa., by G. Edwin Bontrager, June 22.

Martin-Boll. Randy L. Martin, Ephrata, Pa., Martindale cong., and Sharon K. Boll, Holtwood, Pa., Rawlinsville cong., by David N. Thomas, Sept. 14.

Moyer-Moyer. Brian Moyer, Baptist Church, and Brenda Jan Moyer, Souderton, Pa., Blooming Glen cong., by Richard Harris, Sept. 8.

Raber-Diller. Mark O. Raber, Sugar Creek, Ohio, and Linda Diller, Steeles Avenue cong., Ont., by Art Byer and Jim Shantz, Sept. 7.

Rohrer-Moran. Gary Rohrer, Lancaster, Pa., Neffsville cong., and Mary Ann Moran, Lancaster, Pa., June 29.

Sauder-Miller. J. Donald Sauder, Manheim, Pa., East Petersburg cong., and Twila Miller, Manheim, Pa., Erisman cong., by Andrew G. Miller, father of the bride, and Donald Good, Sept. 7.

Wimmer-Clemmer. Dean Wimmer and Julie Clemmer, both of Telford, Pa., Souderton cong., by Sam Janzen and Paul Merke, Sept. 7.

Wissler-Ressler. Dale Wissler, Brownstown, Pa., Neffsville cong., and Jennifer Ressler, Brownstown, Pa., July 6.

Witmer-Kreider. Gerald D. Witmer, France, and Brenda Lynn Kreider, Philippi, W.Va., Philippi cong., by Robert Witmer, father of the groom, July 13.

Yoder-Johnson. Tony Yoder, Kansas City, Kans., West Union cong., and Teresa Johnson, Savonburg, Kans., Bible Church, by Glen Adams, Aug. 10.

York-Rupp. Leo D. York and

Judy K. Rupp, both of Wauseon, Ohio, Tedrow cong., by Randall K. Nafziger, Sept. 14.

OBITUARIES

Alderfer, Maria B., daughter of Edwin and Ida (Baum) Stover, was born in South Perkasie, Pa., June 28, 1897; died of a coronary occlusion at Souderton, Pa., Sept. 5, 1985; aged 88 y. She was married to Franklin L. Alderfer, who died on Aug. 11, 1978. Surviving are one son (Edwin S.), 3 daughters (Ruth Hertzler, Jane Diseroad, and Esther Moyer), 12 grandchildren, and 9 great-grandchildren. She was a member of Blooming Glen Mennonite Church, where funeral services were held on Sept. 8, in charge of Mark Derstine; interment in Blooming Glen Mennonite Cemetery.

Friesen, Florence C., daughter of John A. and Henrietta (Brunk) Cooprider, was born in McPherson Co., Kans., Jan. 6, 1887; died at Schowalter Villa, Hesston, Kans., Sept. 12, 1985; aged 98 y. In August 1922, she was married to Peter A. Friesen, who died in October 1967. She was a missionary to India and a medical doctor. Surviving are one son (Paul A.), one daughter (Grace Slatter), and 4 stepsons (Peter H., William C., John A. and Edward H.). She was a member of Hesston Mennonite Church, where funeral services were held on Sept. 15, in charge of Stanley Friesen, Wesley Jantz, Dan Johnston, and Milo Kauffman; interment in West Liberty Cemetery.

Geib, Christ W., son of Christian and Emma Nora (Wittle) Geib, was born in Mt. Joy Twp., Pa., Feb. 10, 1897; died at Lancaster, Pa., Sept. 15, 1985; aged 88 y. On Aug. 12, 1916, he was married to Annie House, who died on Nov. 27, 1954. Surviving are one son (Christina H.), 2 daughters (Martha Saylor and Anna Mary Forry), one stepdaughter (Alverta Ebersole), 12 grandchildren, 6 stepgrandchildren, 17 great-grandchildren, 18 step-great-grandchildren, 5 great-great-grandchildren, 3 step-great-great-grandchildren, 2 sisters (Mrs. Ada Nissley and Mrs. Virgie Garber), and one brother (Cyrus). He was preceded in death by one daughter (Katie Geib Mummau). He was a member of Mount Joy Mennonite Church. Funeral services were held at the Frank S. Miller Funeral Home on Sept. 18, in charge of Shelley R. Shellenberger and Joseph Hostetler; interment in Kraybill Mennonite Cemetery.

Good, Ada Grace, daughter of Noah E. and Mary E. (Krantz) Christophel, was born in Lancaster Co., Pa., Nov. 17, 1904; died of cancer at Elkhart, Ind., Sept. 14, 1985; aged 80 y. On Dec. 23, 1924, she was married to Jacob Henry Good, who died on Mar. 1, 1976. Surviving are 2 daughters (Doris L.—Mrs. Kenneth Shoemaker and Melba D. Miller), 3 sons (Maynard L., Willard D., and Truman G.), 18 grandchildren, 5 great-grandchildren, and one brother (John Noah Christophel). She was a member of Prairie Street Mennonite Church, where funeral services were held on Sept. 18, in charge of Charles D. Cooper and Dorsa J. Mishler; interment in Prairie Street Cemetery.

Good, Leander S., son of Simeon and Elizabeth Good, was born at St. Jacobs, Ont., Jan. 1, 1899; died at K-W Hospital, Kitchener, Ont., Aug. 29, 1985; aged 86 y. He was preceded in death by 4 brothers and one sister. He was a member of St. Jacobs Mennonite Church, where funeral services were held on Aug. 30, in charge of Richard Yordy; interment in church cemetery.

Litwiller, Mildred M., daughter of Willis and Nettie (Johnson) Mount, was born at Delavan, Ill., Apr. 14, 1912; died at Bradenton, Fla., Sept. 15, 1985; aged 73 y. On May 9, 1937, she was married to Alvan E. Litwiller, who died on July 6, 1985. Surviving are 4 sons (Milton, Earl, Marvin, and Dean), one daughter (Mary Sisley), 2 sisters (Frances Cole and Mary Jean Hintz), and 4 brothers (Harry, Neil, Paul, and Henry Mount). She was a member of Hopedale Mennonite Church. Graveside services were held at the Hopedale Cemetery on Sept. 19, in charge of H. James Smith.

Longenecker, Elmer Frank, son of Elmer and Ruth (Krieder) Longenecker, was born at Lancaster, Pa., Sept. 20, 1954; died at Harrisburg (Pa.) Hospital on Sept. 6, 1985; aged 30 y. Surviving are 2 brothers (Dale and Alton) and one sister (Eunice—Mrs. Ben Stoner). He was a member of Cedar Grove Mennonite Church. Funeral services were held on Sept. 10, in charge of William Hample, Nelson L. Martin, and Merrill Dence; interment in Swope's Mennonite Cemetery.

Miller, Harold L., son of Franklin and Ella (Shafer) Miller, was born at Freeport, Mich., Nov. 4, 1914; died as a result of an accident at Sturgis (Mich.) Hospital on Sept. 15, 1985; aged 70 y. He was married to Lela Morningstar, who survives. Also surviving are 3 daughters (Carol—Mrs. Don Troyer, Joyce—Mrs. Philip Troyer, and Mrs. Shirley Chupp), 2 sons (Lynn and Dean), 9 grandchildren, 4 great-grandchildren, 2 sisters (Elsie—Mrs. Ernest Chupp and Elizabeth—Mrs. Myrl Gautsche), and one brother (Roy O.). He was a member of Plato Mennonite Church. Funeral services were held at Shore Mennonite Church on Sept. 18, in charge of Richard Martin, Willis Troyer, and Jerry Rodman; interment in Shore Mennonite Cemetery.

Pierantoni, Mary, daughter of Vincent and Soecorra Penalva, was born in Manhattan, N.Y., July 29, 1921; died at New York University Medical Center Hospital on Aug. 15, 1985; aged 64 y. She was married to Charles Pierantoni, who survives. Also surviving are 6 sons (Charles, Jr., William, Louis, David, Ronald, and Gary), 3 daughters (Charlotte, Marcia, and Stephanie), 18 grandchildren, 2 great-grandchildren, one sister (Marge Penalva), and one brother (Fred M. Penalva). Funeral services were held at Higgins Funeral Home, in charge of _____ Flynn.

Rushly, Loretta Jane, daughter of Bob and Raylene (Rogers) Edwards, was born in Kansas City, Mo., Sept. 22, 1951; died in an auto accident near Garden City, Mo., Sept. 12, 1985; aged 33 y. On Aug. 22, 1969, she was married to Ronald Rushly who survives. Also surviving are 6 sons (Raymond, Mahlon, Christian, Jonathan, Benjamin, and J. Levi), her parents, one brother (Franklin Edwards), and one sister (Mrs. Pat Timme). She was a member of Sycamore Grove Mennonite Church, where funeral services were held on Sept. 14, in charge of Darrell Zook and Jim Powers; interment in Clearfork Cemetery.

Shetler, Omar J., son of Joseph J. and Anna (Hochstetler) Shetler, was born at Bay Port, Mich., Oct. 7, 1909; died at St. Mary's Hospital, Saginaw, Mich., Sept. 12, 1985; aged 75 y. On Oct. 8, 1930, he was married to Katie L. Kipfer, who survives. Also surviving are one daughter (Lois—Mrs. R. Michael Massanari), one son (Lyle D. Shetler), 5 grandchildren, one great-granddaughter, 3 sisters (Mrs. Mary Boller, Mrs. Lydia Teuscher, and Mrs. Agnes Swartzendruber), and 4 brothers (Frank, John, Eli, and Dan). He was preceded in death by one son (Warren), one grandson, and 2 brothers (Henry and Emil). He was a member of Michigan Avenue Mennonite Church, where funeral services were held on Sept. 14, in charge of Herbert Troyer; interment in the church cemetery.

Snider, Linda, daughter of John and Barbara Becker, was born in Breslau, Ont., Mar. 6, 1889; died at Kitchener, Ont., Sept. 7, 1985; aged 96 y. On June 10, 1919, she was married to Howard S. Snider, who survives. Also surviving are 6 daughters (Carol—Mrs. Howard Gimbel, Elaine—Mrs. William Yoder, Elizabeth—Mrs. Joe R. Weber, Lucille—Mrs. Howard E. Weber, Delphine—Mrs. Mervin Gingrich, and Jean—Mrs. Robert Fitzgerald), one son (Howard, Jr.), 20 grandchildren, and 15 great-grandchildren. She was a member of Erb Street Mennonite Church. Funeral services were held at the Edward R. Good Funeral Home on Sept. 10, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Turner, Nellie, daughter of Jacob G. and Minnie (Snyder) Ours, was born in Grant Co., W.Va., Dec. 31, 1899; died at Rockingham Memorial Hospital on Aug. 25, 1985; aged 85 y. On Sept. 7, 1918, she was married to Hobart M. Turner, who died on May 11, 1980. Surviving are 2 sons (W. Neil and Donald O.), one daughter (Elinor T. Hartzler), 9 grandchildren, 5 great-grandchildren, 5 sisters (Marie O. Smith, Jennie O. Feaster, Bernice O. Kile, Mary Alice Ours, and Pauline O. Nesselrodt), and one brother (Bernard G.). She was a member of Zion Mennonite Church, where funeral services were held on Aug. 27, in charge of Harvey Yoder; interment in Zion Mennonite Cemetery.

Watkins, Milton, son of George and Pearl (Richardson) Watkins, was born at Toluca, Ill., Dec. 13, 1912; died at Maple Lawn Homes, Eureka, Ill., Sept. 15, 1985; aged 72 y. On Jan. 3, 1937, he was married to Elsie Householter, who survives. Also surviving are 3 sons (Paul, Henry, and Milton), 2 daughters (Ruth Schneider and Bonnie Campbell), 18 grandchildren, 7 great-grandchildren, and one stepsister (Gertrude Lewis). He was preceded in death by 2 brothers and 2 sisters. He was a member of Roanoke Mennonite Church, where funeral services were held on Sept. 18, in charge of Eldon King and Robert Harnish; interment in Roanoke Mennonite Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Eastern Mennonite College homecoming, Oct. 11-13
Mennonite Publication Board, Oct. 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southwest Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2
Northwest Conference fall conference, West Zion Mennonite Church, Carstairs, Alta., Nov. 1-3
Atlantic Coast fall festival of missions, Ridgeview Mennonite Church, Gordonville, Pa., Nov. 2
Gulf States Fellowship delegate meeting, Nov. 2
Mennonite Board of Missions board of directors, Bellwood Mennonite Church, Milford, Nebr., Nov. 7-9
Franconia Conference, Franconia, Pa., Nov. 9
Mennonite Church General Board, Camp Wonderland, Wis., Nov. 14-16
Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17
Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22
Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29

CREDITS

Cover design by Gwen Stamm; photo on p. 708 by Ron Regehr.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Student sues school officials over seizure of Bibles

An 11-year-old student has sued her Florida school district and individual school officials for confiscating Bibles that she passed out to classmates after a sixth-grade book report.

Attorneys for Rebecca Higgins, a student at Venice Area Middle School, filed suit in U.S. District Court in Tampa recently. They charge that school administrators and faculty members violated Rebecca's constitutional rights and invaded her privacy after they seized the Bibles and interrogated her about her religious beliefs.

The lawyers emphasize that Rebecca chose the Bible for her book report in a "totally independent and voluntary manner," free from any sponsorship of school personnel that might otherwise be interpreted as state entanglement with religion. They added that her actions were in no way disruptive, but were "very well received and had an edifying effect on the students."

Coroner supports wearing of auto seat belts

"I really have never unbuckled a dead person," said York County (Pa.) coroner Kathryn Olewiler recently. She spoke to the *York Daily Record* following a crash in which two adults and two children survived while their car was demolished.

"I was really floored when I heard there were any survivors in that car," Olewiler said. "Those children would have flown had they not been belted in. The children would have flown like a bullet."

Dignity members affirm their homosexuality and Catholicism

Members of Dignity, the Roman Catholic organization for homosexuals, affirmed their sexual orientation and advocated ordination to the priesthood for homosexual and married men and women during their national convention recently in New York.

"We who live healthy, holy lives as sexually active, responsible adults show that the church's position on such matters is inappropriate," said Mary Hart in the keynote address. She is a member of the Women's Alliance for Theology, Ethics, and Ritual. In attendance were 800 persons, overwhelmingly men, from chapters in the United States and Canada. The 16-year-old organization claims 4,000 members.

At present, no North American bishop publicly supports the group, but Dignity president John Hagar said that several bishops, archbishops, and cardinals had given support to gay issues. Hagar said he disagreed with the approach taken by another gay Catholic ministry, Courage, which is recognized by the Archdiocese of New York. Courage believes in the intrinsic evil of homosexuality and tells homosexuals that they are to remain celibate.

Although he disagreed with its approach, Hagar suggested that "Courage might be a first step for many Catholics to take the painful, coming-out-of-the-closet process."

Fast-growing Catholic youth group fosters traditionalism

Fast-food vendors, Italian politicians, and an American cardinal mingled with some one million young people recently during the Sixth Meeting of Friendship Among Peoples in Rimini, Italy.

The meeting on the Adriatic coast was sponsored by Communion and Liberation, one of the most influential Catholic youth organizations in Italy. And, judging by those attending and the amount of notice the gathering drew, the organization's influence has begun to be felt beyond the confines of the church in Italy.

The most distinguishing characteristic of Communion and Liberation is a strong social consciousness combined with unquestioning religious commitment and a "return" to traditional moral values of family and church.

Hanna-Barbera to produce Bible video cartoons

A noted producer of animated children's TV shows feels there's a greater potential market for animated Bible stories today than there was 20 years ago, and is planning to fill that need. It is Hanna-Barbera Productions, known for such Saturday-morning favorites as Yogi Bear and Huckleberry Hound.

Now the company is planning to add Moses and David to its stable, producing a series of animated Bible stories directly for video cassettes. Hanna-Barbera has budgeted $20 million for the project for the next five years. The first six episodes in the series are in production and should be available in video stores in October, where they will sell for about $20 each.

Joseph Barbera, president of the Los Angeles-based company and co-executive producer of the series, said he had first tried to sell such a series to the major TV networks 17 years ago. "They felt there wasn't an audience," he told the *New York Times*. "The Bible stories have violence, deceit, treachery, plagues. But that wasn't good enough for the networks. I guess they were afraid the shows could turn out ponderous and preachy, but we've tried to avoid that."

More evangelicals reported in Kenya and USSR than in Quebec

There are more evangelical Christians in Kenya and the Soviet Union than in Quebec, says Dale Kietzman, president of World Literature Crusade. And his organization intends to do something about it. WLC, based in Studio City, Calif., has launched an effort to place Christian literature in every home in the French-speaking province in the next two years.

Kietzman said that "Kenya in east Africa has 60 times more evangelical workers than Quebec. Even the Soviet Union has a greater percentage of evangelical believers than those found in the entire province of Quebec."

Jewish group asks court to uphold wearing of yarmulkes in military

The Anti-Defamation League of B'nai B'rith has asked the U.S. Supreme Court to uphold the right of a Jewish Air Force officer to wear a yarmulke while on duty.

In a friend-of-the-court brief, the organization asked the high court to overturn a 1984 ruling of the U.S. Court of Appeals in Washington that upheld an Air Force regulation barring officers from wearing yarmulkes on duty.

The Jewish group argued that "if the constitutional guarantees afforded service personnel are to have genuine import, the military must be required to distinguish those religious practices that compromise legitimate military ends and those, such as petitioner's practice of wearing a yarmulke, that do not."

Lung cancer risk said to improve after seven years of nonsmoking

"Lung cancer is the worst among common forms of cancer," Kenneth Tokita said recently in an interview for *Nissan Spirit*. The physician told the magazine that he and others he works with treat "about 500 cancer patients each year." This includes 130 victims of lung cancer of which seldom more than one is cured. But emphysema is worse. "Emphysema actually kills more people than lung cancer," he said.

A former smoker himself, Tokita recommends quitting. "Seven years after you quit, your risk of getting lung cancer will be the same as a nonsmoker. Your risk of heart disease will be reduced to normal just one year after you quit."

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The uses of history

Now these things are warnings for us, not to desire evil as they did.—1 Corinthians 10:6

History is often all around us and we know it not. During the annual heritage festival, we took the historical tour. Our Local Historian served as guide for a 2½-hour loop around the local community. The experience calls to mind Carl Sandburg's poem *Grass.* A few years after a war, the poem reminds us, grass covers the area and unless there is a historical marker people wonder, "What happened here?"

As a worker in local industry, L. H. had a better-than-average feel for the labor-management escapades of our area. He told, for example, of 10 miners who were killed by mine guards. Five were buried in a mass grave in the local cemetery at a funeral attended by 4,000 people. He described vexations of life in company towns and told of Rainey, an employer who became the source of a local expression. Rainey was an absentee employer who did not pay his workers well. So if one wished to make a promise that was not really a promise, one agreed to do it, "on a Rainey's pay day."

L. H. took us to the impressive remains of the Broadford distillery four miles from Scottdale where they produced "Old Overholt" whiskey. This brand was named after Abraham Overholt, once a trustee in one of the local Mennonite churches. The grass has not yet covered all, but some time soon there will be a lot of used brick for sale!

At this same time I was in the process of reading *Modern Times* by Paul Johnson, described as a history of "the world from the twenties to the eighties." I was awed by the seeming arrogance of a writer who sought to interpret the international convulsions of the 20th century. Yet I identified with this story almost more than the local history because here are characters and events I can remember from my own lifetime.

In almost tiresome detail the author documents the villainies of Hitler and Stalin. Reading the book is rather like viewing a replay of a sporting event: one is amazed at both what was perceived at the time and at the new insights from a further look. The historian's perspective, of course, is evident in his interpretation. One need not accept all of his assumptions to be reminded that in the 20th century we have witnessed violent acts against people on a level which stuns the imagination.

Also, while he assumes that violence was necessary to counteract Hitler and the Japanese militarists, he observes how the methods our own countries used against the enemies corrupted us. He says that "as we have noted time and again in this book, the holistic principle of moral corruption operates a satanic Gresham's Law in which evil drives out good" (p. 428). War has never been kind to women and children, but World War II was the first modern war in which it was possible to do saturation bombing on civilians. The English and Americans have become famous for this.

Certain impressions remain from reading a volume such as *Modern Times.*

1. In the light of later history, the better and the worse, the more and less competent leaders may exchange places. Among American presidents, for example, this English historian gives Coolidge and Hoover more credit and F. D. Roosevelt less credit than has sometimes been done. Roosevelt, he says, benefited from economic movements that had already begun while Hoover was still presiding.

In our church history, too, some of the same exchanges may happen. After 50 or 100 years not only do people ask, "What happened here?" and "What was the reason for the disagreement?" but also "Was the right person disenfranchised?"

2. It is amazing to see what differences may follow from a single act or misperception. A specific action or lack of it at a key time may affect the course of world events. A classic misperception mentioned a number of times in the book was the hunch that a war could be finished in a hurry. This sort of thing happened just often enough to make it dangerous: Hitler conquered France in a *blitzkrieg* and then tried to do the same to the Soviet Union. It did not work.

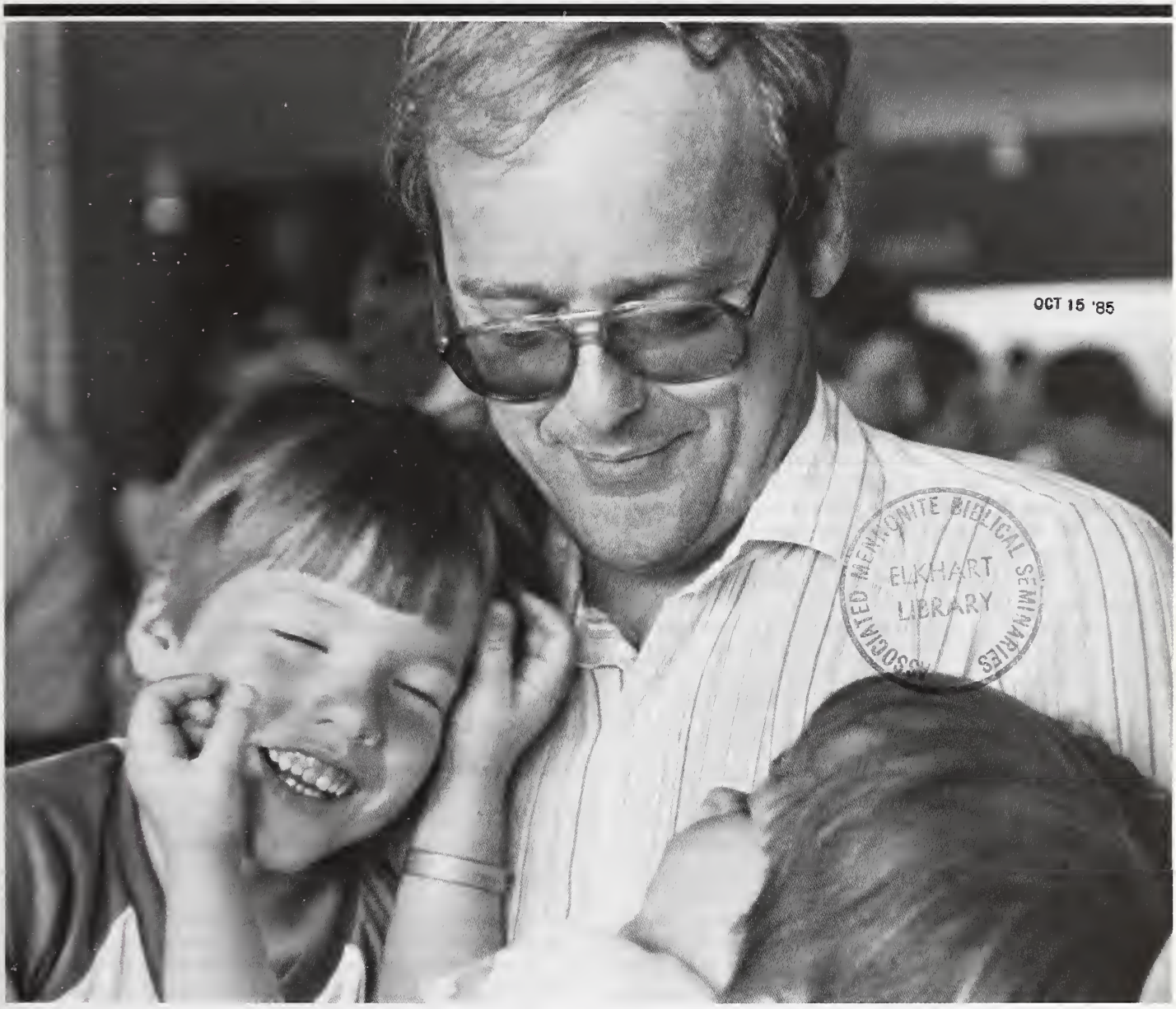
3. As Christians who have a higher calling, we should be wary of almost any statement made by a head of state. In comparing societies of the world today, we properly note that in some there is freedom of speech while others are heavily regulated. But this is no cause for letting down our guard. "Propaganda," says Noam Chomsky, "is to democracy what violence is to totalitarianism" *(The Progressive* Magazine, Oct. 1985, p. 31). In North America, we are free to say what we will, but we are expected to accept the official government position because it is cleverly stated.

4. There is a history that does not get mentioned much in books like *Modern Times.* Historians typically are too much preoccupied with the words and actions of presidents, prime ministers, dictators, and generals. Ordinary people, and particularly Christians, tend to get covered only as their lives are affected by the exploits and cruelties of these more famous ones.

This is one reason why it is important for the church to keep writing its own history. There is not only a point of view, but a whole different set of data which will be overlooked unless Christians record it.—*Daniel Hertzler*

October 15, 1985

GOSPEL HERALD



Men need liberation, too!

by Edgar Metzler

Several years ago the minutes of the Mennonite Church General Board noted, "It was suggested that perhaps the Women's Missionary and Service Commission should call men's meetings in which husbands discover how to liberate their wives."

A well-intentioned suggestion, but, in my opinion, off target. Our first responsibility as men is to liberate ourselves. The apostle Paul proclaimed, "Christ set us free," but followed that immediately with, "refuse to be tied to the yoke of slavery again" (Gal. 5:1, NEB).

This article is an invitation to my fellow men in the Mennonite Church to first look to our own attitudes and behavior so we can be freed to join women in mutual celebration and service in the kingdom of God.

Can we help each other be liberated:

- From society's stereotypes of what we should be?
- From gender roles we have unconsciously adopted from our environment since birth and have never examined?
- From a need to control others?

We need to help each other as men to overcome the deep-seated fear of compromising our "masculinity" by exhibiting those characteristics which society has labeled "feminine."

•From the illusion that power used in the service of the church would never be destructive?

•From patterns of thought, attitude, language, and behavior that demean, patronize, or do not take women seriously?

I invite critique and additions to the following suggestions of what we need to begin doing as men so that we may become capable of a new mutuality and equality in Christ (Gal. 3:28).

1. **Begin to talk together as men.** Most of our congregations have no male equivalent of WMSC to call us together to discover how to liberate ourselves. We'll have to make an effort to find another man or two willing to share our life stories about what it means to grow up male. We usually don't share feelings of the conflicting demands of what is expected of us, what we want for ourselves, and the occasional glimpses of who we really are and were created to be.

We need each other's help as men to become aware of how we use power and how we protect it. We are usually secretive about our feelings. Self-disclosure, the basis for intimacy, makes us vulnerable. We need honest feedback from our friends to become less controlling and more open.

We also need to help each other as men to overcome the deep-seated fear of compromising our "masculinity" by exhibiting those characteristics which society has labeled "feminine." When we begin to get in touch with the deepest levels of our humanity we can recognize the positive aspects of our gender differences and claim them all as possibilities for ourselves. Contrary to some of our society's molding, it is all right for men to cry.

For men interested in a sensitive guide on the journey of personal liberation in the context of faith, the book by Clayton Barbeau, *Delivering the Male* (Winston Press), is a good beginning.

2. **Recognize our sexism.** It isn't necessary to do psychological or sociological surveys among members of the Mennonite Church to discover how much sexism still prevails. We need only look at our actions.

Women have always done the "work of the church" without much recognition, authority, or pay. But at the level of denominational policy and decision-making, there has been little progress in the Mennonite Church.

In 1975, 20 percent of the delegates to General Assembly were women. Ten years later—at Ames 85—women still only made up 23 percent of the delegate body. At that snail's pace, how many decades will it be until the challenge set forth in the 1983 bylaws is fulfilled? "Delegations shall attempt to reflect all elements of their constituency" (Article VII, Section 2e). A slightly faster snail's pace increased female participation on Mennonite Church boards and committees during the same 10-year period from 20 percent to 28 percent.

A sexist society is one in which people of one gender are favored over another at the level of unconscious reaction. At the level of overt behavior, a sexist society is one in which people of one gender have more power and privilege. The pervasiveness of sexism, as well as racism, in our society demonstrates the power of the world over us and the need to be nonconformed to the world in these areas.

White males in North American society need to exert intentional effort to change our sexist and racist attitudes and behavior. Claiming that I have no prejudice is not good enough. I am part of a society where structures reinforce the privilege of being male and there will be no justice until those structures begin to change.

The first step in the recovery program of Alcoholics Anonymous is the admission, "I am an alcoholic." Similarly the first step away from my own sexism is the recognition of my own attitudes and how much I (and the church) have been shaped by the world around me.

3. **Listen to women's experience.** Recently a group in a congregation tried an experiment. The women sat in an inner circle and talked about their experiences with the power of men in their lives and the men sat in an outer circle and were not allowed to speak. Many of the men reported extreme uneasiness at not being able to explain and defend themselves. It is difficult for us to listen to the honest reporting of women's experience without being defensive or grasping any possible exception to discount any criticism.

The domination of men in our homes, churches, and institutions is knowledge that can be documented, analyzed, and theorized about and thus kept at arm's length. I find it more difficult to face up to my personal attitudes.

Those who perpetuate injustice are rarely aware of the experience of those whom they exclude or confine to restricted roles. Most men do not intend to treat women unjustly. But we do. How can we become aware of what we're doing?

We can listen. Some of us will be lucky enough to have friends, wives, daughters, sisters, mothers, grandmothers, and aunts strong enough to share their percep-

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Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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tions and feelings with us. But many of us have the strong male need to control and always be right to such a degree that it has intimidated the women with whom we live and share life in the church. Thus women have little desire to share with us how they perceive the world. This situation will change only when we become free to listen and relate without defensiveness and in the recognition that we are equal while being different.

We can read articles and books by women describing how they experience the world. Many women have read the book *Women's Reality*, by Anne Wilson Schaef (Winston Press), and said, "Yes, that's how it is!" One need not agree with all the values of the author to benefit from the shock of recognizing how much we are part of the "White Male System."

We can begin to observe how we and other men react in conversations with women. Do we really take them seriously? Do we assume that they are mainly qualified in roles traditionally considered "women's spheres"? That on certain subjects men will "naturally" have more to contribute? That we must take the lead?

One way to begin this awareness process as a man would be to ask a woman to read this article and listen to her responses. Do the same with a man.

4. **Pay attention to language.** As a teenager I worked on a farm in a Mennonite community where married women were referred to as their husband's property—"John's Lena" or "Jake's Mary." Years later I asked one of those women how she felt about that. "Awful," she said, "but I never told anyone."

We would like to think that it is the *intention* of our words that count. But what communicates is what others hear. Few things reveal how insensitive we are as men to women's experience as when we deny or trivialize the impact of language.

Most men do not intend to treat women unjustly. But we do.

Several years ago I was asked to offer a prayer at a conference. When several women thanked me for the language of the prayer, I was surprised. I had been trying to use more of the rich variety of images for God found in the Bible, including female images. What shocked me was the realization that the experience of these women with exclusive language was so negative that a few inclusive terms could be so meaningful. This revealed my own lack of awareness.

Once I asked a group of men to join in singing a hymn in which we would change the 16 male pronouns to female and discover how we felt. There was a lot of stumbling in the singing, but we began to get the feeling of how language can create and perpetuate a sense of exclusion, inferiority, lack of identity, nonbeing, and not belonging.

The appeal to generic usage—that "men" or "brotherhood" really means everybody—will not do. Even a child senses the illogic and hypocrisy of that. A mother singing Christmas carols with her daughter sang, "Give gifts to all men." The child asked, "Why don't *I* get any?" (The mother who had that experience, Dorothy Yoder Nyce, wrote an excellent article, "Redeeming Our Language," in the April 1985 issue of *In Search*, available from Mennonite Board of Missions at Box 370, Elkhart, IN 46515.)

Language is a two-way street. It expresses our thoughts and also shapes them. An elementary act of justice for men is to become aware of how our language excludes others and to adapt the language of our speaking, praying, and singing in ways that express and shape us toward a true equality, however awkward that may feel initially.

5. **Act for the equality of all in Christ.** Repentance *from* the sin of sexism will be followed by turning *to* action based on the recognition of the gifts God has given to both women and men.

Each of us, men and women, must experience for ourselves the transformation of internal spiritual perspectives and attitudes which constitute freedom in Christ. But there are social structures which men can help to change. We can be allies of women, supporting them in the use of their God-given gifts in the total work of the kingdom.

Given the history of men's domination in the church, that action must take some specific forms. One is affirmative action to enable more women to use their gifts in the structures of the church. We need to support women in training for the use of their gifts and then trust women in decision-making and leadership roles.

This means men must give up power. How else will there ever be change? There will be fewer men in positions of leadership. We men have grown up assuming that if we have certain gifts and are good stewards of them, we will be recognized with positions of responsibility in the church. Some of these expectations will be disappointed if the church develops a true sense of justice and mutuality in women-men relationships. Men will need to learn to grieve about that loss. We may also then become aware of the feelings of our sisters who have been excluded for generations.

Men have usually defined the shape and dynamics of power between men and women. For the emerging redefinition we will need to listen and to learn. There are biblical images that point the way. "Mutual submission" is a concept that needs to be rehabilitated because for so long "submission" in a patriarchal society and church has meant the domination of men over women.

"Reciprocal servanthood" is a concept suggested recently by Gayle Gerber Koontz. It assumes that there are differences between men and women, but that gender is not a relevant factor in assigning roles in the mission of the church. It promises the possibility of mutuality without dependency.

Servanthood has too often been a way for men to talk piously about the nature of our service, while retaining most of the positions of power. The fact that we deny that we are using "power" when doing the work of the Lord is only another indication of how blind we are to the realities experienced by many women.

Can we learn that giving up and letting go can also be liberating? That we can discover a new kind of energizing power as we empower each other as women and men?



The Beatitudes (5)

Blessed are the merciful,
for they shall obtain mercy.
—Matthew 5:7

Happiness is . . . being forgiven and passing it on

by Harold N. Miller

When the blind and lame called after Jesus for healing, they said, "Jesus, Son of David, have mercy." The Greek word for alms given to a needy person is a form of the word "mercy." Forgiving someone who has sinned against us is an act of mercy. Whenever we have something another person needs, and choose in compassion to give it to them, we have shown mercy.

I believe that in this beatitude Jesus had foremost in his mind one particular kind of mercy: forgiveness. On three other occasions Jesus said essentially the same as this beatitude, substituting forgiveness for showing mercy. Forgiveness may be the ultimate form of mercy—when I have a forgiving heart, all the other forms seem to flow naturally and easily.

Three stages of forgiveness. When you and I forgive someone, we go through three stages.

We begin in the *hate* stage, with forgiveness needed. Someone has caused me pain so deep and unfair that I can't forget it—I can't shake the memory of how much I was hurt, I can't wish my enemy well. Sometimes I want him or her to suffer as I am suffering.

Next is the *love* stage, with forgiveness offered. I have the power to bind that person who hurt me to their wrong deed, limiting them to their past. Or I can show mercy—free them from what they have done, cutting the connection between them and what they did. I still hate the sin (and do all I can to eliminate it) but choose to love them. When I see them, I no longer identify them as a person-who-did-such-and-such, but as a person. A person for whom Christ died. Someone I'm willing to acknowledge and relate to as equally worthful and precious as I am.

Corrie ten Boom often told the story of the first time she met one of her concentration camp guards after the war. It was 1947 and she had come to war-torn Germany with the message that God forgives. After the service she saw him striding toward her, and her blood turned cold as *she recognized him.* He held out his hand.

"You mentioned Ravensbrück in your talk. I was a guard there. It's so good that God has forgiven me. I would like to hear it from your lips, too, fräulein." His hand was still held out. But Corrie couldn't. Her sister Betsy had died there. In her mind Corrie still saw this man in the all too familiar visored cap and blue overcoat, the leather crop swinging from his belt.

She cried deep within, "Jesus help me." Then mechanically and woodenly she willed herself to take his hand. "I forgive you, brother!" The moment their hands touched, Corrie said warmth seemed to flow through her arm to her whole body. They grasped each other's hands for a long moment. She had never felt God's love so strongly.

The third stage is that of *coming together,* with forgiveness experienced. This is the stage of celebration, as a right relationship is restored. Reaching this stage depends on the person I forgive as much as it depends on me. I can offer forgiveness no matter how my enemy responds. But the full experience of forgiveness involves both of us—me extending the mercy of forgiveness and my enemy turning away from the wrong and honestly choosing new behavior. Also in salvation God stands ready to forgive, but we do not enter his forgiveness until we repent and choose new life.

The mood of celebration and wholeness present every time forgiveness reaches this final stage of coming together is blessing enough to make Jesus' words true: "blessed are the merciful."

A troubling consequence. Jesus lists an entirely different consequence of showing mercy. And this one is troubling. "The merciful . . . shall obtain mercy." It seems Jesus is saying when we show mercy to others God will show mercy to us. If forgiving, I'll be forgiven. Doesn't this undercut salvation by faith, implying I cannot be forgiven unless I show mercy? I thought the forgiveness of God was not given on the basis of our good works, such as mercy.

Jesus states it even more boldly elsewhere. He taught his disciples to pray "forgive us our debts as we forgive our debtors." Almost as if he knows we might be shaking our heads, he adds a postscript—yes, that's what I mean. "If you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins" (Matt. 6:14-15; cf. Mark 11:25, James 2:13). Then he tells us a story and before we know it we agree with him.

There was a man, evidently a high official in a kingdom—so high he had access to borrow millions from the imperial treasury. But he could not repay, so the

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king in mercy forgave his debt. The scoundrel went out and collared a co-worker who owed him a few dollars. When his demand for payment wasn't met, he threw him into debtors' jail. We unanimously cheer the king's next move. He calls the first official back, saying, "That debt I forgave is forgiven no more. To jail with you" (Matt. 18:23-35).

We have just cheered ourselves into agreeing with Jesus that we have no right to expect God to forgive us if we don't forgive others. The contrast between the debt God forgave us and the wrongs we are asked to forgive others is even greater than millions of dollars to a few. We know what Jesus said is true.

Does this mean there is no grace? That if you and I are not able to forgive, we shouldn't come to God for salvation? No. Come. Jesus *will* receive. He more than anyone showed grace to sinners.

So why did Jesus say this *four* times? Because you need to forgive. You have no right to expect God to forgive you if you are unforgiving. But Jesus also says: "Come to me as you are. Don't let your inability to forgive hold you back. I will clean you."

HEAR, HEAR!

We found the Bible profitable (and costly)

Ernest Klopman sells me gas for the car. One day he told how a young husband and family had their car frozen at midnight. He had hand-pulled it into his warm garage. When it thawed, he filled the radiator with two gallons of antifreeze and even skinned his knuckles in the process.

The next day he discovered that the $65 check bounced. He confronted the signer and was dared to take it to small-claims court.

His debtor did not appear in court so he got the judgment against him. He then found out that it would cost him $100 to have the sheriff serve it. He said, "I think I'll go down to his office and say, as I look at a picture on the wall, 'I'll take this one.' That will make us square."

As I heard how one injustice spawned another, the Holy Spirit guided me to an opportunity for the church to teach Christ's kind of generosity as he establishes justice. I asked Ernest if he would wait for a week until I could try something. He said he was in no hurry.

I approached the person in charge of our deacon's fund and she said, "Yes." She delivered the $130 check to my door and I laid it in front of Ernest with this explanation:

"Here's your good news for today. Our church is giving this money to pay your $65 bill twice because Christ teaches us to do justice generously. Here in Revelation 6:10 those who lost their lives because of their witness for Jesus are crying for justice.

"In Revelation 20:4, all martyrs are given 10 times the amount of years lost. They could not have lost more than 100 years (Abel, you would make my story difficult!) and Christ restores to them 1,000 years in an elite, first resurrection together with a very special bonus: They not only live out their robbed years but do it reigning with Christ. What satisfaction! And they may even do it at a place much superior to the earth.

"Christ's brand of vengeance establishes a new path for justice: Give anew from your resources and forgo squeezing the offender so that he may feel the breeze of a forgiving wind. Perhaps he cannot repay and now that he is forgiven, he need not. Imagine the opportunity for gratitude to fountain in his life.

"Ernest, we are giving you a check for *only double* the amount of your loss so as to hint at the way Christ repays. Our resources are not as vast as his, so we must be prudent."

Ernest stared at the check incredulously. "This has never been done before. I can't accept this."

"Please do so in order that the church gets the chance to exercise its giving muscle."

"Are there any strings attached?"

"Do you see any? We would ask only that you go to your debtor and tell him why he is free of his debt to you. We also have one other hope. We hope that you, too, will experience the freedom to forgive him."

Months passed before Ernest told me that he had gone to the debtor's office and told him the story "just like you told me" and the man had ushered him out of his office "just as if I weren't even there."

But Ernest and I—and now you—know otherwise! Also Ernest gave our church three cases of table glasses.

—**Paul Landis,** *Calgary, Alta.*

A plea for understandable language

In the discussion periods at the General Assembly in Ames, Iowa, a lady whom I did not recognize went to one of the floor mikes and made a plea for more understandable language in the releases from our boards and agencies.

Prominent in this development is the current trend to form nouns into verbs. Let me cite just a few examples: human becomes humanize, poles becomes polarize, psychology becomes psychologize, and fossil becomes fossilize.

In my mind I speculated what might become fashionable in another decade if this trend continues. The social activists among us may urge us to assist the Supreme Executive of the universe to kingdomize the cosmos. Our Mission Board executives may challenge us to missionize the unsaved and not try to proselytize the saved. The Stewardship Department of General Assembly will probably call upon our pastors to stewardize their congregations. Most certainly our college presidents will demand that we educationize more of our young people. Our seminary deans and professors will make every effort not to eschatologize their classes. And the Board of Congregational Ministries will offer to assist all our boards and agencies to exhibitize their programs in order to maximize their effectiveness.

I felt our sister's plea to haltize and detrendize our proclivity to verbalize was right on target. Let me add my own plea to the unnamed sister's request that we organize to pulverize our 12-cylinder words lest we baffleize our hearers and cancelize our work.

I am sure I could add more examples of our predilection to intellectualize if time would permit, but my daughter has just asked me to diaperize her baby.—**Roy S. Koch,** *Goshen, Ind.*

I saw 'humanitarian aid' at work

by Doug Hostetter

Now that the U.S. Congress has approved and the president has signed into law the new foreign aid bill which includes $27 million in "humanitarian aid" for the contra rebels fighting against the elected government of Nicaragua, Americans should become better acquainted with these "freedom fighters" whom President Ronald Reagan has likened to the early American patriots.

In July I had an opportunity to see firsthand what U.S. government aid to the contras in Nicaragua is buying, while I was helping in the construction of a community clinic in the city of Esteli in northern Nicaragua.

Attack on a farming cooperative. On July 4, a few days after I arrived in Esteli, over 300 contras attacked a small civilian farming cooperative in the area of Miraflor, about 18 miles northeast of Esteli. I was able to accompany a Red Cross convoy which traveled to Miraflor on July 25 to deliver food and clothing to the victims of this attack, and to speak with a number of the survivors.

There were no Nicaraguan army personnel present when the contras attacked shortly after 9:00 in the morning. There were only five armed civilians in the small cooperative at the time; two were killed in the fighting and the others fled. An agricultural engineer from the regional Agrarian Reform office in Esteli—the only government representative present at the time of the attack—was captured and killed on the spot. Six civilian members of the cooperative were kidnapped, and their bodies were found the next day.

All 14 homes in the cooperative were burned, as was a separate house where the Agrarian Reform workers lived. The so-called freedom fighters then crossed the hill and tried to burn the community's two-room school, the warehouse which stored the cooperative's seed potatoes and corn meal, and the small medical clinic.

The destruction of these latter targets seemed especially wanton. The facilities were not guarded, nor were they near any homes from which there could have been anyone firing on the contras. The walls of the buildings were of brick and cement, so that it took some real effort to try to build a fire big enough to ignite the rafters. For fuel they used the benches, tables, and desks of the primary school.

The warehouse contained seed potatoes for this year's planting, and corn meal from last year's corn harvest. The barrels of corn meal were broken open and the meal scattered, and a large fire was built to destroy the seed potatoes.

The three-room clinic served not only the farming cooperative but the surrounding farming communities as well. The contras stole the medicines which were easy to carry, and the rest were burned with the building. Before starting the fire, however, they hacked apart the refrigerator in which medicines which need to be chilled were kept, and destroyed the central file which stored the vaccination and immunization data for children from the entire area.

As I wandered through the charred remains of the clinic, I picked up several of the file cards which had escaped the fire. I had to wonder what kind of country would support a terrorist organization which would attempt to destroy the health records of Maria Angel Garcia, born February 8, 1984, in the little community of El Socatoi near Miraflor. Who would want to destroy the records which show that Maria Angel's mother had brought her to this small clinic for her antituberculosis injection on January 7 this year and returned on May 22 for her immunization for diphtheria, whooping cough, and tetanus? Why would any human being want to hide the fact that Maria Angel Garcia has never had a measles shot and has had only four of the required 12 doses of polio vaccine?

Murder of a teenager. On July 9, I had another, more personal, introduction to the handiwork of the contras. I attended the funeral of Ramel Garcia Montenegro, a cousin of the family with whom I was staying while I was in Esteli. Ramel, 15 years old, had died from wounds he received from an American hand grenade which was tied to his front door by the contras. He had opened the door in the morning to go to his classes at the San Francisco Catholic High School in Esteli.

The terrorists who killed Ramel, and who destroyed the homes, school, warehouse, and clinic at Miraflor, are the people our president has called "the moral equivalent of our founding fathers," comparing them to Washington, Lafayette, and Patrick Henry.

This month Congress is debating the Boland Amendment, which would prohibit the use of additional U.S. dollars in Nicaragua in support of the overthrow of the Nicaraguan government. There will be attempts to attach the Boland Amendment to the 1986 appropriations bills for the Department of Defense.

In the name of what imaginable national interest could our tax dollars be used to support the people who would destroy the medical records of an 18-month-old baby, or assassinate a 15-year-old boy on his way to school? I think the American people deserve an answer to this question.

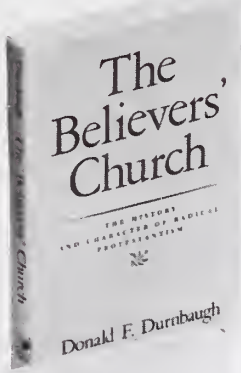
Doug Hostetter, Boston, Mass., is executive secretary of the New England Regional Office of American Friends Service Committee. He is also a member of Mennonite Central Committee Peace Section.

New from Herald Press



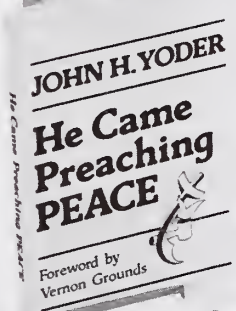
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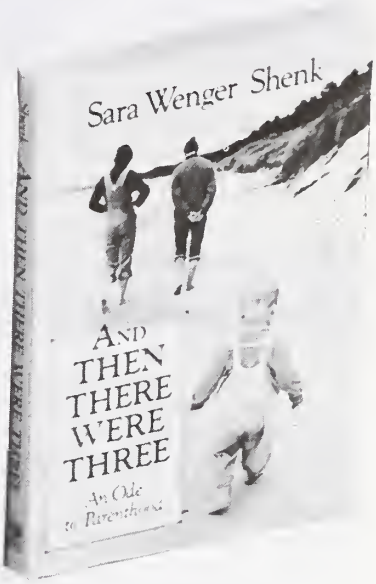
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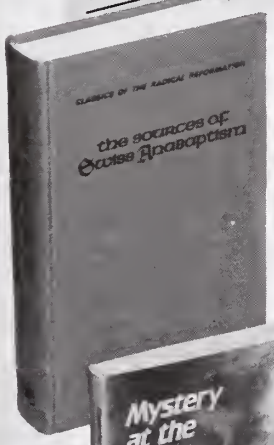
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by Sara Wenger Shenk

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Mystery at the Mall
by Marian Hostetler

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CHURCH NEWS



Franconia Conference representative Nelson Kraybill (left) meets with Mexican Mennonite leader Guillermo Zuniga shortly after the devastating earthquakes in Mexico. With Zuniga are his wife, Ava, and one of his four children.

Mennonites on the scene in Mexico after devastating earthquakes

On Thursday, Sept. 19, Guillermo Zuniga of Mexico City drove through crowded streets on his way to work at the capital city's Medical Center. A 35-year-old medical doctor, Zuniga is president of the Council of Mennonite Churches in the Mexico City area.

At 7:19 that morning, a tremendous earthquake ripped across the city. Just a short distance from the Medical Center, Zuniga stayed in his car while the world around him rocked violently for nearly four minutes. To his surprise, no buildings within sight collapsed in the quake. But as he approached the center of the city, cracked walls and heaps of debris began to appear.

Arriving at the Medical Center 15 minutes after the quake, Zuniga found chaos everywhere. It looked like a bomb had exploded on the 25-building complex. Two multistory structures had collapsed entirely. In one flattened residence 70 medical workers lay dead in the ruins. "People were running everywhere," Zuniga said. "Some were covered with blood and dirt."

On Sunday morning—three days after the earthquake—Luke Beidler and Nelson Kraybill of Franconia Conference walked through the Medical Center with Zuniga. Beidler is missions secretary for the conference, and the two had planned a 10-day visit to Franconia-related churches in Mexico City. The visit began the day after the earthquake.

At the rubble heap where 70 medical persons died, we watched rescue workers struggle through cement and twisted steel. Like lines of ants, the helmeted workers passed bits of debris down off the heap to waiting trucks. Search dogs sniffed through the mass of rubble, guiding workers to victims.

"We doctors still living not only mourn the persons who died," Zuniga said. "We also mourn because that Medical Center was the most advanced of its kind in the country." After 25 years of effort, Mexico had made this the center of national research and sophisticated procedures. "Medicine in Mexico will not be the same for years," he said.

Beidler and Kraybill attended Sunday morning worship at Espartaco—one of six small Mennonite churches in the city of 18 million.

One after another the members gave testimony to the mercy of God. Tears flowed freely as individuals thanked God no Mennonites in the city lost life or home in the disaster. Church members also mourned the many thousands who died as apartment buildings and offices collapsed.

At Espartaco a question arose that soon preoccupied Mennonites in Mexico and North America: What specifically can the church do to help earthquake victims? People from most congregations in the city already were helping sort through debris. Could Mennonites also organize a food and shelter effort?

On the north edge of Mexico City, the San Andres congregation shared a meal on Sunday afternoon. Sitting next to an interior wall that had fallen during the quake, the members decided to make their building available for temporary housing.

By Monday afternoon the five Mennonite congregations began to coordinate efforts. For the first time ever, Mexico City Mennonites formed a relief committee. Ruben Zuniga, a pastor and tailor, was asked to direct the work.

Few, if any, earthquake victims used the Mennonite church buildings for shelter. Many survivors would not leave the site of their wrecked homes. "In Mexico an owner's physical presence on property is often more important than having a written deed," someone explained. Earthquake victims did not want to lose the real estate where their houses once stood.

As an immediate response, church members united to provide 30 meals each day for persons sheltered at a Baptist church in the area of heaviest damage.

A series of aftershocks added to the city's anxiety. Beidler and Kraybill were in a taxi with Mennonite university student Raul Serradell when the second earthquake came. Their taxi stopped and they stood on the street as the earth swayed for 90 seconds. The bustling city came to a standstill as thousands of people around them held their breath and waited in near silence. Later they learned more buildings fell at that moment.

Hope died slowly for persons trapped in wrecked buildings. Ten days after the quake, local Mennonites still joined in helping dig through remains of a city hospital. The smell of decomposing flesh was so strong workers had to wear masks. Yet a shred of hope remained that somebody would be found alive.

The earthquake came at a time of struggle and transition for Mennonites in Mexico City. After 25 years of strong missionary presence from Franconia Conference, primary leadership is now being assumed by Mexican pastors. There have been conflicts over theology, leadership, and the mission of the church. Some of these tensions emerged even in the midst of earthquake response. Yet the magnitude of disaster clearly drew Mexico City Mennonites together in a common ministry of compassion.

Through all the turbulent events of late September in Mexico City, Beidler and Kraybill were inspired by the energy and commitment of Mennonite leaders. Pastors and administrators are young—most not over 35. Leaders and many members have a deep commitment to Anabaptism and evangelism.

A week after the earthquake, Mennonite leaders gathered for their monthly meeting. After seeing and hearing about so much death, a spirit of joy filled the room as members formally received a new congregation. That day Chilac became the seventh Mennonite congregation in Mexico City—a sign of new life and growing ministry in a city that has suffered much.

—Nelson Kraybill

Future of community among Mennonites to be explored

What is the future of *community* among Mennonites? That question will get primary attention at a conference on "The Common Life," Feb. 27-Mar. 2, at Laurelville Mennonite Church Center.

Paul Toews of Fresno (Calif.) Pacific College will head up the speakers who address aspects of the question. A professor at the Mennonite Brethren school, he has been visiting various North American Mennonite communities in his search for the answer. Other speakers will be Goshen College president Victor Stoltzfus, Chicago Area Mennonites coordinator Pauline Kennel, and Eastern Mennonite College professor John Eby.

Sponsored by *Christian Living*, Mennonite Community Association, and Laurelville, the conference is not only to assess the future of Mennonite community, but to raise an awareness of its importance to being human and being Christian, noting both the difficulties and rewards.

"During this present time when major shifts are occurring within the Mennonite community, we wish to reexamine the medieval notion of 'the common life' in its larger Judeo-Christian and North American context and also in the more intimate Mennonite world," said the planners.

Planned as a popular conference for interested lay people, especially young adults and students, the event is open to the public and will include the drafting of a statement to the churches.

More information is available from Laurelville Mennonite Church Center at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

Boys from three conferences enjoy 'camporee'

Camp Bashore near Lebanon, Pa., was the site of the first cooperative "camporee" involving junior-age boys clubs from Lancaster, Franconia, and Atlantic Coast conferences. About 150 boys, sponsors, and a few fathers attended.

The weekend was structured to provide fellowship within the individual groups and encourage reaching out to others. Each group camped out in a tent, lean-to, or some type of shelter. Each group prepared its own meals, except Sunday when a chicken barbecue was prepared for all.

Tribal groups were formed on Saturday for a variety of games such as softball, kickball, soccer, swimming, boating, and a nature scavenger hunt. A tribe was made up of boys from various groups to encourage reaching out and becoming acquainted with others. The spirit of these games was not highly competitive, but rather a fun time. During the evaluation of the weekend, several boys expressed appreciation for the way the games were played.

Spiritual input was given by Burl Jantzi, Donald Martin, and Menno Sell. The life of Samson was dramatized by Donald Martin. He noted that much of the turmoil of Samson's life resulted from his disobedience to the Nazarite vows. Sell's theme, "Reaching Out," encouraged the boys to recognize God in their life, have a good attitude about themselves, and reaching out to share life with others.

Will this cooperative event happen again? The planners are optimistic, and expect even better participation at the next camporee in September 1986.

—*David Cressman*

Senior Adult Retreat gets participants 'excited about living'

It was a change of scenery. It was fellowship with around 100 other senior citizens, a place to rest and unwind. Forenoons and evenings were planned and full, afternoons were free.

"The Poetry of Life" was the theme of Senior Adult Week at Laurelville Mennonite Church Center, Aug. 25-30. The leaders were Roy and Ethel Umble of Goshen, Ind., and Linden and Esther Wenger of Harrisonburg, Va.

The group spent time with the Psalms. David, the great poet, wrote many of them. Recent people like Carl Sandburg and Robert Frost have also given much through their poetry. Linden led a "Living In" series—on faith, forgiveness, acceptance, and light.

The evenings were story-telling time. Anyone could tell their story and many of them did. There were stories of healings and feelings, answered prayers, and funny experiences.

The afternoon activities included tours, games, and quilting. There was also a lot of reading material. And it was a good time to just visit.

There was not much evidence of loneliness. The speakers got the folks to laugh a lot, and a group of old people getting together and laughing at themselves was good therapy in itself.

The object of the retreat—to get senior adults excited about living—was accomplished.—*Sanford and Orpha Eash*



Janie, Marc, David, Rachel, and Neal Blough

BACK FROM FRANCE

Bloughs mark 10 years at Foyer Grebel

In a suburb of Paris, France, Foyer Grebel houses 12 African students and the Christian Community worship center, heralding a growing Anabaptist-Mennonite witness.

Mennonite Board of Missions workers Neal and Janie Blough, who have been in France for 10 years, helped start Foyer Grebel. They are currently on a six-month North American assignment at Associated Mennonite Biblical Seminaries.

Paris attracts many students to its universities from former French colonies in Africa. Many of them arrive with little money and face racial discrimination. Foyer Grebel was founded in 1976 to help meet this need.

The Christian Community at Foyer Grebel baptized its first member in 1982 and now numbers 25. Neal serves half time as pastor, teacher, counselor, and preacher.

Many students view traditional Christianity with suspicion. "They are drawn to the community because of its welcome and warmth," said Janie. For Africans, Christianity means white missionaries urging them into denominations. For that reason Neal said a few members are reluctant to link with the Association of Mennonite Churches of France. The community now holds an associate membership in the association.

France is described as a secular society with less than 2 percent of the French population Protestant and 40 percent Catholic. Neal said those who do go to church are asking what the nature of the church is about. "Some are looking to Anabaptist views of church for their answers," said Neal.

Neal completed a doctorate in Anabaptist theology in 1982 and his dissertation was published last year in French, prompting teaching and lecturing invitations in Europe and Africa.

Neal and Janie are both natives of Deshler, Ohio.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

David Hiebert, Scottdale, Pa.

Thank you for the editorial "The Fundamentalism of Peter Ediger" (Oct. 1). I'm looking forward to the sequel titled "The Activism of George Brunk II."

Ron Collins, Goshen, Ind.

Thank you for publishing my comments in "Hear, Hear!" (Sept. 24). Please correct a serious error on my part: The line "If a student is the son or daughter of a minister they are automatically eligible for an 80 percent discount." This is not the case. It is true, however, that Hispanic Ministries students are not eligible for the scholarships offered by the college. I take full responsibility for this error.

Dean Hochstetler, Nappanee, Ind.

I appreciate your editorials in *Gospel Herald* most of the time, but I don't agree with the one in the September 17 issue.

I read Hal Lindsey's book *Late Great Planet Earth.* It is true his predictions didn't come to pass. However to label him as on par with Jeanne Dixon is unfair. She is a known fortune teller aligned with occult powers. Hal Lindsey is not a fortune teller, in fact he identifies Jeanne Dixon as such in his book.

John Funk wrote an article in *Herald of Truth,* 1867, saying "the day of miracles is past." T. H. Brenneman wrote one on the "Horrible Sin of Having Lightning Rods" in the same issue. Shall we then class them along with Jeanne Dixon too?

Ben Redekop, Waterloo, Ont.

Thank you for printing Sanford Yoder's "What Is Peace?" (Sept. 17). It is a clear and concise statement of the massive rift which now separates Mennonites as Christians and as human beings. The peace issue has been undergoing a radical transformation since the 1950s, and Yoder's position reflects that portion of the church that has refused to change. The confrontative, political, and human aspects of Jesus are neglected, and the static, conservative, and apocalyptic elements of Jesus and Paul are emphasized. "Proclaiming" Jesus is interpreted in a very passive sense, one that does not challenge one's comfortable North American existence.

What is particularly disturbing about Yoder's article is the fact that somehow "communists" have taken the place of flesh and blood people, struggling to assume a place in the world that doesn't even come close to his comfortable existence. Mennonites, the wanderers, have ceased to wander, and now some of them would like to make sure that nobody else wanders onto *their* promised land.

Yoder is correct when he asserts that "there are two extremes" or ways of being "in the days in which we are living." But he has the categories wrong. One extreme has achieved the good life, after years and generations of sweat and self-interested acquisition. And this extreme does not want to lose all that it has worked for. The other extreme, a much larger proportion of the world's population, is a few generations (or centuries) behind in the scheme, and would also like to be in a position to attend limpid church services and meetings before going home to a massive dinner. Then they would also be in a position to tell everyone else how to live.

Frankly, it seems that the Christian must occupy neither of these extremes. The peacemaker allows himself to be caught in the middle. Perhaps it is time for Mennonites to become wanderers again. Perhaps it is time to "squat on a Nicaraguan border."

Steve Nyce, Telford, Pa.

I appreciated the article "My Faith Is a Walk with Jesus" by Susan Kennel (Sept. 17). I am sure that both young and old alike would find it interesting and a blessing.

The article again speaks to me about how important the church is in the nurture of our young people. As this young person has shared her faith journey, perhaps more persons will do the same. We all have a story to tell.

Lavon Welty, Myrna Burkholder, James L. Derstine, Mel Janzen

Those of us who helped plan young adult activities for Ames 85 are responding to "Young Adults: Only 40 Register for 18-35 Age Activities" (Sept. 3). We feel the need to clarify questions that have come to us about "why only 40 registered for young adult activities."

The title was misleading in that young adults did not register for young adult activities as such at Ames 85. In fact, no one at Ames registered by age except those attending the Youth Convention. Young adults were simply invited to attend young adult activities, which were planned to supplement the events of the General Assembly.

Young adult activities included supper meetings, late-night activities, daily Bible study, and recreational activities. Attendance at these activities ranged from 15 to 60, with 95 people signed up for young adult housing. As stated in the article, most who attended young adult activities were young singles. Informal feedback from these persons indicated appreciation for the opportunity to gather at these times.

As also stated in the article, scores of young adults were present at the Assembly even though they were not registered by age. (It stands to reason that they should have been there in large numbers since those between 18 to 35 comprise about one-third of the entire Mennonite Church membership, according to recent census figures.) In fact, many young adults were involved with the Youth Convention. Dave Miller, coordinator for this event, reports that 370 persons between the ages of 19 to 35 were registered as participants or sponsors.

Tim Horst, Leonard, Mo.

As a nation, the U.S. is once again deciding whether to have efficient family farms or large inefficient state-controlled farms ("Where Was God When the Farm Failed?" Aug. 20).

We made the same decision in the 1770s and in the 1930s. In the past we have opted for the family-owned-and-operated farm. It is the family farm that made us the producers of agricultural products that we are today. State-controlled farms will put us into government controls—with food scarcities which accompany government interference. To my knowledge, state-controlled agriculture has never worked anywhere to feed the nation, much less provide a surplus. It certainly isn't working in Russia.

James S. Lederach, Scottdale, Pa.

In recent months the *Gospel Herald* has tended to substitute controversy for careful examination of issues from a Mennonite perspective. A case in point is "A Question of Life and Death" (Aug. 13).

Ms. Royer questions the moral legitimacy of the Reagan administration for what she perceives as its analytical inconsistency in denouncing abortion while promoting capital punishment. In this regard, she seems to be expressing the following idea: to the extent that the Reagan administration supports capital punishment, a perceived evil, its stance on the abortion issue, a perceived good, is nullified. That proposition is as logically sound when stated inversely: the administration's support of the death penalty, a wrong position, is justified by the fact that it holds an antiabortion position, the right position.

Sophistry aside, statements of partisan politics are inherently con-

troversial. The problem with emphasizing controversy over substance in this case lies not only in politics, however, but in the facile and probably fallacious moral discourse which the author offers as a pretext for her political statement. Ms. Royer bases her politics, in part, on a sound theological proposition: life is a gift from God and should be treated as such. Abortion and capital punishment, because they involve the destruction of life, are wrong.

Ms. Royer then supports, after a fashion, her theological argument that abortion and capital punishment violate God's gift with the following: Abortion is also wrong because, in some cases, women have difficulty dealing with having chosen it. Capital punishment is wrong because it may not always fulfill two goals of criminal sanctions, deterrence and vindication. According to such reasoning, abortion would be morally legitimate in those cases where women are satisfied with their decision to abort. Likewise, capital punishment would be proper if it could be demonstrated an effective deterrent and vindication.

Although abortion and capital punishment both entail the taking of life, even a cursory examination of the two matters should caution treating them as analogues in anything but morbidity. Any proper comparison would have addressed some of the following questions, among others.

Are there any similarities between unborn fetuses and death row convicts? Is the "hope of life" indeed the same for the unborn and for one awaiting society's last sanction for misconduct? How is "freedom of choice" properly attributed to fetuses and to convicts? Can women's decision to abort properly be compared to the state's decision to put to death? How is an individual's culpability for choosing abortion different from her culpability for her society's choice to exercise the death penalty? Are there any differences between a civil law which permits the choice of abortion and a regime of criminal law which authorizes capital punishment? Can capital punishment ever be shown to have utility? Is it ever right to choose abortion?

The author addresses none of these questions explicitly and shows no evidence of having done so otherwise. I would not want to substitute her species of discourse for careful, judicious analysis of the issues either in the realm of personal ethics or of government and legislation. Nor, I hope, is the *Gospel Herald* offering this article as an example of the best the Mennonite Church has to offer on these important issues. In this respect, another life and death issue may be at stake—that of an institution.

Frazzled by studies? Need a break?

Break '85

God=Peace²

a post-Christmas event
December 27-30
Laurelville Mennonite Church Center,
Mt. Pleasant, Pa.



If you are a Mennonite college student or an interested young adult, you will not want to miss Break 85 for worship, discussion, recreation, and social interaction.

God = Peace² as the theme? Yes, that is, the integration of outer peace in the world with inner peace of heart.

- LeRoy Friesen, Main Speaker
  Dr. Friesen is the director of the Peace Studies Program at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.
- Patricia Shelley, Worship and Music Leader
- Ivan Emke, Emcee and Host

Winter recreational sports available at the Center include hiking, sledding, tobogganing, and cross-country skiing. Saturday, December 28, and Sunday, December 29, afternoons will be free for participation in these activities.

Subsidized transportation from several distant points is available. Information about this and the event itself, with a daily schedule, will be sent to registrants.



Registration, room and board:
$75 (U.S.) and $89.50 (Canada)
After November 15, 1985:
$90 (U.S.) and $105.50 (Canada)

Sponsored by
Student and Young Adult Services
Mennonite Board of Missions
Commission on Education
General Conference Mennonite Church

(cut here)

Name _____

Address _____

☐ Enclosed is my registration fee of $13.00
(before Nov. 15, Canada and U.S.)
☐ Enclosed is my registration fee of $28.00
(after Nov. 15, Canada and U.S.)
(Balance for room and board to be paid on arrival.)

In U.S., send to: SYAS, Box 370, Elkhart, IN 46515 In Canada, send to: Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

MENNOSCOPE

Eastern Mennonite College's enrollment this fall is 811—down from last year's 848. Both figures include full- and part-time students. Virginia, Pennsylvania, and Ohio are the states with the largest numbers of students enrolled. According to President Richard Detweiler, the enrollment drop is largely caused by a decline in the number of students who transfer from other schools. He said the enrollment outcome reflects the experience and planning of EMC to consolidate programs and budget to meet the realities of the 1980s.

Eastern Mennonite Seminary's enrollment this fall is 75—down from last year's 89. The number of full-time students, however, is down only *one* to 42.

Indiana-Michigan Conference added three new congregations and elected a new president during its recent annual meeting in Valparaiso, Ind. The congregations are Iglesia Menonita Emanuel of Marion, Ind.; East End Covenant Fellowship of Goshen, Ind.; and Jefferson Avenue Fellowship of Kalamazoo, Mich. The president, succeeding Arnold Roth, is Del Glick, copastor of Waterford Mennonite Church in Goshen, Ind.

A statement on Christian-Jewish relations has been released by Eastern Mennonite Board of Missions. The statement grows out of a Christian-Jewish consultation sponsored in 1984 by Eastern Board. It was adopted at a joint meeting earlier this year of Lancaster Conference's bishops and mission leaders. The statement is entitled "Mennonite Witness as it Relates to Jewish People." It includes historical perspectives and theological issues involved in Christian-Jewish relations and states a response from a Christian perspective. Copies of the statement are available from the Home Ministries Department at Eastern Board, Salunga, PA 17538.

John Beachy has retired from Mennonite Publishing House after serving 14 years as treasurer. He and his wife, Miriam, previously spent 23 years in Bihar, India, with Mennonite Board of Missions. They anticipate an MBM assignment in Nepal in 1986.

A new Anabaptist fellowship is beginning in Baltimore near Johns Hopkins University. It is part of a church planting project planned by Atlantic Coast Conference. The Church of the Brethren and the Brethren in Christ Church may also join the Mennonites in this effort. People interested in making connections with the emerging fellowship may contact Robert Lehman at 1568 Dellsway Rd., Towson, MD 21204; phone 301-821-7150.

Some 5,000 health kits are needed by Mennonite Central Committee for Kampuchea (formerly Cambodia). The kits will be distributed through hospitals in nine provinces. Sunday school classes, families, and church groups are encouraged to prepare the kits. They should include a toothbrush, a family-size tube of toothpaste, a 5-6-oz. bar of soap, a nail clipper with file, and a dark-colored hand towel. The items should be in an 8 × 10 drawstring bag. The kits should be sent *by the end of November* to any MCC office.

The XIth Assembly proceedings of Mennonite World Conference are now available. Printed in four languages, it is a complete record of the assembly held last year in Strasbourg, France. All people who registered for that event automatically received a free copy. Others may purchase the proceedings book for $5 postpaid from Mennonite World Conference, 528 E. Madison St., Lombard, IL 60148. Also available, for $1.50 each (postpaid), are other Strasbourg assembly materials like the Mennonite world membership map and the 1984 supplement of *Mennonite World Handbook*.

"Pornography" is the focus of an upcoming issue of *Committee on Women's Concerns Report* of Mennonite Central Committee. Individuals and congregations who have dealt with pornography in study groups, sermons, articles, or in other ways are invited to contact the editor of the issue: Ethel Yake Metzler, 211 Douglas St., Goshen, IN 46526.

"Business, Land, and Our Roots" is the topic of the annual convention of Mennonite Economic Development Associates, Nov. 14-17, in Cedar Rapids, Iowa. The main speakers are Habitat for Humanity executive director Millard Fuller, writer-filmmaker John Ruth, sculptor Margaret Hudson, and Hopi Indian leader Elmer Myron. A variety of workshops, preconvention seminars, and local tours are also planned. More information is available from MEDA at Box M, Akron, PA 17501; phone 717-738-3715.

A Bible conference for Sunday school teachers who use the Uniform Series will be held Nov. 8-10 at Laurelville Mennonite Church Center. The resource speakers are Howard Charles of Associated Mennonite Biblical Seminaries and Burton Yost of Bluffton College. The event is sponsored by Laurelville, Mennonite Publishing House, and Mennonite Board of Congregational Ministries. More information is available from LMCC at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

People considering seminary studies are encouraged to attend the annual "Exploring Church Ministries" weekend planned for Nov. 7-9 at Eastern Mennonite Seminary. Meals and lodging are free, and spouses and children are welcome to attend. More information is available from EMS, Harrisonburg, VA 22801.

Author-psychologist Abe Schmitt will lead a seminar on a model of congregational caring at Laurelville Mennonite Church Center, Nov. 1-3. He will be assisted by his wife, Dorothy, and two leaders of Zion Mennonite Church in Broadway, Va.—Harvey Yoder and Susan Yoder. The seminar will be based on Schmitt's 1984 Herald Press book, *When a Congregation Cares*. More information is available from Laurelville Mennonite Church Center at R. 5, Box 145, Mt. Pleasant, PA 15666.

First Mennonite Church of Meadville, Pa., will celebrate its 50th anniversary on Nov. 3 with a Sunday morning worship service, fellowship meal, and special afternoon service. All former members and others associated with the congregation over the years are invited. More information is available by calling 814-333-6473.

The annual meeting of the Illinois Division of Mennonite Disaster Service will be held on Nov. 3 at Roanoke (Ill.) Mennonite Church. It will include a business meeting, election of a president, a dinner, and a guest speaker. More information is available from John Guth at R. 2, Box 96, Eureka, IL 61530.

Pastoral transitions:

- *Roger Robins* was licensed and installed as pastor of Filer (Idaho) Mennonite Church on Sept. 22.
- *Rick Murphy* was ordained as pastor of Mountville (Pa.) Mennonite Church on Sept. 8.
- *Eliseo Franco* was installed as pastor of New Jerusalem Mennonite Church, North Hollywood, Calif., on June 22.
- *Lynn Miller* was licensed and installed as pastor of South Union Mennonite Church, West Liberty, Ohio, on Sept. 22.
- *Emanuel Martin* was licensed and installed as pastor of Hebron Mennonite Church, Hagerstown, Md., on Sept. 8.
- *Henry Smiley* was ordained as pastor of Black Mountain Mennonite Church, Chinle, Ariz., on Oct. 13.

Make your investment dollars work for the church.

Mennonite Board of Missions offers a

MISSION INVESTMENT PROGRAM

for the purpose of:

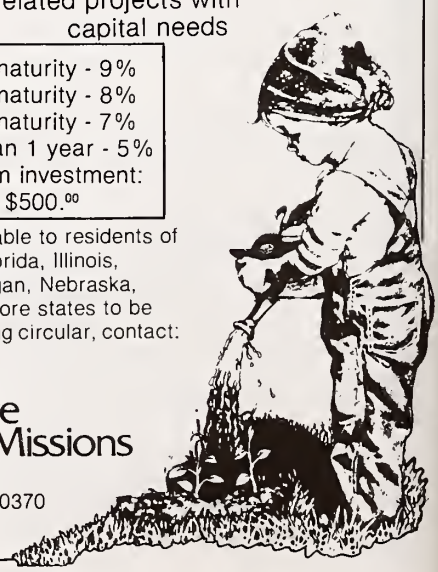
- helping new congregations with facilities
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5 year maturity - 9%
3 year maturity - 8%
1 year maturity - 7%
Less than 1 year - 5%
Minimum investment: $500.00

This offering is available to residents of Alaska, Colorado, Florida, Illinois, Indiana, Iowa, Michigan, Nebraska, Ohio, and Oregon (more states to be added). For an offering circular, contact:

Aaron Hoober

Mennonite Board of Missions
Box 370
Elkhart IN 46515-0370
219/294-7523



•*Michael and Eloise Meneses* became the pastoral leaders of Iglesia Menonita Emanuel, Surprise, Ariz., in late September.
•*Curtis Godshall* was installed as pastor of Eastern Mennonite Home, Souderton, Pa., recently.
•*John Willems* was installed as pastor of Bethany Mennonite Church, Albany, Oreg., on Sept. 8.
•*Bradley Eberly* will become pastor of youth, worship, and music at Sunnyslope Mennonite Church, Phoenix, Ariz., on Jan. 1.
•*Cleo Yoder* became pastor of Lakeview Mennonite Church, Wolford, N. Dak., recently.
•*Richard Ross* was installed as interim pastor of Orrville (Ohio) Mennonite Church on Sept. 8.
•*Carl Newswanger* was installed as interim pastor of Hartville (Ohio) Mennonite Church on Sept. 15.

Church-related job openings:
•*Administrator* for the Health Care Center at Virginia Mennonite Retirement Community. It has 120 beds. Contact Earl Greaser at VMRC, 1409 Virginia Ave., Harrisonburg, VA 22801; 703-434-7160.
•*Social worker* for Rockhill Mennonite Community. Involves counseling the elderly as they enter the 135-unit retirement community and as they adjust to it. Degree in social work or related field and experience with geriatrics is preferred. Contact Dorothy Engstrom at Rockhill Mennonite Community, Box 21, R. 152, Sellersville, PA 18960; phone 215-257-2751.
•*Executive director* for Mennonite Central Committee Saskatchewan, starting on Apr. 1. will administer a nine-member office staff and relate to 115 congregations affiliated with seven different Mennonite groups. Overseas experience with MCC is preferred but not essential. Application deadline is Dec. 31. Contact Henry Block at 3214 Milton St., Saskatoon, Sask. S7L 3X4.
•*Old Testament professor* at Associated Mennonite Biblical Seminaries, beginning on July 1, 1986, or July 1, 1987. Experience in pastoral or church ministries, completion of doctoral dissertation, and teaching experience preferred. Contact—before Dec. 1—Gayle Gerber Koontz at AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219-295-3726.

Special meetings: *George Brunk II,* Harrisonburg, Va., at Zion, Pryor, Okla., Oct. 17-23.

New members by baptism and confession of faith: *Pinegrove Church, Stryker, Ohio:* Kristen Salisbury and Todd Schmucker by baptism and Tom Short and Kathy Short by transfer. *Zion Mennonite Church, Hubbard, Oreg.:* Rollie and Edna Miller by transfer.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Albrecht, Paul and Jennifer (Holmes), Tavistock, Ont., first child, Michael Paul, Aug. 30.
Berkey, Doug and Luanne (Reeder), Woodburn, Oreg., first child, Kelsey Ann, Aug. 16.
Bonilla, Larry and Beverly (Riegsecker), Aibonito, P.R., first child, Joel Alan, Sept. 22.
Brenneman, Kim and Beverly (Good), Elida, Ohio, first child, Carla Jean, Sept. 3.
Byler, Ron and Mim Shirk, Harrisonburg, Va., first child, J. Jesse Shirk-Byler, Aug. 31.
Draper, Roy and Barbara (Frey), St. Jacobs, Ont., first child, Douglas James, Aug. 28.
Eby, Doug and Karyn (Gluba), Harrisonburg, Va., second child, first daughter, Alyssa Joy, Aug. 27.
Goebel, Joe and Debbie (Adams), Freeport, Ill., first child, Amber Lee, Sept. 3.
Heyer, Doug and Carolyn (Gerber), New Hamburg, Ont., third child, second daughter, Michelle Joy, Aug. 11.
Hooley, Dan and Julie (Stauffer), Canton, Ohio, first child, Anita Joy, Aug. 10.
Jantzi, Luke and Eloise (Cameron), Kitchener, Ont., sixth child, third son, Daniel Luke, Sept. 4.
Kauffman, Samuel and Wendy (Kauffman), Belleville, Pa., second son, Jason Michael, Sept. 3. (First son deceased.)
Kuepfer, Dennis and Sandy (Ferguson), New Hamburg, Ont., first child, Stacey Ann, July 27.
Landis, David and Sharon (Clemmer), Harleysville, Pa., fifth child, fourth son, Andrew Jonas Clemmer, Sept. 20.
Litwiller, Russell and Sherry (Springer), Minier, Ill., first child, Elise Suzanne, Sept. 19.
Mast, Randy and Audrey (Amstutz), Dalton, Ohio, second daughter, Valerie Jean, Sept. 12.
Mercer, Craig and Joanne (Blosser), Columbiana, Ohio, second son, Ross Thomas, Sept. 2.
Miller, Kevin and Janet (Dilbone), Archbold, Ohio, first child, Jordan Amanda, Sept. 7.
Ranck, James and Carol (Santacroce), Philadelphia, Pa., first child, Jacqueline Ann, Aug. 12.
Reardon, Bart and Wendy (Brereton), Harrisonburg, Va., first child, John Tyler, Sept. 9.
Smith, Kenneth and Patricia (Weaver), Perkasie, Pa., third daughter, Brenda Renee, Sept. 19.
Swartley, J. Lowell and Sharon (Godshall), Souderton, Pa., third child, first daughter, Anastia Joy, Sept. 4.
Swisher, Chip and Marylee (Hill), Unityville, Pa., second daughter, Brittany Noel, Sept. 7.



Alternative school helps troubled students graduate. *In an alternate school in the depressed coal mining region of eastern Kentucky, Mennonite Central Committee U.S. worker Steve Panning teaches woodworking and home repair skills to students like Rick Webb (left).*

The privately operated David School accepts students who have quit or who are having a hard time at the public schools. The school offers 50 students a chance for small classes, individual attention, and tutoring. Its staff of volunteers—including MCCers—teach remedial reading, math, English, chemistry, and social studies. The school also provides vocational training.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Bender-Leis. Robert Bender, Millbank, Ont., Crosshill cong., and Valerie Leis, Newton, Ont., Poole cong., by David Brubacher and Steve Gerber, Sept. 14.
Bender-Schultz. David Bender, Walton, Ont., Hillcrest cong., and Cindy Schultz, Milverton, Ont., Pool cong., by David Brubacher and Gerald Good, Sept. 21.
Brenneman-Baxter. Richard Brenneman, Kitchener, Ont., and Michele Baxter, Gadshill, Ont., both of Hillcrest cong., by Gerald E. Good, Sept. 14.
Brunk-Leach. Ronnie D. Brunk, Bridgewater, Va., Harrisonburg cong., and Donna Kay Leach, Churchville, Va., Union Presbyterian Church, by David F. Whiteley, Sept. 14.
Critchfield-Peters. Norman Critchfield, Newton, Kans., Hesston cong., and Denise Peters, Bethesda cong., Henderson, Nebr., by Brian Epp and Dan Johnston, Sept. 7.
Dietrich-Steckle. Robert Louis Leo Dietrich and Dorothy Ellen Steckle, both of Zurich (Ont.) cong., by Clayton Kuepfer, Sept. 7.
Geiser-Harnish. Ned Geiser, Goshen, Ind., and Marie Harnish,

Pontius — **Joel Kauffmann**



Ephrata, Pa., both of Berkey Avenue Fellowship, by Arthur Jantz, July 27.

Glick-Drescher. Steven Ray Glick, Akron, Pa., Bethany cong., and Lori Susan Drescher, Lancaster, Pa., Forest Hills cong., by John M. Drescher, Sept. 14.

Hollar-Jones. Jerry Hollar and Sharon Jones, both of Harrisonburg, Va., Community cong., by Paul T. Yoder and Duane M. Sider, Aug. 24.

Hurt-Hofer. Tony Hurt, London, England, and Sharla Hofer, Morton, Ill., both of St. Louis Mennonite Fellowship, by Tom Voth, Aug. 24.

Johnson-Martin. Tim Johnson, Souderton, Pa., Hyattsville cong., and Carol Martin, Adamstown, Pa., W. Philadelphia Mennonite Fellowship, by Robert N. Johnson, father of the groom, Sept. 14.

Landis-Graybill. Richard E. Landis, Manheim, Pa., East Chestnut St., cong., and Becky Graybill, Parkesburg, Pa., Coatesville cong., by James M. Shank, Apr. 6.

Landis-Wiren. Laverne Z. Landis, Telford, Pa., Franconia cong., and Robin Wiren, Perkasie, Pa., Faith Baptist Church, by David Auckland, Sept. 21.

Martin-Martin. Marvin Martin, Elmira, Ont., and Gloria Martin, Wallenstein, Ont., both of the Floradale cong., by J. Lester Kehl, Sept. 14.

Metz-Short. William F. Metz II, Bryan, Ohio, Faith United Methodist Church, and Janet Short, Archbold, Ohio, West Clinton cong., by Earl Russell and Clarence Dinnen, Sept. 14.

Myers-Kaufman. Daryl Glenn Myers, Lowville (N.Y.) cong., and Marcia Kay Kaufman, Hollsopple, Pa., Carpenter Park cong., by Marvin L. Kaufman, father of the bride, assisted by Milton Zehr, uncle of the groom, Sept. 14.

Nafziger-Beiler. Marlin Nafziger, Ronks, Pa., and Lisa Beiler, Paradise, Pa., both of Bart cong., by Rosa and Galan Guengerich and Erie Renno, Sept. 22.

Peak-Gunden. Dennis Peak and Marla Gunden, Elkhart, Ind., Belmont cong., by Dean Ropp and Duane Beck, July 20.

Short-Short. Darrell Short, West Unity, Ohio, Archbold Evangelical Mennonite cong., and Lavonne Short, Archbold, Ohio, West Clinton cong., by Rocky Miller, June 29.

Stanbrough-Kauffman. Ronald Stanbrough, Huntingdon, Pa., and Pearl Kauffman, McVeytown, Pa., both of Maple Grove cong., by Leroy Umble, Sept. 21.

Tieszen-Charles. Lowell Tieszen, Wichita, Kans., and Sharyn Charles, Lancaster, Pa., Habecker cong., by Abram Charles and Frank Nice, June 29.

Troyer-Carstenson. Dean Troyer, Hesston (Kans.) cong., and Jeannie Carstenson, Hesston Mennonite Brethren cong., by Lynn Jost, Sept. 14.

OBITUARIES

Frey, Ernest E., son of Lucas B. and Lavina (Wyse) Frey, was born in Fulton County, Ohio, Jan. 19, 1913, died suddenly of a heart attack in Davidson, N.C., June 26, 1985; aged 72 y. On July 9, 1933, he was married to Mabel Conrad, who survives. Also surviving are 4 daughters (Glenda—Mrs. D. Leon Mast, Marilyn—Mrs. David Kay, Rita Suzanne—Mrs. Lauren Yoder, Linda—Mrs. Richard Shank), 3 sisters (Lucile Nofziger, Dorothy Waldeck, Shirley Wyse), 10 grandchildren, and 2 great-grandchildren. One brother (Maurice) died in Mar. 1985. Funeral services held on June 28 in the Davidson United Methodist Church, in charge of Rev. Fussell, and at the North Clinton Mennonite Church on June 29, in charge of Olen Nofziger and Robert Schloneger; interment in Pettisville Cemetery.

Hirschy, Magdalena Lydia, daughter of John and Anna (Shertz) Wagler, Sr., was born in Saarburg, Alsace Lorraine, Oct. 23, 1891; died at Henry Co. Health Center on Sept. 6, 1985; aged 93 y. On Mar. 26, 1911, she was married to Joseph Christner Hirschy, who preceded her in death on Mar. 30, 1976. She is survived by 5 daughters (Lula—Mrs. Willard Swanson, Ila—Mrs. Henry Lenacker, Frieda—Mrs. Earl Bachman, Joyce—Mrs. Edwin Conrad, and Joannita—Mrs. Dareold Stauffer), 2 sons (J. Duwaine and Elwyn), 31 grandchildren, 55 great-grandchildren, 2 great-great-grandchildren, and 2 brothers (John S. and Alfred Wagler). She was preceded by one daughter (Edith Blosser), 3 brothers (Joseph, Peter, and Adolf), one sister (Anna), and a half sister (Anna Fritz). She was a member of the Sugar Creek Mennonite Church, where funeral services were held on Sept. 10, in charge of Ed Miller, Vernon Gerig, and Loren Hirschy; interment in church cemetery near Wayland, Iowa.

Koppes, Laura, daughter of Edwin and Fannie (Burckhart) Koppes, was born in Medina County, Ohio, Nov. 21, 1902; died at Shady Lawn Nursing Center on Sept. 11, 1985; aged 82 y. She is survived by a sister (Dora) and a brother (Harvey). Two brothers (Henry and Andrew) preceded her in death. She was a member of the Bethel Mennonite Church, Wadsworth, Ohio, with Associate membership at Orrville Mennonite Church. Funeral services were held at the Orrville Mennonite Church on Sept. 14, in charge of Carl Newswanger and Richard Ross; interment in Maple Hills Cemetery, Wadsworth, Ohio.

Long, Eugene L., son of Wilmer and Ada (High) Long, born at Ephrata, Pa., Mar. 1, 1953; died after a long-term illness at Ephrata, Pa., Sept. 19, 1985; aged 32 y. He is survived by 2 brothers (Kenneth R. and Charles W.), a sister (Anna Ruth—Mrs. Robert Snader), maternal grandfather (Elmer C. High), and paternal grandmother (Mamie S. Long). He was a member of the Ephrata Mennonite Church, where funeral services were held on Sept. 21, in charge of David Kniss and Wilbert Lind; interment in Hammercreek Mennonite Cemetery.

Lutz, John Henry, son of Henry E. and Ruth (Nissley) Lutz, was born at East Donegal Twp., Dec. 18, 1927; died of cancer in East Donegal Twp., Sept. 19, 1985; aged 57 y. On Dec. 19, 1946, he was married to Edna Wenger, who survives. Also surviving are 2 sons (Ronald Eugene and John Robert), a daughter (Joyce—Mrs. Kenneth L. Swarr), 3 grandsons, and 2 sisters (Florence—Mrs. Glenn Miller and Anna N. Lutz). He was a member of the Mount Joy Mennonite Church, where funeral services were held on Sept. 22, in charge of Shelley R. Shellenberger, H. Raymond Charles, and Mervin Charles; interment in Kraybill Mennonite Cemetery.

Maust, Earl J., son of Joseph J. and Lydia (Hochstetler) Maust, was born at Meyersdale, Pa., May 16, 1898; died of cardiac arrest at Scheurer Hospital, Pigeon, Mich., Sept. 20, 1985; aged 87 y. On May 23, 1920, he was married to Idella Overholt, who preceded him in death on May 10, 1978. On May 30, 1930, he was ordained to the ministry, serving the Pigeon River cong.; was moderator of Conservative conference, 1940-1952; and a member of the Conservative conference mission board from 1955 to 1959. He is survived by 3 sons (Elmer, Glenn, and James), 2 daughters (Gertrude—Mrs. Frank Dutcher and Cora—Mrs. Luke Yoder), 26 grandchildren, 24 great-grandchildren, 3 sisters (Mary—Mrs. Dan Swartzendruber, Mrs. Anna Albrecht, and Barbara—Mrs. Henry Esch), and 2 brothers (Joseph and Edward). Four brothers and 2 sisters preceded him in death. He was a member of the Pigeon River Mennonite Church, where funeral services were held on Sept. 22, in charge of Kenneth Dietzel and Willard Mayer; interment in church cemetery.

Miller, Benjamin Z., son of Martin L. and Elizabeth (Zimmerman) Miller, was born at Conoy Twp., Pa., Feb. 4, 1894; died at Elizabethtown, Pa., Sept. 21, 1985; aged 91 y. He was married to Ella E. Heisey Miller, who died in 1971. He is survived by 2 sons (Norman and John), 3 daughters (Anna, Miriam, and Ruth), 23 grandchildren, and 31 great-grandchildren. He was a member of the Elizabethtown Mennonite Church, where funeral services were held on Sept. 24, in charge of Richard H. Frank and Walter L. Keener; interment in Kraybill's Mennonite Cemetery.

Parmer, Emma S., daughter of Levi and Susan (Koontz) Horst, was born in Chambersburg, Pa., Nov. 8, 1897; died of a massive heart attack at Waynesboro (Pa.) Hospital on Sept. 24, 1985; aged 87 y. On Aug. 2, 1921, she was married to Edgar Parmer, who preceded her in death on Aug. 29, 1983. She is survived by 2 sons (Ralph and Alton), a daughter (Leona Catherine Grove), a sister (Irene Lehman), 8 grandchildren, and 4 great-grandchildren. She was a member of the Cedar Grove Mennonite Church, where funeral services were held on Sept. 28, in charge of Nelson L. Martin and G. Robert Crider; interment in church cemetery.

Samerotte, Mary M., was born in Roselle Park, N.J., died in the Brandywine Hospital, Coatesville, Pa., Aug. 7, 1985; aged 91 y. Her husband, George Samerotte, died in 1962. She is survived by a son (Carl), 2 daughters (Dorothy Zavaglia and Edith Barrett), 5 grandchildren, 14 great-grandchildren, and a brother (Albert Le Pree). She was a member of the Hopewell Mennonite Church. Funeral services were held on Aug. 9 at the S. W. Brown and Son Funeral Home and at Holy Family Church, both in Nutley. Services in charge of Rev. Blake and Jonathan Stoltzfus. Burial in Glendale Cemetery, in Bloomfield, N.J.

CALENDAR

Provided by General Board of the Mennonite Church

Mennonite Publication Board, Oct. 18-19
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 18-19
Southwest Convention, Sarasota, Fla., Oct. 25-27
Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2.
Northwest Conference fall conference, West Zion Mennonite Church, Carstairs, Alta., Nov. 1-3
Atlantic Coast fall festival of missions, Ridgeview Mennonite Church, Gordonville, Pa., Nov. 2
Gulf States Fellowship delegate meeting, Nov. 2
Mennonite Board of Missions board of directors, Bellwood Mennonite Church, Milford, Nebr., Nov. 7-9
Franconia Conference, Franconia, Pa., Nov. 9
Mennonite Church General Board, Camp Wonderland, Wis., Nov. 14-16
Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17
Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22
Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29
Indiana-Michigan Conference ministers/elders meeting, North Goshen Mennonite Church, Goshen, Ind., Dec. 3-4
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 4-7

CREDITS

Cover design by Ann Graber; cover photo by D. Michael Hostetler; photo on p. 720 by Luke Beidler; p. 725 by Steve Panning.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Runcie says ministers must sometimes be a nuisance

The Archbishop of Canterbury in England, who often speaks out against the government policies of his country, says that church leaders must sometimes enter the political arena "to protect those who are at the bottom of the heap."

Robert Runcie, who leads 65 million Anglicans around the world (known as Episcopalians in the U.S.), said recently in Canada that he sometimes makes speeches with political overtones because "a spiritual leader must be concerned with not only souls, but with the kind of society molding those souls."

The archbishop, who conducted an 18-day Canadian tour in September, spoke out against those who always preach a bland, palatable form of Christianity. "If a Christian minister is never a nuisance and what he says is always sheer common sense, then it is maybe a case of the bland leading the bland," he said. "When Jesus taught, his hearers were not only astonished but they sometimes took offense at him," he said.

This was the archbishop's first visit to Canada, which has about one million Anglicans.

Faith healing gains wider acceptance

Faith healing is no longer confined to tent evangelists, broadcast preachers, or pastors of storefront tabernacles. It is increasingly becoming a part of Sunday worship services in Catholic and Protestant congregations.

Despite wider acceptance of the term and the practice, it is clear that there are almost as many interpretations of what faith healing means and how it works as there are those who claim to believe in or dismiss it. Most physicians are hesitant to attribute cures to "miracles," but almost all agree that religious faith can play an important role in the healing process.

James Fetscher, pastor of St. Louis Catholic Church in South Dade, Fla., says his parish is "seriously thinking of a monthly healing Mass, but we're trying to get it out of the context of wizardry." The priest said that one problem with holding such a service on a regular basis is that "when you start focusing on healing rather than on what the Lord wants, you run the risk of turning it into a sideshow." Fetscher said he believes "the normal way for healing to happen is in the context of one's own community of faith, because that's why there are healings, to build up the faith of the community."

Robert Mendelsohn, a Chicago pediatrician who formerly was chairman of the Illinois Medical Licensing Board, said he supports faith healing because "it keeps people away from medical treatment." He said studies indicate that fewer people die during doctors' strikes at hospitals than during other periods, and that only 10 to 20 percent of medical treatment has ever been proven effective by controlled studies.

Deaths by smoking far outnumber deaths in plane accidents

1985 has become the worst year in history for deaths in commercial airline crashes. More than 1,400 people have been killed worldwide already this year in 15 accidents. This compares to 1,299 in 1974, the previous high.

Yet the American Lung Association says that 350,000 people die prematurely from smoking each year in the U.S. alone. This would be as if 920 loaded Boeing 747 jets were to crash each year.

World Vision, cut off by fighting, abandons Beirut office

World Vision, an evangelical relief and development agency, is evacuating its office in Beirut, Lebanon, after three years because its telex and telephone lines have been severed by shelling during recent months of fighting. It will continue to coordinate its Lebanese projects from an office in Cyprus.

Ted Engstrom, president of the Monrovia, Calif.-based organization, said that after a recent new round of battling in Beirut, the only means of communication for the World Vision office was by a pay telephone some distance away.

The agency began a $1.5-million relief effort in Lebanon shortly after the Israeli invasion in 1982. This year it committed $840,000 toward 53 child-care, relief, and development projects in Lebanon.

United Church of Christ upholds 'primacy' of the Bible

The Bible "is the heart of our teaching and preaching, our prayer, our life, and our mission," an ad hoc group of leaders in the United Church of Christ have agreed after a three-day colloquy recently in Craigville, Mass. The clergy, seminary professors, and denominational executives drafted a 1,200-word statement upholding the primacy of the Bible by a vote of 100 to 6 at the end of what organizers said was a historic meeting of United Church leaders.

Leaders from varying groups within the church said they were pleased at the strong statement on the Bible. William Boylan of the denomination's evangelical caucus, Biblical Witness Fellowship, said he was delighted and added that the position cannot be taken for granted, given the strong pressure to allow for diversity in the denomination.

Max Stackhouse of Andover Newton Theological School said participants had agreed that "Scripture is the dominant authority in the church, but an interpreted Scripture, not a literalist Scripture." He said the statement would be an answer to the fundamentalism seen in many small New England churches. "We take the Bible very, very seriously, but not literally," he commented.

North Carolina Republican Party solicits names from churches

Fundamentalist ministers in North Carolina are being asked to send lists of church members to the state Republican Party.

A letter containing that request was signed "in Christ" by Robert Touchton, a representative of Jefferson Advertising, a Raleigh marketing company that has been hired by the state Republican Party to help with a membership drive called "Operation Open Door."

Church leaders at the state and local level, however, appeared wary of the action. One said such a request was "inappropriate," while another charged that the letter constituted a challenge to separation of church and state.

Episcopalians elect congenial liberal as presiding bishop

The Episcopal Church has elected a 56-year-old bishop with liberal credentials, extensive overseas experience, and a consensus leadership style to head the 2.8-million-member denomination for the next 12 years. Edmond Browning, bishop of the Diocese of Hawaii since 1976, was elected by the House of Bishops during the church's General Convention recently in Anaheim, Calif.

Observers said Browning's election appeared to signal that the church, which has been divided over women priests, liturgical changes, and social agendas, wanted a leader who would continue the conciliatory, collegial style of retiring Bishop John Allin, 64, but return the church to the more liberal social agenda of Allin's controversial activist predecessor, Bishop John Hines, who retired in 1973.

Browning, a former missionary in Okinawa who speaks fluent Japanese, served a stint on the staff at national church headquarters.

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The business of the church

We stay for the annual business meeting at our church. Not everyone stays for the business meeting. We have not found a way to insist on it. What should we do to encourage them to attend? Vote ourselves a raise like the U.S. Congress?

It is not really a long meeting, but the chairman apologizes because it goes over the two hours he had promised. Why should he apologize? Is 2½ hours too long a time to spend on the work of the congregation?

True, this is not like hearing a good sermon or studying the Bible together. There are more exciting things to do on a Sunday afternoon than attend the business meeting. But when shall we agonize with the elders over the membership list if not at the business meeting? When shall we address one another on the problems of the budget if not at this time? When shall we consider together a vision for the work of the whole congregation if not at the business meeting?

No doubt the shape that the work of the church takes is culturally conditioned. To call an annual church meeting a "business" meeting suggests that there is a kind of business bias in our society which affects the way our minds work. Even a voluntary organization such as a congregation needs some structure to function smoothly. A business structure seems rational today, particularly for congregations which employ pastors and raise more than $50,000 a year.

The business aspect of the church intensifies in other contexts where decisions are made by elected delegates instead of the self-selected group that comes to the congregational meeting. District conferences and the General Assembly receive official reports and vote on doctrinal statements as well as budgets. Everyone is welcome at these meetings but only the delegates vote.

As I observed in my report on the General Conference Mennonite Assembly at Bethlehem in 1983, the General Conference is considerably more concerned about following Robert's Rules than we. Others even more so. This informality in our style was noted by one of the university staff at Ames, Iowa, last summer. A few weeks earlier the United Church of Christ met in the same facility. Their meeting was punctuated regularly by the cry, "Point of order!" I do not recall having heard this expression at any time during Ames 85.

An informal style such as ours is not necessarily better or worse than these others; rather it seems to fit us. But every pattern has built-in danger. For us it could be failure to take our delegates and their business seriously. A total of 4,600 persons attended Ames 85. Of these only 275 were delegates. What were they among so many?

This paucity of delegates grows out of our system of church government. Delegates to the General Assembly are sent by our district conferences on a proportional basis. Our Allegheny Conference with 3,768 members had 11 delegates. This representative approach keeps the delegate body down to manageable size but rests considerable responsibility on a few shoulders.

Some have seen an answer to the problem in providing for congregational delegates to the General Assembly. With 1,000 congregations this could triple the number of delegates. This possibility was raised at the point of the church reorganization in 1971, but was rejected then. Interim Executive Secretary Wayne North observed recently that it is raised from time to time, more frequently in recent times. But, he said, there is no place where it is being officially considered just now.

What would be gained by such a change in the selection of delegates? Could it be that actions of the General Assembly would be taken more seriously? For example, the assembly regularly accepts documents on current issues and commends them to congregations for study. Numbers of these have been studied by only a minority of congregations. Would congregations be more enthusiastic to study if one of their number were voting?

Perhaps. On the other hand, the district conference has in our polity been a place of significance. It may be that those who hesitate at the idea of congregational delegates for the General Assembly see this pattern as a threat to the district conference. What if the congregational delegates brought home from General Assembly a different position from that taken by the district conference?

Either way, it is desirable that our organization and manner of business should fit us as a people. Last year I reported on a Consultation on Leadership Polity which met at Stryker, Ohio. At this meeting it was noted that church authority is accepted by those who enter a covenant relationship with others. The authority is ultimately God's, but is mediated by sisters and brothers in the congregation.

It was noted also that vision and authority flow both ways in the church organization. We should not expect to hear the word of the Lord from the congregation alone on the one hand or the General Assembly alone on the other; nor only from the district conference. In all the places where Christian people meet for business and discernment, we should expect something important to happen and take the interchange seriously.

There could have been a time when there was danger that delegates would become high handed and put something over on the rest of us. If so, the danger today is quite the other way. Doing the business of the church is a difficult, almost a grubby exercise. We need to honor those who are willing to do it and consider carefully what they present to us.—*Daniel Hertzler*

October 22, 1985

Gospel Herald



The crisis for the church is not first of all a failure of courage, or a failure of finance, or a failure of enthusiasm, or a failure of success. It is fundamentally a failure of love.

(story inside)

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November is Missions Month!

A failure of love

by Wilbert R. Shenk

A survey of literature concerning missions in the late 1950s and 1960s indicates the dominant note was "crisis in missions." This was not the first time such a note had been sounded. For example, in 1886, A. T. Pierson, a leading missions promoter in the United States and Great Britain, wrote a book, *The Crisis in Missions*, in an effort to arouse the church to action. That crisis period was followed by 15 years of rapid missions expansions worldwide.

I am afraid we are allowing *needs*—not love—to motivate us.

In the 1950s and 1960s a rash of books appeared with titles such as: *Missions at the Crossroads*, *Missions in Crisis*, *Missionary Go Home!*, *The Unpopular Missionary*, and *Missions in a Time of Testing*.

The theme for the 1962 annual meeting of Mennonite Board of Missions was: "Obeying Christ in Crisis." In his message on that theme, General Secretary J. D. Graber tried to blunt the "crisis" talk by saying, "Whether there is a world crisis or not is of secondary importance. It is *Christ* and not *crisis* that chiefly concerns us today." He went on to spell out new directions and possibilities for Christian mission in our time.

Those were indeed crisis years. Political change sweeping Africa and Asia was rapid and disorienting. The decade of the 1960s saw mounting racial unrest in the United States and the U.S. and its allies mired down in an unpopular war in Vietnam.

John's platform statement. It would be all too easy to find the clue to the crisis in missions within the sociopolitical crisis of the West. But missions were in crisis because of "a failure of love"—for Christ and for the world. John 3:16-17 is one of the most familiar passages in Christian Scripture. In fact, we may call this the platform statement of John's Gospel, for it is the key to all else.

In these brief verses John summarizes God's nature and purpose: God is love; God comes to humankind in love; Jesus embodied/was that love; the purpose of that love was to liberate the world from the power and ultimate destruction of sin. Subsequently, the Gospel of John reports, Jesus transmits that love to the disciples and commissions them to become witnesses to God's saving love. This constitutes God's action plan or plan of salvation.

We need to understand in fresh and deeper ways the meaning of God's love. In the first place, God's love *is in action.* It is not an idea or concept. We know God loved by the giving and sending of the Son. God's love may never be treated as an abstraction—it always demands to be expressed in positive action.

In the second place, God's love *is the source of energy* for all Christian life and witness, for that love is made available to the believer. To be saved is to receive God's love. To be loved of God is to be called to share God's love with others. The vision of God as love is what energizes every true Christian witness.

Third, God's love *is the essence of salvation.* During the past several years we have heard horror stories concerning famine and starvation in Africa. We have had no trouble understanding that to withhold food supplies is to condemn Ethiopians, Sudanese, Ugandans, and others to death. Their salvation quite literally has depended on a compassionate response from people in other nations.

Famine of the spirit. It is urgent that we remind ourselves. *There is a terrible famine of the spirit engulfing millions in our world today.* In the West many false gospels are being proclaimed. The gospel of self-love, the gospel of consumerism, the gospel of military superiority, the gospel of affluence. The list can be extended. But these false gospels produce hollowness of heart, eyes that stare vacantly, feelings of meaninglessness. The famine of the spirit will ultimately produce death.

The message of Jesus is an invitation to surrender all these forms of self-love in order that God's love might remake and save us. We cannot cling to self-love and at the same time receive the cleansing, liberating, saving love of God. The message of evangelism is in the form of an invitation to follow Jesus Christ rather than the lords of this world.

The crisis for the church in 1960, or 1886, or 1792, or 1985 is not first of all a failure of courage, or a failure of finance, or a failure of enthusiasm, or a failure of success. *It is fundamentally a failure of love.*

First, it is a failure of love for Christ. If we have found Christ, we are indeed privileged people. But too often we have perverted the meaning of privilege. If we have truly met Christ, we now know the privilege of serving Christ's cause.

Second, it is also a failure of love for the world. John says simply: "Yes, God loved the world so much. . . ." It was a costly love which risked all. It was a love which looked beyond self, encompassing all that God had

Wilbert R. Shenk, Elkhart, Ind., is missiologist and vice-president for Overseas Ministries at Mennonite Board of Missions.

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created to serve the divine purpose.

If we truly love Christ and God's world, then we have a privilege and a responsibility. Frequently people say to me: Tell us what the needs are. We want to know what the situation is. I find two reactions welling up within myself. On the one hand I'm always glad to share information about needs in the world. But on the other, I am afraid we are allowing *needs*—not love—to motivate us.

In the cross we see the triumph of love. The true birthright of the church is to share in the victory of the costly love of the cross which did not calculate the relative degree of human need in the world or the cost to itself. It was rather a love which demanded to be expressed because that is the nature of love.

HEAR, HEAR!

Unity versus controversy

In Galatians 2:11-16 we have the account of a very unusual incident which took place in the life of the early church. To begin with, we have the spectacle of one apostle rebuking another! Besides that, it is the younger apostle, Paul, who rebukes Peter—the elder apostle who had more age and experience.

It was Peter who associated with Jesus during his ministry, heard his teaching, observed his miracles, to whom was given the keys of the kingdom. He was the first to open the door to the Jews on the day of Pentecost. He was the first to open the doors to the Gentiles as recorded in Acts 10 at the house of Cornelius. He was the first to speak up at the Council of Jerusalem as recorded in Acts 15 and said, "Why tempt ye God, to put a yoke upon the neck of the disciples?"

Something very different and interesting occurred at Antioch as recorded in this passage:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Now this is no effort to minimize the significance and importance of the apostle Peter. He was a man of God and made a great contribution to the work of the kingdom. His two epistles in the New Testament are gems, to be sure.

But Peter was found in error. This Antioch incident has some very important and deep implications.

It will be remembered that this was not the only time that Peter erred. On one occasion he tried to keep Jesus back from the cross and on another he denied the Lord three times. Except for Judas, none of the other apostles are found to falter so frequently. (There are numerous examples in the Old Testament also of faltering men of great stature.)

Another astonishing fact is that this incident at Antioch is recorded in the pages of the Bible.

Some questions may be raised like this: Was Paul justified in this public rebuke of the apostle Peter? If he was justified, upon what basis?

Let us remind ourselves of these facts: One apostle rebukes another, the younger apostle rebukes the elder apostle, he does so publicly, and this incident is recorded in the Word of God!

Yet another question may be raised here: Was the apostle Paul consistent with himself? Had he not said on various occasions "Be of the same mind one toward another," "Be at peace among yourselves," "Mind the same things," "The servant of the Lord must not strive"?

There is no doubt about it that the apostle Paul was a firm believer in the peace and unity of the church. Upon what ground, then, could he conduct himself in such a way at Antioch? Yet other questions might be raised. Why did Paul not take Peter aside and admonish him privately on this occasion? We are also left wondering what exactly was the reaction of Simon Peter on this occasion. We have no reason to believe that he struck back at the apostle Paul or that he was in any way resentful.

We have here what might properly be called a controversial situation. It may be very well for us to give attention to this inasmuch as it appears that in the minds of many people there is never any justification for controversy. We are accustomed to repeated and prolonged admonition for love and compassion without even any mention of the need for purity of doctrine and faithfulness in the church.

Love, love, love seems to take precedence over any other consideration. We seem to be living in a time when the slogan is, "Peace at any price." One is reminded of the appeasement in the days of Chamberlain and Hitler which was supposed to open the door to "peace in our time."

Paul's conduct at Antioch in relation to Peter was justified. Peter's conduct on this occasion was a threat to the unity and purity of the church at that time which was threatened with factionalism. Is not the apostle Paul telling us here that there is something worse than schism and controversy? Is he not telling us that any unity at the expense of sound doctrine and truth is worth exactly nothing? Yes, very obviously false doctrine and heresy in the church are much worse than schism!

When we hear the cry for unity we must inquire what kind of unity this is. There are different kinds. There is a dead unity similar to that which is seen in the cemetery where the stones are not moving about and bumping one another. Everything is quiet and orderly and peaceable.

There is yet another kind of unity in error. There have been times in the history of the people of God when they were united in sin. It appears that the church today is threatened with this kind of unity. What could be worse?

Surely the Word of God teaches unity in the body of Christ but that unity resides in Jesus Christ and the word which he has given. Any other kind of unity is worth nothing. Someone has said that "there are times when controversy is of virtue—a benefit and a blessing."

Controversy in and of itself is not a virtue. There are many cases on record in which this was the symptom of carnality and disobedience. There have been incidents where it was a power struggle between individuals and maybe personalities which clash. But let us be sure of one fact: unity is of no avail if it is at the price of pure doctrine.

Efforts are being made today to find out who are the troublers of Israel. We are reminded of the days of Elijah and Ahab: "Art thou he that troubleth Israel?" The real troublers of Israel are those who bring about those circumstances which make controversy and even schism a necessity. The common view seems to be quite the reverse, that those who insist on purity of doctrine and faithfulness in the life of the church are those who are troubling Israel.

Let the incident in Antioch forever put this question at rest.—**George R. Brunk II,** *Harrisonburg, Va.*

New England Mennonite church planter's lexicon

by J. Nelson Kraybill

The following "lexicon" of words and phrases grew out of the dialogue at a recent "Identity Consultation" among New England Mennonite church planters.

The two-day event was convened at the initiative of Lancaster Conference, and dealt with the challenge of maintaining a clear theological identity within scattered and growing congregations.

Among the 18 participants were church planters, conference leaders, a seminary professor, and the president of the Evangelistic Association of New England.

Consultation participants did not attempt to issue a formal statement. But the following alphabetical list of key words and phrases emerged during the exchange. It reflects present concerns among New England Mennonites.

Adapted Mennonite Confession of Faith. The 1963 *Confession of Faith*, accepted in principle by most congregations, but modified to reflect local convictions. Examples: Deletion of devotional veiling clause, or strengthening of article on peace.

Anabaptist rudder. A term used by Mennonites in Portland, Maine, to describe how Anabaptist theology influences congregational life. A ship's rudder is crucial for guidance and direction, even though it is not the first thing an observer sees.

Boundaries of faithfulness. Words used by Don Gill, president of the Evangelistic Association of New England, to describe how many denominations form identity, drawing specific limits around acceptable theology and practice. Gill urged Mennonites to have a "centrist" rather than "boundary" orientation—looking to the person and teaching of Jesus as the core of our identity.

Center of world mission. How every congregation should perceive itself in the local community. For mission beyond the local area, congregations will typically share resources through Mennonite church agencies.

Chunks of theology. A tendency among some Mennonites to develop one aspect of our theology (such as peacemaking) at the expense of other Anabaptist concepts (such as personal salvation).

Commitment. What many young people in secular New England are seeking, as shown by the growth of various cults in the area. A clear commitment to Anabaptist theology is not bad evangelism strategy in this environment.

Conference lag. The likelihood that Mennonite conference leaders will consist mostly of Germanic Mennonites, at a time when the growing edge of the church is culturally diverse.

Covenant membership. The only membership option in many New England Mennonite churches, "covenanting" assumes a high level of commitment to the life, ministry, and teachings of the local body.

This list of key words and phrases reflects present concerns among New England Mennonites.

Creative tension. The "stretching" that takes place when new congregations try to share the gospel in a locally meaningful way while continuing to fellowship with the larger Mennonite Church. "Stretch points" could include worship style, role of women in leadership, attitudes toward divorce, or involvement with other denominations.

Cultivating an army. Mobilizing all members of the congregation for active duty in evangelism, nurture, and service. This is in contrast to "cultivating an audience."

Digging a channel. Guiding new congregations in a specific theological direction ("channel"), rather than allowing them to drift aimlessly like a river into marsh.

Ethnic Mennonite. An exclusive and somewhat arrogant term that should disappear from Mennonite vocabulary. By "ethnic Mennonite," people often mean persons of Swiss-German descent. Yet any Mennonite whose origin is in a particular cultural pool is an "ethnic." A more accurate term would be "Chinese Mennonite" or "Germanic Mennonite."

Flying a kite. A poetic description of evangelism in which church planters are "kites" which need a "string of accountability" to fly well. Our "string" could be both Anabaptist theology and conference ties. Wind for flying must come from the Holy Spirit.

First offering. Cultivating a world mission awareness

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in new congregations by designating their first offering for overseas witness. This helps new members see themselves as entering an expanding, worldwide family.

Keeping the brood close. A style of heavy-handed conference-centered control that would not work among newly planted churches in New England. Rather, congregations are in voluntary association with the Mennonite Church. ("The denomination is to be an enabling agency to congregations, not a mother hen that is overly concerned about keeping the brood close."—Art McPhee)

On the way in. An expression used by non-Germanic Mennonites to describe their gradual acceptance by the larger Mennonite Church.

Overseer as counselor. Using the conference overseer in tasks such as selection of elders. Actual use of the overseer will symbolize linkage of the congregation to the wider church.

Peace barrier myth. The (incorrect) notion that Mennonite peace convictions are a barrier to outreach and evangelism. In fact, many persons are attracted to our church because of the teaching on reconciliation in all areas of life.

Philippian model. A pattern for New England church planting, as presented in Paul's epistle to the Philippians. (The church at Philippi "was cross-cultural, rooted in the local community, committed to missions beyond its borders, listening to the voice in Jerusalem, experiencing both love and tensions, yet committed to being the people of God, valuing relationships with other congregations."—David Shenk)

Ping-Pong Christians. Persons who attend a new congregation for a while but quickly "bounce" to another group. This sometimes happens when they realize we teach the way of costly discipleship. Also called "smorgasbord Christians" by the Mennonites in Maine.

Primary task. The conviction that the central task of church planting is to call new persons to acknowledge the lordship of Jesus Christ.

Reproductive cells. Small groups within the congregation, which focus efforts on integrating and discipling new believers. These may differ from "nurture cells," small groups that don't have an evangelistic intent.

Smugness. A theological virus infecting some Mennonites. Symptoms include the notion that Anabaptism is so right we have little to learn from other evangelicals, Protestants or Catholics.

Subtext identity. The idea that new persons in our congregations should primarily see Christ and experience love, and secondarily see our fellowships as part of a Mennonite denomination. Some congregations avoid the word "Mennonite" in their name, but put "Mennonite Affiliated" as a subtext on their sign and literature.

Wider denomination. An awareness among church members that they are part of a worldwide Mennonite family. This is fostered by use of visiting speakers and Mennonite literature. Participation in conference events, denominational assemblies, church schools, and service agencies could also engender Mennonite identity.

Probably no single church planter in New England would agree with all the above definitions. By nature these leaders are people eager to adapt their faith expression to local language. Pastors develop personal lexicons that work for specific situations.

New England Mennonites seek to weave a fabric of basic biblical commitments that will tie them into the larger "cloth" of Anabaptist heritage and communion.

With such diversity, what will hold together the New England Fellowship of Mennonite Churches? Noah Hershey, moderator of Lancaster Conference, who joined in the consultation, cited three reasons why he is optimistic about the emerging sense of unity. The church leaders, he said, seek "(1) to fellowship with each other, (2) to develop an awareness of commonality in faith and practice, and (3) to encourage one another to be faithful in carrying out the great commission."

Perhaps the third goal will do the most to unite New England Mennonites. Leaders in the region specifically do not want to form a new conference at this time. They fear too much structure now would be cumbersome for small churches working at evangelism. Rather, the strategy is to form a fellowship around the goal of faithful witness and church planting.

In the process of working at evangelism, New England leaders are discovering what Hershey calls the "commonality in faith and practice." There is rich cultural diversity among us. The emerging "Mennonite identity" in the region is a new identity, not a mere transplant from another community.

Yet within the new textures and hues, New England Mennonite leaders seek to weave a fabric of basic biblical commitments that will tie us into the larger "cloth" of Anabaptist heritage and communion.



The Beatitudes (6)

Blessed are the pure in heart,
for they will see God.
—Matthew 5:8

Happiness is . . . an undistracted view of God

by Harold N. Miller

Having a pure heart does not mean no cholesterol clogging our arteries. *Heart* in the Bible speaks of the core of one's being. Our heart is the source of our thinking, our feeling, and our deciding (Matt. 12:34; Prov. 4:23). So "pure in heart" means clean and undefiled in what I do and in what I think. I am only thinking and choosing what God wants.

Even after developing our desire for God's will into our main desire ("hungering and thirsting for righteousness") we find a mopping-up operation remains. Jesus addresses those contrary desires that we may have dethroned but are still running around, and says blessed are those who get ruthless and eliminate them—"blessed are the pure in heart."

Those moments when you're trying to talk yourself into being pure rather than going ahead in what you know is a sin, what do you say?

Sometimes I remind myself how guilty I felt the last time, how depressed and down on myself I was. *There I did what was wrong again. I'm no good.* Another main way is to scare myself into righteousness, thinking of sowing and reaping some unknown terrible consequence down the road.

But neither of those strategies, guilt and fear, has worked very well for me. I can go against a guilty conscience often enough and it doesn't bother me anymore. And as far as fear, we talk about the bad consequences of sin, but sin has its compelling rewards as well. It's more a judgment call than something clear-cut like stepping over a cliff.

What's more, both those strategies are negative arguments—they keep me focused on what I can't do rather than on what I can do. And it's never more difficult to give up something than if one is all the time looking at what is being given up. Far too often all I do by laying guilt and fear on myself is to add self-hatred to my list of problems—I go ahead and sin anyhow and now I hate myself for doing it. Sometimes I do let those warnings club me into behaving, but in so doing I've really choked all the joy out of life. There's nothing more dismal than being governed by guilt and fear.

If you are only using those tactics, guilt and fear, to motivate yourself to be pure in heart, you're missing the best strategy. You're missing the positive argument for purity. It's the reason Jesus gave: ". . . for they shall see God." The pure in heart get to see God.

Sins are not a list of petty irritations that happen to bug God. Rather they are acts that hinder our intimacy with God. Sin is where God is saying "Go this way" but I'm not only watching God, I'm watching something over here—and I like what I see over here. My eye is on the other master as well as on God who I *say* is my master. There's no way that looking at God one moment and something other the next is not going to hinder the depth my intimacy with God can reach.

As Clarence Jordan puts it, keeping our eyes on two masters makes us cross-eyed. Our vision gets blurred and we end up not seeing either one clearly. But the eyes of the pure in heart are single; they're focused on one object. And they can see! Being pure in heart allows new depths of communion with God (Ps. 24:3-5). Congratulations to the persons who let no desire sidetrack them from the ultimate desire, which is to know God. Let that be your main motivation for purity next time you are trying to talk yourself into being pure.

Let me illustrate this idea that the pure in heart get to see God by sharing from my life. I struggle with two particular temptations each week on my part-time job as a rural mail carrier.

One is the sexual content of the mail. I'm always amazed at how many people on the route get *Playboy* or *Penthouse.* The other temptation might not be a sin for some persons—something that when they do it they find it possessing them and turning them from God. But for me, it is. That is listening to popular songs on the radio.

Self-discipline is hard. That centerfold coming toward me out of the page, her smile flashing, her eyes sparkling, her body glistening, fits well with my body and the hormones that surge inside it. And the polished vocals and novel special effects of that top-40 single hook me the first times I listen and soon the lyrics and the melody are part of me and I'm part of them, carried along in this emotional experience that I didn't need to work for but just enjoy.

The music sung in the presence of God far surpasses for sheer joy and depth and staying power anything that this earth offers. And what I become as I strengthen my fellowship with God is far more worthy than anything I could become if all my fantasies were somehow fulfilled. Yes, congratulations to the pure in heart—they see God!

Harold N. Miller, Corning, N.Y., is pastor of Community Mennonite Fellowship of Corning.



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CHURCH NEWS

MMA to replace its 12 area representatives with 35-50 local 'mutual aid counselors'

In an effort to provide greater local presence, ownership, and service in communities, Mennonite Mutual Aid has announced plans to replace its 12 area representatives with 35-50 local "counselors."

"The congregations and members we serve are asking for new services," said Executive Vice-President James Kratz about revisions now underway in MMA's distribution and services.

Many conversations with leaders in the churches MMA serves have revealed that "church groups want to do more by and for themselves with MMA providing support services," he said.

"The purpose of the changes is to contribute to MMA's basic mission: to inspire and assist caring and sharing in congregations," Kratz added. "Our business is to help make mutual aid happen."

A questionnaire—distributed to nearly 300 congregations in April—revealed that members want more readily available representatives equipped with financial counseling and planning skills.

Currently the 12 area representatives work out of eight communities across the United States, a member services department at the home office in Goshen, Ind., and volunteer representatives in local congregations and businesses.

Instead of area representatives who travel long distances to meet with congregations and conferences, the new plan calls for concentrations of Mennonite congregations to help select their own community mutual aid counselors.

A mutual aid counselor may serve the community in various ways: perhaps by holding responsibilities in the conference, or a local mutual aid society, or by administering a local medical base plan, in addition to representing MMA. This may add 35 to 50 part-time counselors to the MMA staff.

In representing MMA, mutual aid counselors will help congregations and communities develop networks of caring and sharing to meet needs. They also will train congregational representatives.

"Mutual aid is people helping people and the good news is that it's working," said MMA president Dwight Stoltzfus. "This reorganization is a new phase in the MMA plan to move closer to congregational caring."



Abe and Glenda Moyer, the first VSers in Carlsbad, inspect a time line showing the years served by each of the unit's 115 volunteers.

VS unit closes after 19 years of work in Carlsbad, N.Mex.

The Carlsbad, N.Mex., Voluntary Service unit of Mennonite Board of Missions closed in July after 19 years of service to the community and the local Mennonite congregation.

Some 115 volunteers served in the unit since it was opened in 1966 to help the new Carlsbad Mennonite Church establish a place in the community. With its mission accomplished, the unit closed so that MBM can open another unit elsewhere.

Volunteers served in Carlsbad's Community Action Program, the city boys' club, Treasure House, Head Start, Cerebral Palsy Center, Busy Bee Workshop, the Red Cross office, and with special education classes. They also held boys' and girls' craft clubs at the unit for many years. From 1980 to 1985, they opened the unit to teens referred by the Shelter-Bed Program, and from 1982 to 1985 they operated a Crisis Shelter on unit property for transients and others in need of temporary housing.

In the community, the VSers were employed as orderlies, social service workers, nurse aides, surgical technicians, lab technicians, nurses and as helpers at a local farm for retarded adults.

Former volunteers were invited to return to Carlsbad for a celebration and reunion July 5-7. Of the 42 former VSers in attendance, 15 are now Carlsbad residents.

The weekend event included a worship service at Carlsbad Mennonite Church. The sermon was presented by former VSer George Dunn, now pastor of Pueblo (Colo.) Mennonite Church. Later an open house was held for the public to meet with former VSers.

"This was a special time of renewing friendships, sharing memories, and expressing appreciation for each other's touch on our lives," said Ellen Good, a member of the congregation and the author of a history of the unit. "It was a joyous climax to the happy years of VS presence among us."

The Carlsbad church is now leasing the VS unit property for a trial period of six months. Darrel and Grettel Kuhns of the congregation have volunteered to be houseparents and carry on the Shelter-Bed and Crisis Shelter programs as well as provide a home for foster children.

Former unit members celebrate 30 years of VS in La Junta, Colo.

Former Voluntary Service workers and their families from Pennsylvania, Indiana, Kansas, and Colorado met Aug. 3-4 in La Junta to celebrate 30 years of service in that Colorado town.

While the turnout was not large considering the more than 300 persons who served in La Junta from 1951 to 1981, those attending reported many good experiences and memories from their time in VS. A number of persons have settled in the La Junta area and in other parts of Colorado.

The featured event of the weekend was the Saturday evening dinner at Rocky Ford Mennonite Church. Personal sharing was done by representatives of the very first unit on through to the very last.

The reunion participants visited the churches of the area on Sunday morning, then joined members of the three churches in a large picnic in La Junta Park to close out the weekend.

Among the many human-interest aspects of the reunion are the close ties which existed between the Mennonite School of Nursing and the VS program. A number of marriages resulted from this association; some of the couples were present at the reunion.

Both the nursing school and the VS unit were sponsored by Mennonite Board of Missions. Though both have been closed, they represented a vital chapter in the Mennonite story in Colorado.—*Stan Smucker*

Churches in Chile drop official ties with Mennonite Church

A group of four churches in Chile which had an official relationship with the Mennonite Church for 30 months ceased to exist as a Mennonite body at the end of last May.

Mennonite Board of Missions workers Keith and Nancy Hostetler and Don and Marilyn Brenneman related to these churches, two of which are located in Santiago, while the other two lie south of the capital city of Chile.

Two of the congregations remain in fellowship with each other but without any Mennonite connections. A third congregation decided to pursue a totally independent course. The fourth church, in Valdivia, expressed a continuing interest in pursuing a Mennonite identity.

For that congregation (as with any other congregation which expresses similar interest), a six-month exploration period is under way with Hostetlers and Brennemans teaching and leading discussions about the Mennonite family of faith. The congregation will then decide, given its convictions and learnings in the process, whether it wants to seek full affiliation with the Mennonite Church.

The decision to cut official Mennonite ties with the group of congregations was difficult and complicated, dating back to the start of MBM work in Chile in 1983 when Hostetlers arrived.

An invitation had come earlier from a small group of churches to send missionaries for teaching and leadership training. The group's awareness of Mennonites grew out of Hostetlers' working relationship with a church of Chilean immigrants in Northwest Conference. The group of churches had originated largely within the indigenous Pentecostal tradition.

However, by the time Hostetlers arrived, the configuration of the group had changed considerably, with only one of the pastors and churches in the original group remaining. It had added nine recently ordained pastors, most of whom had had little or no pastoral experience. The group used the name "Mennonite" with virtually no knowledge of the Mennonite Church.

In time it became clear the group really preferred independence. The doors for a teaching ministry were barely open and the original mandate simply could not be pursued.

In the process of dealing with a crisis in one of the congregations last May, the leaders of the group declared they were not in agreement with the Mennonite concept of leadership, authority, and decision-making. Therefore, by mutual agreement, the group's official relationship with the Mennonite Church was terminated.

Besides providing leadership training for the church at Valdivia, Hostetlers and Brennemans are cultivating relationships and contacts with people in the middle-class community where they live in Santiago, in anticipation of planting churches. They also work at the new Mennonite Center, which is a meeting place, office, and literature center.

Keith and Don are also giving some of their time to a Mennonite reconstruction project as a result of a major earthquake in the Santiago area last March. Headquartered at the Mennonite Center, the project is funded by MBM and Mennonite Central Committee.

Northwest Conference renews vision for Blackfeet Indian work

"Are the Native American people really my neighbor?" That penetrating question was raised by Ray Horst of Mennonite Board of Missions as he read from Luke 10:25-30 during the annual meeting of Northwest Conference in Kalispell, Mont., June 28-July 1.

Wauneta Roth of Mountain View Mennonite Church in Kalispell told how her congregation began the outreach work among the Blackfeet Indians of the Browning, Mont., area in 1970.

Horst, VS director at the time, was contacted about starting a unit there. In 1972 Karl and Margaret Detweiler arrived as the first VSers.

Former VSer John Schmid, now an active member at Mountain View, discussed various VS involvements through the years—youth work, home weatherization for the elderly, day care, nursing, home health care, and Bible studies.

Pastor Glenn Roth of the Kalispell church led a prayer of dedication for all who had a part in the Browning work during the past 15 years. He noted the lives of many Blackfeet Indians that had been touched with the gospel, and prayed for the ongoing work of Terry and Rhonda Longenecker, assigned to church planting in Browning.

In his introduction of Longeneckers, Horst noted the need of an ongoing ministry requiring more permanent workers than VSers. Longeneckers, who arrived a year ago, said their ministry includes getting acquainted with families and building friendships, discipling those who are Christians, five-day clubs, Bible studies with families, home health unit Bible study, Sunday school, and potluck meal fellowships.

MBM works with the Northwest Conference Missions Commission in support of the ministry in Browning.



Absalom, Reuben, Stephen, John, Jean, and Mara Shank

BACK FROM BELGIUM

Shanks use drama in outreach

Stephen and Jean Gerber Shank, Mennonite Board of Missions workers in Belgium, have been using drama as part of their outreach and mission in that European country for the past six years. They were recently home for a North American assignment.

Required religion courses in public schools give Stephen an opportunity to perform biblical dramas. He is invited by religion teachers as well as by literature teachers. Because Belgium is a post-Christian or neopagan society, he said students rarely have heard the story of Jonah, for example.

Stephen's drama presentations are in the form of a monologue, often without any props whatsoever. He uses dramatic gestures, vivid facial expressions, and changes in the volume and pitch of his voice to make the scenes come alive.

Stephen also performs for both Protestant and Roman Catholic worship services. Other activities include biblical drama seminars for interested people and a five-member drama troupe that performs classical literature.

Shanks' church life centers around the only Protestant church in the town of Rixensart, which is south of Brussels. Stephen serves on the four-member pastoral council, while Jean and two other women are organizing a Sunday school for the congregation of about 30 people.

At Brussels Mennonite Center, where Shanks live, Jean works with children's books in the library and on peace issues. She also edits the center's bimonthly newsletter that explores theological and current issues.

The center is a meeting place for people from the three churches in the Brussels area who have links with Mennonites. It has also been a gathering place for peace groups and a resource center for Anabaptist-Mennonite history and thought.

Stephen grew up in Belgium, where his parents, David and Wilma Shank, were MBM workers. Jean (Gerber) is a native of Bluffton, Ohio.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Virginia Spicher, Irwin, Pa.

Thanks for publishing the article "Some of My Best Friends are Alcoholics" (Oct. 8). I'm grateful for the help which alcoholics find through Alcoholics Anonymous. It's encouraging to visit an open AA meeting as they share of their daily dependence on God.

It's a temptation not to take time to become involved with families who are suffering from the disease. We miss an opportunity. Even if one does not have firsthand experience, one can support these hurting families by attending Al-Anon and Alateen meetings with them. There they feel understood and can receive help to maintain a healthy perspective.

Loren Johns, Scottdale, Pa.

I appreciated "American Values Are a Mockery in the Third World" by Brenda Stoltzfus (Hear, Hear! Oct. 1).

I have noted with anger and sadness the terrible irony of the situation when President Reagan appeared on national television to denounce international terrorism in connection with the Beirut incident. (I hope Americans are awake. I hope American Mennonites especially are aware of what is going on.) Even as he was speaking, the U.S. was funding and supporting the official terrorism of the *contras* in Nicaragua.

The lesson seems to be that any act of cruel violence that serves "national security interests" (never clearly defined) is necessary and appropriate. Any act of cruel violence that threatens Americans or "national interests" can justly be denounced as inhuman and reprehensible.

The Soviet Union is the worst offender. The United States is not far behind. Unfortunately, the United States supports international accountability only when the United States herself is not being held accountable.

Jep Hostetler, Columbus, Ohio

"Paying a Price for Peace" (Oct. 1) is one of the most encouraging articles you've published recently. It is encouraging to see two families who take their faith in Jesus Christ very seriously. In my mind, they are acting out the very core of the gospel message to love, to be peacemakers, and—above all—to be obedient.

On the other hand the article can cause one to be depressed because of the lack of support and criticisms Rhodeses and Gingerichs have received from fellow Mennonites. Mennonites, of all people, should be cheering these families on, even if they are not in complete agreement with their tax witness.

Joyce and I have also withheld portions of our federal income tax payment, making it necessary for the Internal Revenue Service to put liens on our checking account. It is a lonely feeling. To me, any action that lessens another human being, lessens me. It is sin for me to sit in the safety of a protected home and claim no responsibility for what my money buys. To tell someone we love them and apologize for the fact that nearly half our tax dollar is being spent in preparation to kill them, is the ultimate lie and irony. I cannot love you if I am preparing to kill you.

One final note: I especially appreciate the sense of humor and exuberance talked about in the article. It is a breath of fresh air to have obedient disciples with a sense of humor.

Robin Lowery, Hesston, Kans.

Thanks for running Judy Zimmerman Herr's article, "But You Can't Boycott People" (Sept. 24). She did a beautiful job of opening the door of communication for us. Now we can see the white South Africans as people—people without fangs and claws. We see a people caught in a perplexing situation.

Judy also helps us gain perspective on our situation. Her last paragraphs bring to mind Matthew 7:1-5. My response is shame for my self-righteousness. "But You Can't Boycott People" is easily one of the best articles I've seen in *Gospel Herald*. Keep those balanced, thought-provoking articles coming.

Harold Johnson, Morgantown, Ky.

In regards to Don Schrader's letter (Sept. 17) concerning Jesus not speaking out directly against homosexuality, one must look closely at what is said.

In Matthew 5:17-18 Jesus stated he would not do away with even one jot of the law. If you then turn to Leviticus 18:22, it clearly condemns homosexuality. Was this teaching done away with because Jesus said nothing about it? No, not one part of it has changed: Paul in writing to the Romans (Rom. 1:24-28) clearly puts the issue of homosexuality in its place; it is sin!

Mennonite publications are doing their readers an injustice by giving these people (homosexuals) a grandstand to express their views. In doing so, you give credibility to their cause.

There is but one dialogue the church should have with homosexuals—that is repentance. Anything short of this is wrong both for the church and the homosexuals. It gives them a false sense of hope, for hope can only come with true repentance.

Would the church accept a murderer if he continued to murder, or a thief if he continued to steal? No, and I think we should expect no less from homosexuals. Also, I don't think church publications should give them a platform to say otherwise.

Malinda Dettwiler, Cambridge, Ont.

I noticed that some are claiming that "The Bible Sets Women Free for Ministry" (Sept. 10). Since when? My Bible tells me different.

According to 1 Timothy 2:11 and 1 Corinthians 14:34, the only time they can have a part in a service is to be at hand to greet the girl or woman after being baptized, or being received into church on confession of faith from another church. They can be present and take part in prayer meetings and anointing services for healing of the sick.

It would be wise for more churches to have revival meetings every year. It helps to remind us of our responsibility to obey God's Word. It hurts to see so many worldly things in the Mennonite Church that are forbidden in the Bible. See 1 John 2:15-17, 1 Timothy 2:9, Deuteronomy 22:5, and 1 Corinthians 14:34.

Lee H. Kanagy, Fairfax, Va.

The Ames 85 reports (Sept. 3) helped me to see: (1) what the reporters observed and wanted said, (2) sifting out, legitimately, what the editor wanted printed, (3) that some other deep concerns were not printed, (4) how that mystic power of change, seemingly synonymous with more mature adaptation of Bible principles, is seen as the will of God.

The apparent trend today is the femininization of church structures in all places of church leadership. Election results put 13 females on various committees and 11 males. The nominating committee for the assembly leadership are all female—observing the trend.*

Back in the '60s and early '70s the ministerial office and preaching was somewhat frowned upon. Now that females are being ordained in our churches, the minister's office and preaching is becoming respectable and a sought after office through so-called given "gifts."

This mystic power to change is wresting us from our historical roots of nonconformity to this world's ecumenical systems: quite similar to the history of the Netherland Mennonite churches in the 18th century. See *Men-*

nonite Encyclopedia Volume III, pp. 831-835.

***Editor's note:** These three are the new members. The total committee includes four women and three men.

Lelia Esch Schlabach, Phoenix, Ariz.

After receiving a memo from the General Board reporting the results of the fund drive to erase the deficit and "put a smile on Ivan's face," I was appalled to see that there is a remaining deficit.

Perhaps our constituency does not understand the importance of the General Board. There should not even be a deficit if every congregation supports the board with their fair share. Every-member assessment is not always the most fair way to go. I understand that close to half of our congregations consist of less than 100 members. In a small congregation there certainly can be a problem with not only supporting a pastor, paying utilities, and supporting missions. The General Board can easily fall by the wayside.

I believe, however, that many times it is not the small congregation that falls short. I recall two years ago Alan Yoder of Southwest conference reported that our little struggling church in Tijuana, Mexico, had given to the conference what amounted to two days wages per member!

If we are going to have assemblies and similar activities there has to be organization which means administration and programs. Programs need to be funded and administrators need to be paid. My understanding and teaching has always been that each individual is in the program of the church. Some of these individuals receive their salaries from the church. Let us be good employers.

Editor's note: Of a $20,000 deficit, about $9,000 remains. Contributions may be sent to Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148. Label for "debt reduction."

James R. Hess, Bethel, Pa.

"But how can we accept a set of values that condemns one kind of murder while it applauds another? How can people say that death by abortion is wrong while they support death by execution?" Being willing to assume Kathy Royer asked these questions sincerely ("A Question of Life and Death," Aug. 13), I will attempt to answer them.

Capital punishment in the Judeo/Christian tradition was instituted by God when he governed Israel as a theocracy. God instituted capital punishment for sins that threaten the moral life of a nation (Num. 25:1-5). God's Word states clearly in Numbers 35:31-34 that murder defiles a land and that the land cannot be cleansed of the blood of murder but by the blood of him that shed it.

If capital punishment itself were murder, as you claim, then Moses was the greatest of hypocrites, for he came down off Mt. Sinai right after having received the Ten Commandments, one of which was, "Thou shalt not kill," and immediately had the tribe of Levi slay 3,000 men of Israel (Ex. 32:15-35), and later he made that same tribe the priestly tribe of Israel.

Paul also was a great hypocrite, if capital punishment is murder, for he said in Acts 25:11, "For if I be an offender, or have committed any thing worthy of death, I refuse not to die" . . . provoking his executioners to sin if execution were indeed sinful.

There is ample proof in the prisons themselves that capital punishment deters crime. A nationally acclaimed Mennonite prison chaplain testified that in Alabama, during the time capital punishment was abolished, a man in prison would kill a guard for a dollar bill or a pack of cigarettes, but after capital punishment was reinstated, that same man would not be inclined to do harm to a guard.

Sinful mankind has made the mother's womb the most dangerous place in the world. It is understood that 50 to 55 million persons meet death in the mother's womb each year via the murder of abortion. This is a great evil. But Scripture nowhere calls capital punishment for major crimes an evil when carried out by government via a fair trial.

You state that both murder by abortion and execution of the criminal are designed to eliminate pain. I do not understand this statement. No criminal execution in our day in a Western nation (that I know of) brings its victim the prolonged misery that a saline solution abortion brings to the baby, scalding it to death by the hour. Nor are criminals put to death by government by being torn limb from limb as are many babies in another abortion process. That the unborn baby feels pain has been adequately documented.

I dare say, also, few of us who recognize God's will in capital punishment "applaud" capital punishment, rather we recognize that the same God who sent his Son to die undeservedly for us on the cruel cross, has instituted the law of sowing and reaping.

We do understand that in this New Testament era capital punishment is not carried out by the church. This is why we Anabaptists believe in separation of church and state: i.e., "God-ordained for separate functions."



Was Paul Erb also among the prophets?

Paul Erb (1894-1984) was the second editor of the *Gospel Herald*. He served for 18½ years from 1944 to 1962. Paul Erb's experience as editor and an extensive selection from his writings are included in *Not by Might*, a 75th anniversary memorial book published by Herald Press in 1983.

Not by Might sells for $9.95 in stores, but you can obtain it for $7.10 postpaid by ordering directly from the *Gospel Herald*. Use the order coupon below.

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MENNOSCOPE

The Bible Department of Eastern Mennonite College got a vote of confidence on Sept. 23 from the leaders of 10 eastern conferences. This countered some of the criticism directed at the Bible departments at EMC and other Mennonite colleges in recent years. "There is a high level of trust and appreciation" for the Bible Department, said the leaders during a meeting of the Constituent Conferences Committee, which is made up of representatives from the 10 eastern conferences' executive bodies. They noted that freshman-level Bible courses at EMC are taught by experienced pastors and people with church work background and that the Bible faculty takes a pastoral as well as academic approach to the students' learning experience.

Former Goshen College professor Jess Yoder, 62, died of cancer on Oct. 4 in Cleveland, Ohio. He was assistant professor of speech 1959-64. He was also a Mennonite pastor for two years and a Mennonite Central Committee relief worker in post-World War II Europe. Since 1967, Yoder was a professor and administrator at Cleveland State University.

Hope in Jesus Christ knows no bounds, said four spiritual leaders who shared their stories during a Festival of Hope at Goshen College Sept. 30-Oct. 4. Campus ministers Jim and Nancy Lapp invited the four to speak as part of the annual Christian Life Emphasis Week. They were hospice chaplain Ann Showalter, seminary professor David Augsburger, Cheyenne Indian chief Lawrence Hart, and university administrator Henry Weaver. The week culminated in a communion service as a symbol and celebration of the hope of community.

Upcoming events:

•*Pastors Workshop at Associated Mennonite Biblical Seminaries,* Jan. 27-31. The theme is "Pastoral Care in a Peoplehood Church," and the main speakers are Samuel Southard, Abe Schmidt, Phyllis Carter, and John Savage. More information from Richard Kauffman at AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219-295-3726.

•*Leadership Seminar at Rosedale Bible Institute,* Nov. 18-22. It is for pastors, lay leaders, and spouses. The speakers are David Thomas and Willard Mayer. More information from Susan Weber at RBI, 2270 Rosedale Rd., Irwin, OH 43029; phone 614-857-1311.

•*Kansas Mennonite Renewal Service Meetings,* Mar. 21-22. The site is Hesston (Kans.) Inter-Mennonite Church, and the speaker is Gerald Derstine. More information later.

•*Seminar on Special and Deferred Giving,* Nov. 1-2. Identical programs are scheduled for each day. The site is Lancaster Conference offices in Salunga, Pa. The leaders are Kent Stucky, Luke Bomberger, John Rudy, and Nelson Martin. More information from Nelson Martin at Lancaster Conference, Salunga, PA 17538; phone 717-898-6067.

•*Early Childhood Education Conference at Goshen College,* Oct. 31. The theme of this sixth annual event is "Growing Responsible Children." More information from Early Childhood Education Program at GC, Goshen, IN 46526; phone 219-533-3161.

•*Christmas Peace Pilgrimage in Pennsylvania,* Dec. 14. This 26th annual event is a 10-mile walk from Nazareth to Bethlehem. More information from Emily Will at Mennonite Central Committee U.S. Peace Section, 21 S. 12th St., Akron, PA 17501; phone 717-859-1151.



Former Chinese Mennonite leader visits North America. *James Liu, an early member of the Mennonite Church in China and a longtime Mennonite worker in that country, recently visited North America. Here he points out the location of his hometown during a stop at Mennonite Central Committee headquarters in Akron, Pa.*

Liu's formal church activities were curtailed in the early 1950s following the communist takeover of China and the departure of foreign missionaries.

Liu attended Mennonite mission schools in his hometown of Kai Chow in Hopeh Province and then studied at General Conference Mennonite colleges in the United States. During the 1930s and 40s, he was principal of the Mennonite high school in Kai Chow and then an MCC worker, 1946-1951.

A public school teacher after the communist takeover, Liu suffered persecution during the Cultural Revolution of the late 1960s and early 70s. Now 81, he reports with enthusiasm that the Chinese government recently promised to return the large former Mennonite church building in Kai Chow to Christians there.

Pastoral transitions:

•*Brent Leichty* was installed as pastor of Bourbon (Ind.) Mennonite Chapel on Sept. 15.

•*Robert Eby* was ordained as assistant pastor of Derry Mennonite Church, Danville, Pa., on July 21.

•*Luis and Irma Castro* were installed as pastoral leaders of Iglesia Menonita Betal, Allentown, Pa., recently.

•*Julia Carey* was commissioned as a member of the pastoral team at Community Mennonite Church, Harrisonburg, Va., on Sept. 15.

•*Glenn Metzler* was ordained as pastor of Kennebec Mennonite Church, Augusta, Maine, on June 2.

•*James Miller* was ordained as pastor of Gospel Light Community Church, Bridgeport, Conn., on June 9.

•*Clayton Shenk* was ordained as pastor of Tidings of Peace Mennonite Church, York, Pa., on June 30.

•*Mark Wadel* was ordained as pastor of Lighthouse Worship Center, Westminster, Md., on June 30.

•*Jerry Richter* was licensed and installed as pastor of Palo Alto Chapel, Pottsville, Pa., on July 7.

•*Helen Reusser* was ordained as copastor of Mannheim Mennonite Church, Kitchener, Ont., on Aug. 25.

•*LeRoy Redding* was ordained as pastor of First Mennonite Church of Colorado Springs, Colo., on Aug. 18.

•*Darrel Jantzi* began serving as pastor of St. Agatha Mennonite Church, Baden, Ont., on Sept. 1.

•*Frank Farrow* was installed as pastor of Spring Mount (Pa.) Mennonite Church on Aug. 17.

•*Stephen Estep* was ordained as pastor of Bethel Mennonite Church, Broadway, Va., on Oct. 6.

Missionary comings/goings:

•*Keith Hitchcock* went to Australia on Oct. 5 under Eastern Mennonite Board of Missions. He is serving a two-year term as a social worker and youth leader with First Mennonite Church of Hope. His address is 9 Brougham Ave., Fennell Bay NSW 2283, Australia.

•*Richard and Sharon Kauffman* went to Ethiopia on Sept. 18 under Eastern Board. They are serving a three-year term at a boys' orphanage—Hope Enterprises—as an agricultural development trainer (Richard) and nurse (Sharon). Their address is Box 70367, Addis Ababa, Ethiopia.

•*Joy Dorsch* returned to Kenya on Sept. 5 following a two-month home leave. An Eastern Board worker, she is serving another three-year term as an administrative assistant and accountant at Rosslyn Academy. Her address is Box 14146, Westlands, Nairobi, Kenya.

•*Glen and Elizabeth Good* returned to France on Aug. 7 following a home leave. Eastern Board workers, they are serving another three-year term in leadership training with the Association of Mennonite Churches of France. Their address is Foyer Evangelique, 11 Allee de la Liberation, F57100 Thionville, France.

•*Peg Groff* returned from Ethiopia on Sept. 28 for a two-month home leave. An Eastern Board worker, she serves as a nurse educator and curriculum consultant for the Ministry of Public Health. Her address is 21 Clearview Dr., Strasburg, PA 17579.

•*Henry and Helen Dueck* went to Bolivia in late August to teach at an evangelical university and to serve Bolivia Mennonite Church. They are seconded to Mennonite Board of Missions by the General Conference Mennonite Church. Their address is Casilla 213, Santa Cruz, Bolivia.

Church-related job openings:

•*Graphic designer* at Mennonite Publishing House. Should be skilled in the use of type, photos, art, and space to design and lay out curriculum, periodicals, books, advertisements, and related materials. Contact Nelson Waybill at MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.

•*Machine operator* at Mennonite Publishing House. Should have good mechanical skills to operate inserter-stitcher-trimmer. On-the-job training available for person with mechanical aptitude and interest in being a part of the church literature work. Contact Nelson Waybill at MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.

•*Principal* for Iowa Mennonite School, beginning on July 1. Contact Duane Miller at R. 2, Box 15, Wellman, IA 52356; phone 319-646-2451.

•*Administrator* for Camp Deerpark, beginning in early 1986. Responsibilities include overseeing camp operations, financial planning, publicity and fund raising, long-range development, and personnel management. Contact Leonor Kennell at Box 513, Westbrookville, NY 12785

•*Administrative assistant* to the president at Eastern Mennonite Board of Missions, beginning on Dec. 1 or earlier. Office experience preferred. Contact Paul Landis at Eastern Board, Salunga, PA 17538; phone 717-898-2251.

•*Business manager* at Black Rock Retreat, beginning immediately. Contact Robert Bender at Black Rock Retreat, R. 2, Box 345, Quarryville, PA 17566; phone 717-786-1924.

•*Maintenance/groundskeeping supervisor* at Lakewood Retreat, beginning immediately. Must have familiarity with electrical, plumbing, carpentry, and general construction work, and must have ability to supervise others. Contact Terry Burkhalter at Lakewood Retreat, 25458 Dan Brown Hill Rd., Brooksville, FL 33512; phone 904-796-4097.

Special meetings: *Ivan E. Yoder,* Belleville, Pa., at Cove, Woodbury, Pa., Nov. 7-10.

New members by baptism: *Bancroft, Toledo, Ohio:* Jerry Chapman, Jean Vine, Brenda Naylor; by confession of faith; Laurie Chapman. *Cove, Woodbury, Pa.:* Jolene Hart, Genevieve Hribal, Rosella Johnson, Beatrice Roth. *Mountain View, Lynchburst, Va.:* Kimberly Hanger. *Christ the King, Crewe, Va.:* Angela Wyatt. *Waynesboro (Va.):* Harlan Whitley, Jr. *Faith, Cluster Springs, Va.:* James Moore, David Smith, Joan Smith, Jennifer Smith.

Change of address: *David L. Gehman* from West Liberty, Ohio, to R. 3, 78 Carriage Circle, Oley, PA 19547. *Everett and Margaret Metzler* from Kokomo, Ind., to Yangzhou Teachers College, Yangzhou, Jiangsu, China.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Aguirre, Richard and Judy (Weaver), Santa Barbara, Calif., first child, Richard Enrique Weaver, July 29.

Blosser, Max and Alta (Weaver), Newport News, Va., first child, Erik Max, June 16.

Cender, Mark and Candy, Fisher, Ill., first child, Rachel DeAnn, Sept. 20.

Conrad, Jay and DeAndria (Hollingshead), Albany, Oreg., first child, Valarie Elaine, Aug. 13.

Dagen, Wilmer and Miriam (King), Puerto Lempina, Honduras, first child, Roberto Sebastian, born on May 25, 1983; adoption finalized in June.

Dagen, Wilmer and Miriam (King), Puerto Lempina, Honduras, second son, Wilmer Ricardo, July 18.

Detweiler, Alan and Susan (Springer), Eureka, Ill., second child, first son, Timothy Alan, Sept. 24.

Eberly, Doyle and Ruth Ann (Detweiler), Blountstown, Fla., first child, Robin Deanne, Aug. 22.

Eby, Orville and Ruth (Weldy), Blountstown, Fla., third son (one deceased), Christopher Jay, Sept. 3.

Graber, Randy and Shirlyn (Liechty), Crawfordsville, Iowa, second child, first son, Alexander Liechty, Aug. 25.

Hochstetler, Neal and Faye (Amstutz), Orrville, Ohio, third daughter, Megan Beth, July 21.

Imhoff, Robert and Carolyn (Kennell), Eureka, Ill., third daughter, Brenda Kay, Sept. 22.

Meyer, Stephen and Rachel (Wiebe), Sedgewick, Kans., first son, Nicholas Stephen, Aug. 16.

Miller, Paul and Mary Ann (Kish), Waynesboro, Pa., second child, Travis John, Sept. 24.

Mock, Gregory and Marcia (Middleton), Hollsopple, Pa., third child, second son, Evan D'Arley, Aug. 30.

Page, Mark and Cindy (Longacre), Susquehanna, Pa., first child, Brittany Jill, July 31.

Partee, Rick and Trudy (Graber), West Unity, Ohio, second daughter, Danielle Christine, May 24.

Purcell, Doug and Debbie (Nafziger), Newton, Ont., third child, second son, Devin John Morris, Aug. 23.

Rosenberger, David and Carol (Freeman), New Paltz, N.Y., third child, second son, Nathan Lynn, born on Apr. 3; received for adoption on Sept. 14.

Ruhr, Steve and Dorothy Keener, Lancaster, Pa., second child, first daughter, Lindsey Charmaine, Aug. 13.

Runk, Joe and Evelyn (Martin), Spring Run, Pa., second daughter, Alisha Kay, Aug. 15.

Saunders, Robert and Katherine (Ziegler), Newport News, Va., first child, Katherine Elizabeth, Sept. 17.

Schantz, Charles and Carol (Huff), Albany, Oreg., first daughter, Kristina LeeAnn, July 18.

Schmidt, Glen and Marie (Doerksen), Waterloo, Iowa, third child, second daughter, Jenna Noel, Sept. 21.



Eastern Board commissions 17 new VSers. *Seventeen people serving with Eastern Mennonite Board of Missions spent Sept. 6-13 in Voluntary Service orientation at Central Manor Campgrounds near Washington Boro, Pa. They are:*

Front row (left to right)—Irene Lapp, Gap, Pa., teacher aide in Corning, N.Y.; Susanne Harris, Evanston, Ill., physical therapist assistant in Corning, N.Y.; Starla Graber, Nappanee, Ind., nurse in Boston, Mass.; Linda Glick, Gap, Pa., teacher aide in Corning, N.Y.; and Patricia Horner, Kokomo, Ind., office worker and substitute elementary teacher in Mobile, Ala.

Second row—Roxanne Clugston, Shippensburg, Pa., secretarial work in John's Island, S.C.; Peter Bixler, Iowa City, Iowa, computer programmer in Syracuse, N.Y.; Bonnie Bomberger, Millersville, Pa., secretarial work in Homestead, Fla.; Cindy Hollinger, Ephrata, Pa., teacher aide in Americus, Ga.; Linda Weaver, Morgantown, Pa., worker with retarded preschoolers in Mobile, Ala.; and Sue Sauder, Baltimore, Md., nurse in John's Island, S.C.

Third row—Rick Martin, Broadway, Va., worker in a preschool program in New York City, N.Y.; Fred Newswanger, New Holland, Pa., home repair worker in John's Island, S.C.; Steven Gehman, Birmingham, Ala., medical technologist in Birmingham, Ala., Randy Krupp, Souderton, Pa., construction worker in New York City, N.Y.; Terry Kennedy, Elizabethtown, Pa.; home repair worker in John's Island, S.C.; and Chris Gotwals, Souderton, Pa., van driver and worker in a reform school in Philadelphia, Pa.



Zambian president admires MCC products. *During a visit to the recent Appropriate Technology Fair in Lusaka, Zambia, President Kenneth Kaunda (left) stopped to admire a reflector oven built by Mennonite Central Committee workers and several food products made from soybeans. He was particularly impressed with the low price of the oven. Here the president greets MCCers Ruth Thiessen and Dave Wynne.*

In an address at the fair, Kaunda challenged people working in appropriate technology to "get one or two devices into use all over the country, particularly in the rural areas, to assist women struggling to cope with the difficulties of farming, processing, and preserving food."

Most of the devices displayed at the fair were made of locally available materials. In addition to the oven, they included such items as rope-and-washer pumps, solar food driers, and brick-and-mud stoves.

Seaman, Dennis and Jane (Souder), Harleysville, Pa., second son, Luke Devon, Oct. 1.

Smoker, Reuben and Gayle (Sollenberger), Ronks, Pa., first son, Jarin Wade, Aug. 11.

Stauffer, Thomas L. and Elaine (Warfel), Alma, Kans., second daughter, Karla Marie, July 16.

Stoltzfus, Samuel and Darlene Wagler, Odon, Ind., third child, second daughter, Charity Dawn, Sept. 19.

Swartzentruber, Jon and Greta (Bergey), Lansdale, Pa., first daughter, Ashley Lyn, July 29.

Ulrich, Jay and Andrea (Lampl), Hesston, Kans., third child, second son, Andrew Joseph, Aug. 9.

Yoder, Curtis and Lois (Hunsberger), Kalona, Iowa, second son, Luke Andrew, July 14.

Yoder, Timothy and Sarah (Conrad), Rocky Ford, Colo., fourth child, third daughter, Kelli Lynn, Sept. 21.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Kauzlick-Nofziger. Rick Kauzlick, Archbold, Ohio, and Joy Nofziger, Swanton, Ohio, both of Bancroft cong., by Phil Ebersole, Sept. 21.

Knox-Jackson. Reid Knox, Sterling, Ill., First Christian Church, Rock Falls, and Angel Jackson, Rock Falls, Ill., Science Ridge cong., by H. Joseph Seidel and Edwin Stalter, Sept. 27.

Martin-Metzler. Donald L. Martin, Intercourse, Pa., Lichty cong., and Wanda M. Metzler, Holtwood, Pa., Rawlinsville cong., by David Thomas, Sept. 28.

Miller-Kauffman. Devon Miller and Jil Kauffman, both of Middlebury, Ind., First Mennonite cong., by David Helmuth, Aug. 17.

Miller-Ward. Kendal Miller, Goshen, Ind., and Lori Sue Ward, Bristol, Ind., both of Pleasant View cong., by Mervin Miller, uncle of the groom, Aug. 17.

Moyer-Godshall. David W. Moyer, Perkasie, Pa., and Linda Lee Godshall, Harleysville, Pa., Franconia Mennonite cong., by Mark M. Derstine and Earl Anders, Sept. 28.

Vincent-Ross. Ora Vincent and Srilda Ross, both of Middlebury, Ind., First Mennonite cong., by David Helmuth, Sept. 28.

OBITUARIES

Driedger, Jennifer Anne, daughter of James and Irene (Leifso) Driedger, was born in Hanover, Ont., Oct. 27, 1980; died of cancer at Chesley Hospital, Chesley, Ont., Sept. 21, 1985; aged 4 y. Surviving are her parents, one brother (Mark), maternal grandparents (Mary and Laurier Leifso), and paternal grandparents (Margaret and Harry Driedger). Funeral services were held at St. Mark's Lutheran Church on Sept. 23, in charge of Maurice Martin; interment in Paisley Cemetery.

Eichelberger, Elmer M., son of George and Fannie (Egli) Eichelberger, was born in Hopedale, Ill., Jan. 31, 1893; died at Good Samaritan Center, Manson, Iowa, Sept. 23, 1985; aged 92 y. He was predeceased by his wife on Sept. 2, 1984. Surviving are 2 sons (Elmer and Glen), 2 daughters (Lucille—Mrs. Verle Egli and Gladys—Mrs. Larry Murphy), 11 grandchildren, 15 great-grandchildren, and 3 brothers (Henry, Louis, and Levi). He was preceded in death by one son, Stanley. He was a member of Manson Mennonite Church. Funeral services were held on Sept. 16, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

Erb, Daniel P., Sr., died after an extended illness at Hartville, Ohio, on Sept. 17, 1985; aged 79 y. He is survived by his wife (Sevilla). Also surviving are 5 daughters (Zelda Eisenberger, Arlene Hostetler, Sarah Broadwater, Delores Manko, and Mrs. Mary Wittmer), 6 sons (John, Wayne, Ellis, Daniel, Jr., Larry, and William), 37 grandchildren, 31 great-grandchildren, 2 great-great-grandchildren, 6 sisters, and 3 brothers. He was preceded in death by 2 brothers, a daughter, and 2 infant grandsons. He was a member of Hartville Mennonite Church, where funeral services were held on Sept. 20, in charge of Curtis Thomas, Richard Ross, and Carl Newswanger; interment in church cemetery.

Freed, Gerald, was born at Jennerstown, Pa., June 3, 1923; died of cancer at North Olmsted, Ohio, on Aug. 26, 1985; aged 62. On Dec. 14, 1952, he was married to Wilma Vannoy, who survives. Also surviving are 2 daughters (Carolyn Thompson and Sharon Reasor) and 5 sons (Gerald, Gary, Terry, Charles, and Larry). He was ordained in the Methodist Church in 1946 and recognized as a Mennonite minister in 1972. He served the West Side Friendship Church and was a member of the Friendship Church. Funeral services were held at North Olmsted on Aug. 30, in charge of Leo J. Miller; interment in Sunset Memorial.

Harshbarger, John, son of Joseph and Hettie Harshbarger, was born in Weyers Cave, Va., on June 21, 1893; died in the Sheridan Memorial Nursing Home, Plentywood, Mont., on Sept. 17, 1985; aged 92 y. In Feb. 1919, he married Mayree Ruckman, who died on May 12, 1960. On June 29, 1963, he was married to Janie Hewitt Young, who died on Sept. 29, 1978. He is survived by 5 sons (Shep, Jim, Bob, Galen, and Vince), 10 daughters (Madlyn Brown, Jane Riedinger, Lone Lagerquist, Gloria Caudill, Minnie Richardson, Evelyn Miller, Bess Kerlin, Ann Carter, Carol Torpen, and Bonnie Peele), 48 grandchildren, numerous great-grandchildren, and one great-great-granddaughter. He was preceded in death by five children, 4 grandchildren, and seven brothers and sisters. He was a member of the Mennonite Church at Coalridge, Mont. Funeral services were held at Fulkerson Memorial Chapel, Plentywood, on Sept. 21, in charge of Vernon Hochstetler; interment in Antelope Creek Cemetery.

Heckler, Lizzie L., daughter of John and Sara (Lewis) Freed, was born in Franconia Twp., Pa., on June 23, 1893; died at Souderton on Sept. 22, 1985; aged 92 y. She was married to Fred S. Heckler, who died in October 1961. She is survived by 2 daughters (Ada Hendricks and Beulah—Mrs. Henry Scheetz) and one son (Homer), 12 grandchildren, 26 great-grandchildren, and 4 great-great-grandchildren. She was preceded in death by one son (Roland), in 1923. She was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home Chapel on Sept. 26, in charge of Curtis Bergey and Curtis Godshall; interment in Franconia Mennonite Cemetery.

Kreider, Mattie Mae, daughter of Henry and Leah (Gerber) Hinkle, was born in Harper, Kans., on Sept. 14, 1902; died in Beth Haven Nursing Home on Sept. 22, 1985; aged 83 y. On Sept. 17, 1922, she married John F. Kreider, who survives. Also surviving are 4 sons (Harold G., John T., Nelson, and Wendell Dean), 6 daughters (Verna—Mrs. Paul Graybill, Miriam—Mrs. Clair Umble, Kathryn, Anna—Mrs. Al Zook, Carolyn—Mrs. Douglas Kearbey, and Hazel—Mrs. Monroe Kauffman), 29 grandchildren, 27 great-grandchildren, one brother (Amos Hinkle), and 2 sisters (Mrs. Lydia Zinn and Oliva—Mrs. Olaf Bostrom). She was preceded in death by a brother and a grandchild. She was a member of the Hannibal Mennonite Fellowship, where services were held on Sept. 24, in charge of Reuben W. Horst; interment in Greenwood Cemetery Mausoleum in Palmyra.

Miller, Benjamin Z., son of Martin L. and Elizabeth (Zimmerman) Miller, was born in Conoy Twp., Lancaster County, Pa., Feb. 4, 1894; died at the home of his daughter, Sept. 21, 1985; aged 91 y. He was married to Ella Heisey, who died in 1971. Surviving are 3 daughters (Miriam Herr, Anna Rutt, and Ruth Hollinger), 2 sons (Norman H. and John H.), 23 grandchildren, and 31 great-grandchildren. He was preceded in death by one son (Ralph), in 1983. He was a member of Elizabethtown Mennonite Church, where funeral services were held on Sept. 24, in charge of Richard Frank and Walter Keener; interment in Kraybills Mennonite Cemetery.

Smucker, Lester James, son of Herman and Mae Smucker, was born in Harrisburg, Oreg., on May 23, 1931; died of an apparent heart attack in Harrisburg, Oreg., on Sept. 23, 1985; aged 54 y. On Sept. 16, 1951, he married Anne Scheffel, who survives. Also surviving are his parents, one daughter (June Smucker-Handrich), one son (Ray), 2 granddaughters, one brother (Eldon), and one sister (Arlene Hostetler). He was a member of Plainview Mennonite Church, where funeral services were held on Sept. 25, in charge of Dennis Stauffer and Byron Gingrich; interment in Fairview Mennonite Cemetery.

Zimmerman, Mary Susan, daughter of Charles W. and Mary Frances (Winey) Cooprider, was born in McPherson County, Kans., on May 23, 1906; died of cancer in Reedley, Calif., on Sept. 23, 1985; aged 79 y. In 1927 she was married to Ernest S. Zimmerman, who survives. Also surviving are one son (Wayne), 3 daughters (Erna Chittenden, Mary Gardner, and Karen), 7 grandchildren, and one sister (Pauline Lundberg). She was a member of Reedley First Mennonite Church, where funeral services were held on Sept. 26; interment in church cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Southwest Convention, Sarasota, Fla., Oct. 25-27

Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2.

Northwest Conference fall conference, West Zion Mennonite Church, Carstairs, Alta., Nov. 1-3

Atlantic Coast fall festival of missions, Ridgeview Mennonite Church, Gordonville, Pa., Nov. 2

Gulf States Fellowship delegate meeting, Nov. 2

Mennonite Board of Missions board of directors, Bellwood Mennonite Church, Milford, Nebr., Nov. 7-9

Franconia Conference, Franconia, Pa., Nov. 9

Mennonite Church General Board, Camp Wonderland, Wis., Nov. 14-16

Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17

Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22

Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29

Indiana-Michigan Conference ministers/elders meeting, North Goshen Mennonite Church, Goshen, Ind., Dec. 3-4

Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 4-7

On the cover: Anaides and Daniel Fernandes, Mennonites in a remote part of the Brazilian state of Pará.

CREDITS

Cover design by Ann Graber; cover photo by D. Michael Hostetler; photo on p. 736 by Darrel Yoder; p. 740 by Jim King; p. 741 (bottom) by Ken Klippenstein.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Boesak released by South African government; bail terms severe

The South African government apparently has succumbed to local and international pressure by releasing anti-apartheid leader Allan Boesak after a 24-day detention.

Boesak, president of the World Alliance of Reformed Churches, was brought into court recently and informed that he will face up to four charges of violating national security laws. He was not asked to enter a plea, and he is to return to court in November. He was released on bail and reunited with his family, but the terms of his release strictly limit his activities.

As with the 38 other persons accused in two major high treason cases, the government's strategy is to use the courts and apparently flimsy charges to cripple the activity of political opponents.

Immigration reform: religious groups finally agree on a bill

As the U.S. Congress engages in its annual attempt to pass an immigration-reform bill, the nation's religious community finds itself substantially in support of a single legislative measure for the first time in years.

Although no religious group is in favor of everything in the Rodino-Mazzoli bill in the House of Representatives, all seem to agree that it has overcome major objections to previous proposals. And the religious community is unanimous in feeling that it is far superior to this year's Senate bill sponsored by Sen. Alan Simpson (R-Wyo.).

Glemp, conciliatory toward Polish government, criticizes U.S.

Cardinal Jozef Glemp, leader of Poland's Catholics, took a generally conciliatory stance toward Poland's present government while voicing criticism of U.S. policy in his country during a recent seven-day American visit.

"Poland is in the realm of socialist governments as a result of decisions made by the Allied powers after World War II," he said. His answers to reporter's questions seemed to imply that the church is now prepared to accept that fact. Although given repeated opportunities to criticize the communist government of Gen. Wojciech Jaruzelski on issues such as the outlawed Solidarity labor movement, he declined to do so.

Instead he strongly criticized the U.S. government's policy of imposing economic sanctions on Poland. Sanctions are "unjust toward the Polish nation," he said. "The rupture of economic and scientific collaboration is of great damage to the Polish people."

Glemp said his U.S. visit was strictly pastoral—one in a series of visits he has made to Polish communities throughout the world, and part of an ongoing effort to build stronger ties between the Catholic Church in the U.S. and Poland. In Philadelphia, Glemp received an honorary degree from Villanova University as "a moderating influence between a harsh government and its dissident citizens."

Catholics in Poland make up a majority of the population, and their leader has always occupied a unique and important place in Polish national life.

Weir vows to work for release of remaining six hostages

"I was told by my captors that the churches were doing nothing" to secure the release of the American hostages in Lebanon, said Benjamin Weir, freed after 16 months in captivity. "Now I know it was completely untrue," said the Presbyterian missionary, who was unaware until his release of the extensive and sometimes around-the-clock efforts by leaders of his church to keep the plight of the hostages in public view.

Weir made it clear that he would play a key role in the campaign to free the six other hostages. He said he "intended to work actively on their behalf" so that "their cause will not be forgotten."

Of his Shiite Muslim captors, Weir said, "Because, in their view, I was a religious person, they were giving me special respect." Speaking of his contact with the other hostages, who he said were often in blindfolds, Weir added, "We would read the Bible. We prayed together. We would celebrate Mass. And we talked about our situation, sharing experiences, and getting a great deal of mutual strength from each other."

Anti-Semitic groups said to exploit the plight of farmers

Anti-Semitic extremist groups attempting to exploit the plight of American farmers are trying to discredit the influence of mainline churches among their followers, according to speakers at a recent press conference at the headquarters of the American Jewish Committee in New York.

"I would say that it is mainstream religious life that is most directly under attack by the radical right" in the Middle West, said Donald Manworren of the Iowa Interchurch Forum. He said movements related to the so-called Christian Identity churches are accusing mainline denominations of interpreting the Bible incorrectly and keeping "the truth" from the people.

Leonard Zeskind of the Center for Democratic Renewal said Identity ministers have been using Christian radio stations to get their messages across "under the guise that they are Christians."

Roman Catholic bishop Maurice Dingman of Des Moines, Iowa, suggested that the extremist groups can be defused by constructive efforts to deal with the real plight of farmers. "What the farmers need is a fair price," he said.

Billy Graham preaches to large crowds in Romania

Well over 150,000 turned out to see and hear evangelist Billy Graham on a whirlwind 11-day, seven-stop preaching mission in Romania described by local officials and religious leaders alike as "extraordinary" and "unprecedented."

Huge throngs—applauding, singing, and chanting "Billy Graham, Billy Graham"—greeted the American evangelist in the streets of almost every city where he preached. The crowds were the largest Graham has attracted in a special ministry that has taken him to six communist countries in Eastern Europe, including the Soviet Union, since 1977.

"I have come to preach the gospel and to build bridges of understanding and respect between our countries," he announced throughout his Romanian visit. Graham preached on familiar Bible themes at each service, calling on his listeners to turn to Christ and to commit themselves fully to following him.

Graham's visit was coordinated by leaders of the Romanian Orthodox Church, which claims 17 million of the nation's 24 million population, and the country's other church groups.

Lutherans revise handicap rules for ordained ministry

Stung by charges that it was preparing to bar handicapped people from its ordained ministry, the American Lutheran Church has revised a policy statement so those with handicaps are not automatically disqualified.

When the ALC Church Council met in St. Paul, Minn., last June, it approved a document that was widely publicized as excluding candidates for the ministry if they had significant physical or mental handicaps.

In giving its approval, the church council specified that it was "contingent upon positive legal review" of the fair employment implications. That review led to revision of the statement, which no longer lists any specific disabling conditions that would disqualify ministerial candidates.

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Only the banker knows for sure

Raising money for the work of the church is an ongoing problem. If I recall correctly, it was one of the pressures which brought on the Protestant Reformation. The pope was short of funds to build or refurbish a church in Rome.

Somebody came up with the idea of selling indulgences. A fast-talking salesman named Tetzel traveled to Germany and went so far as to say that indulgences could shorten the stay of one's ancestors in purgatory. "As soon as the money drops in the box, the soul flies out of purgatory." Finally, Luther could stand it no longer and the Reformation was on the way.

But there is still no clear-cut, easy solution to the problem of church finance, though many different things have been tried. In Germany today I understand that the government collects a church tax and uses the funds to support pastors and for other church expenses. This in spite of the fact that many who pay the tax have nothing to do with the church.

What other ways have been tried? We have heard of

—bingo
—raffles
—bake sales
—quilt sales
—lotteries

And this is only the beginning. Some of these methods I would find more appropriate than others. But from my perspective any of them which we would use can be only supplementary. What we really need to do to support the church is to reach down into our pockets and pull out personal contributions.

When we go back to the Bible for insight on this subject, we find that both Jesus and Paul discussed the use of money. Paul was more helpful on the question of giving because he was straightforward and pragmatic. Jesus tended to be kind of puckish in his statements about money. They rattle our teeth even today, but when we sit down to devise a method of raising funds for the church, we gravitate to Paul.

In 1 Corinthians 16, Paul gave specific instructions to the Corinthian church on how to raise money. This passage is the fourth in the letter which begins with the words, "Now concerning." Evidently at these points Paul was answering questions raised by the Corinthians themselves.

The following may be noted from this passage in chapter 16. For one thing, the fund drive is for a specific project: the poor in Jerusalem. There is no long-range instruction on stewardship or how all that we have belongs to God. Paul was a rabbi and knew the Old Testament. It may be that on other occasions he went into the broader subject. But in this case he stressed only the one specific project.

There is always a question of how specific to be in raising funds for the church. Shall we stress stewardship and hope the money will come in? Or shall we ask for money for specific needy causes? There is no final answer because some of us respond better to one approach and some to another. Some, it appears, do not respond well to either.

But in the second place I note that Paul expected everyone to help. It cannot be assumed that all of us in the church will be able to contribute the same amount to the collection. Our incomes and obligations vary too much for this. But Paul expected that all would contribute. So may we.

He indicated that in the third place, each person would determine how much to give. Paul did not assign a quota, nor did he ask anyone else to do so. "Each of you is to put something aside and store it up, as he may prosper."

There is a principle here worth noting. Giving to the work of the church is something to do voluntarily. Like choosing whether or not to follow Jesus, deciding how much to give is a personal question. Of course we may invite people to follow Jesus and we may encourage them to give generously to the church. We ought to do more of both because there are many other voices calling for our loyalty and calling for our money.

But the final decision on how much to give is ours alone. Only the banker knows for sure what we have done. And he's not telling.

This is not a responsibility to be taken lightly. Indeed to be identified as a Christian is a solemn matter in itself. As we reflect on Paul's instructions to Corinth and consider our own situation, what do we find?

We find there is need for funds. Almost all of our churchwide ministries and many of our local ones have many more opportunities than funds. We need to take these opportunities seriously if we mean business as Christians.

We find there *is* money available. The circumstantial evidence confirms it. Stanley Kropf, churchwide agency finance secretary, estimates that North American Mennonites have a yearly income of $1.4 billion after federal taxes. That's not chicken feed. We can do a lot of good with a tithe of this—or more—if we will.

We find, then, a need to decide. As Paul said it, everyone should participate in this, not just a few. When we think of money leaving our hands we generally think of debts and taxes. Let us think also of gifts to the work of the church, generous voluntary parting with our money because this is a cause we believe in.

—Daniel Hertzler

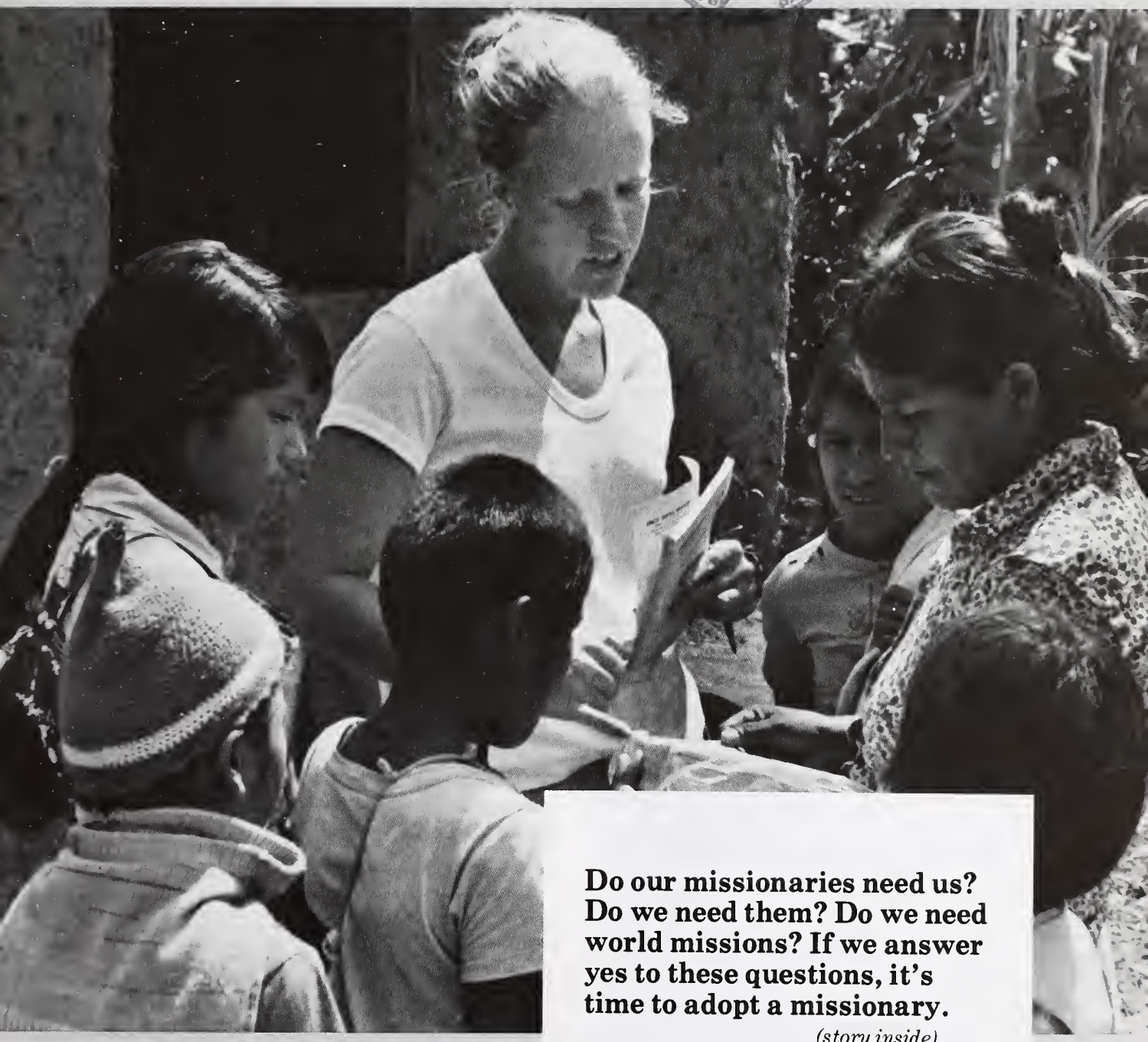
October 29, 1985

GOSPEL HERALD

November is Missions Month!

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Adopt a missionary



Do our missionaries need us? Do we need them? Do we need world missions? If we answer yes to these questions, it's time to adopt a missionary.

(story inside)

Adopt a missionary

by Audie Gaddis

We were adopted missionaries. Some missionaries are not adopted; they are discarded.

Discarded missionaries are often forgotten. You'll find them on the prayer calendars and mission maps. Yet we lose track of what's happening in their lives. We forget they're people trying to serve Jesus Christ hundreds or thousands of miles from home.

Adopted missionaries know they have friends to turn to at all times. They know some people define support as more than writing a check. Should they fall, a caring friend will help pick them up.

You can serve missionaries in what I call the ADOPT method, a how-to approach to get involved in missions—without leaving home.

Discarded missionaries wonder where their friends have gone. Their home church sent them off as heroes. But does the church notice them now? Who can they turn to? Why does it seem as though no one responds to their prayer letters? After a while they may pack up and go home. Some leave in bitterness. One missionary quit, feeling no one back home cared about his work.

I have gathered a few ideas as to how we can serve our missionaries. Many of us will never be able to go to the steamy jungles, a tropical island, or an Appalachian village. But by adopting a missionary we do the next best thing. When those missionaries win local people to Christ, *we* witnessed, too. When they start a new church, *we* helped, too. When they save a village from a killer disease, *we* healed, too.

You can serve missionaries in what I call the ADOPT method, a how-to approach to get involved in missions—without leaving home.

A—answer God and that missionary letter. We think missionary letters are just to fill us in on the latest news around the compound. Actually they're cries for help. In reality, they're echoing the Macedonian call, "Come over and help us" (Acts 16:9). Since they know everyone can't come they paraphrase it, "If you can't come over and help us; please do what you can at home!"

God calls us on the home front to help his missionaries do the work. We're all on the same team, called to witness for Jesus Christ in this world.

Here's what you can do.

First find a missionary you can adopt, perhaps a single missionary or an entire family. Choose one you can build a friendship with. Contact your mission board. Tell them what you want to do. They'll know of a missionary in need of a good friend.

Or maybe there's a country you have an interest in. Pick a missionary serving in that country. If you like sports, find a missionary involved in reaching people via athletics. The same is true for any interest. They can show us how to use our hobbies and jobs as a witness for Jesus Christ!

Second, write to your missionaries. Tell them you want to become their friend and support their work. When word got out we were going into missions, Grey got excited. He helped us prepare our prayer letters, took our pictures, and prayed for us daily. Throughout our term we knew we could count on Grey's support.

D—dash a spoonful of fun! In Brazil you sacrifice the multicolored beauty of an Ohio autumn. One missionary ached for a fall view of her Ohio home. A wise supporter mailed a package of autumn leaves. Silly? Not to the missionary. A bundle of leaves lifted her spirits and encouraged her in her work. Eternity will show how many lives were touched because of a few Ohio leaves.

Send laughter through the mail. Missionaries, like all of us, need to smile, laugh, and cry. Don't write long letters unless you love to write. Send simple cards with a funny message. Put a smile on a missionary's face and change their day.

Subscribe to a magazine for them. A subscription of a North American news magazine will help overseas missionaries feel closer to home. A magazine reminds them regularly of your love. Consider a subscription or back issues of a magazine of their hobby. One elderly friend never sent us money. Instead she subscribed to two magazines for us. These monthly gifts made us feel as though a bit of heaven had dropped our way.

Send cassette tapes of church services, concerts, or of your family. One church mailed us tapes of their weekly service and discipled us through the mail. Have a family talent night; record it and ship it off to your missionary. You and your missionary will remember it for years to come. Mail tapes first class so your missionary won't have to pay customs duty.

Audie Gaddis, Harrisonburg, Va., is a former missionary and a student at Eastern Mennonite Seminary.

GOSPEL HERALD Volume 78 Number 44

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Be creative. Dash a heaping spoonful of fun on your friendship and it'll last forever.

O—open and close your heart. Open your heart to their needs. Pray for your missionary daily. Or set aside a special time each week for missionary prayers. Obtain a picture of your missionary and place it where it will remind you to pray.

Next to the picture place a piggy bank to save your spare coins. Support your missionary with what you save. Discover creative ways to share your heart via your wallet. One couple fasts on occasions to save money for mission projects.

I found it difficult to share with my supporters any financial need. I feared they would think I was begging, not trusting God for our needs. Yet missionaries share their financial needs because they see missions as a team effort. Some of our friends wanted to know our money needs; others didn't. Yet if we were to work together we would all have to dig into our wallets.

Your commitment to give yourself, share in a missionary's work, and say *no* to the barrier of distance is a needed ministry.

In addition to opening your heart, close your heart. Distance may make the heart grow fonder but it also clears the path for misunderstandings. Don't get offended if your missionary doesn't answer your letter when you expect it. They are at times flooded with work.

Mark, a missionary friend, hates to write letters. He's not the writing type. But on a rare day he'll write and I know his letters come from the heart. Mark would much rather be working, yet he sacrificed the time to write me a letter.

Close your heart to any criticism of your missionary. Criticism wounds friendships and often transforms molehills into mountains. Missionaries have faults as all of us do. They need friends who will accept them for what they are.

When others criticize your missionary, stop them. A polite, "Should we talk about this person if he's not here to listen?" usually works. If you must criticize, go to the source—your missionary. Ask them to explain the problem or misunderstanding.

If you open and close your heart, your missionary will have a friend for all seasons.

P—provide and improvise. I was devastated. I was sent to salvage a church on the verge of collapse and I failed. I could not stop the inevitable. I felt as though I had let down my congregation, my mission board, and my supporters. I had taken my family hundreds of miles from a secure home only to face disaster. I doubted myself, my calling, and at times, God.

Paul and Mary Lou sensed the pain and rallied behind us. Their assurances of love picked me up when I felt destroyed. When we were transferred they were there to load the moving van.

Did it help? As experienced missionaries, they could have pointed out my obvious mistakes. Instead Paul and Mary Lou helped lick the wounds and encouraged us to hang on. We did, assured we had friends behind us.

Suppose your missionary has some deep needs? Perhaps he or she writes you about a painful experience. Maybe they're discouraged and it looks like they may throw in the towel. What do you do?

Now it's time to provide. It's not the time to counsel. Your missionary is crying out for a listening ear. They need someone to turn to. If you give any counsel, be cautious. Chances are they only want to be heard.

Improvise. By this I mean do the most of what you can do. Perhaps you're not a trained counselor. Don't act like one. They came to you because you have something special—love. Help them carry their burden. If they send you a letter expressing their pain and sorrow, return a quick note assuring them of your love and prayers. Invest in a short phone call, if possible. Your voice can make their day.

Provide the most of what you can—your friendship. Improvise on the rest with a listening ear and a prayerful heart.

T—treat and trick. When my family and I were hundreds of miles from home we often became homesick. Friendships sometimes fade with distance. Losing the closeness of a friend digs into the homesick heart.

While we were on the mission field we tried to maintain our friends back home. Distance proved a barrier to some. But we also received a few treats that came in the form of supportive friends. They filled a gap of loneliness and encouraged us in our work.

What's the trick? I am often reminded the key to missions is not ability but *availability*. It's the same for adopting missionaries.

Your willingness to be a part of a missionary's life is the trick. Your commitment to give yourself, share in a missionary's work, and say *no* to the barrier of distance is a needed ministry for God's kingdom. In addition, you will have made a friend.

Sharing in God's work in the world is the treat. Do our missionaries need us? Do we need them? Do we need world missions? If we answer yes to these questions, it's time to adopt a missionary.

Five Witnesses (Mark 1)

The preacher in the desert spoke of one "greater than I,"
the Spirit ended its flight,
and the Voice spoke from the sky.
The devils also knew,
and the crowds saw it too.
This is the Holy One, the Son of the living God.

—John W. Simpson, Jr.

Gail Harder Erickson: an unsung hero of overseas service

by Twila Miller

She has a small voice and laughs easily. She writes terrific letters back home, articulating well her faith and her feelings. She is a tall, big-boned, attractive woman in her early 30s. Gail Harder Erickson, from Mountain Lake, Minnesota, would insist that she is nothing special.

When Gail and her husband, Steve, first went to Nepal in 1976, their daughter Lizzie, now nine, was a wee infant. (Their son Nat, now seven, was born in Nepal several years later.) Ericksons have lived all but a few months of the last nine years in Nepal as Mennonite Central Committee workers serving with United Mission to Nepal. They live a good day's trek from the nearest road, in Nepal's remote hinterlands.

I first met Gail when she and Steve were new MCC recruits attending orientation in Akron, Pennsylvania. We invited them to our home since we had earlier served for three years in Nepal. Even at that first meeting I sensed Gail had a special gift for adapting to new situations.

The real heroes. We who support our mission and service agencies should know about our Gail Ericksons. Gail, and others like her, are the real heroes in our church. Often in the field reports it is the official MCC or mission board work that is described and valued, not the "extracurricular" involvements of the homemaker.

In many ways it is the woman who pays the higher price when a North American couple chooses to work in a third world country. Gail represents an excellent model of how an MCC or missionary woman can pay that price with joy. She is the kind of woman our sending bodies need and want to place in third world assignments. Why? Because the job assignment demands sacrifice and drastic changes in lifestyle.

It goes like this: When a North American couple with children go to a third world assignment, the man is usually assigned a job in his professional field or close to it. The woman likely goes as the homemaker, either with or without her own job assignment. If she was the primary child/home care person in her North American setting she carries on with that role in the couple's new third world setting.

In the new culture her homemaking duties change instantly. She has the same family to care for that she had at home, but beyond that almost every detail of her work day is new and different. And suddenly almost everything she does can become a moral issue.

Lifestyle issues cannot be ignored when a North American family lives among very poor third world friends. In the home the cultural changes are pronounced. How the children are treated, how food is bought, prepared, and consumed—it is in these domestic activities that genuine lifestyle questions are faced and where moral answers are needed.

Living with sensitivity. Thus it is the woman, the homemaker, who has to make the more consequential adjustments when a family moves to the third world and tries to live in the new culture with sensitivity.

To cook with electricity or to use a refrigerator may now be a moral decision since none of the village neighbors can afford such a luxury. Buying groceries is a tedious job, done on foot and without air conditioning or store-provided grocery bags. Food shortages may turn shopping into searching trips. The transplanted homemaker learns to do without; there may be no vegetables to be bought. No moral choices here, but an adjustment of style, certainly. Roaches, spiders, mice, and snakes call for new homemaking skills.

In many ways it is the woman who pays the higher price when a North American couple chooses to work in a third world country.

The whole world of child care includes another set of givens in the third world. Her village friends may follow some totally different maxims for child-rearing. She will need to respond to their free advice and deal with her own temptations to give them hers. Education and discipline take on new forms. Having or not having toys can become a moral issue since the village children have none.

How does the MCC or missionary parent answer questions about how to enrich her child's mind in an impoverished neighborhood? Or should she even think of such "affluent" trappings?

These are the kinds of questions Gail and Steve have been facing. They have found their own answers to many of them. Mostly Gail has chosen to do without the things her Nepali peers live without.

When you walk into her mud-walled, thatched-roof house you will see no kitchen sink, no running water, not even a kitchen cupboard. Gail does not have a blender or an oven. She prepares meals on a single kerosene burner—on the floor.

The Ericksons use the village water source, a stream some distance away, for drinking and cooking. Gail does

Twila Miller, Akron, Pa., is a former Mennonite Central Committee worker in Nepal.



Gail Harder Erickson: Mennonite worker in Nepal

the laundry in the river as her friends do. Ericksons bathe in the river like everybody else. They frequently run out of staples as do their neighbors.

Gail wears *lungies* (long wrap-around pieces of fabric worn as a skirt) and thongs. She spends a lot of time visiting the village women, finding produce to cook for supper, preparing food items, and then cooking them with the lentils and rice that make one of their two daily meals.

She carries her guitar a lot and sings and jokes in the local language with the crowd that gathers. She has some songs about Jesus in her repertoire and allows conversations about God to develop if somebody asks. (Direct evangelism is prohibited by law in Nepal.)

She cares. Her friends know she cares about them. They tell me readily that she is their best friend, always available. Punctuality and cleanliness are important to her, but they are not high on her list of priorities. She does not get emotionalized over a shirt soiled just moments after it is put on, or a meal served two hours late. Sitting on a straw mat by the hour, listening to a worried friend is much more important.

Her belief that God loves her and that God is with her give Gail great happiness. Her family, her friends, and her guitar—these, too, give her joy.

In nonspectacular, people-centered, nonregimented activities Gail makes a powerful statement for Christ. In her easygoing preference for *people* over housekeeping, she bridges the gap that so often separates a Western woman from her third world peers.

The dumb demoniac

The Pharisees were saying, "He casts out demons by the ruler of the demons."—Matthew 12:24

Believe what you want:
the moon is green cheese,
a man, a balloon.
Even check the correct
astronomical definition.

Take your pick:
cats are useless; dogs, dumb;
owls are wise; snakes shrewd.

Pick your take:
Italians are passionate;
Germans, cold;
Jews have money;
blacks don't.

Make up your reasons.
Reason your makeups.
Shake them in the mind;
pluck out the thought.
Reasonable reasons
are like seasonable seasons:
sprinkle them too thin,
you've got tasteless tin;
too thick the juices run.

So believe what you wish.
Or wish what you believe.
Bad food's better than no food.

—Mark R. Littleton



The Beatitudes (7)

Blessed are the peacemakers,
for they shall be called
the children of God.

—Matthew 5:9

Happiness is . . . a family business in making peace

By Harold N. Miller

Jesus' peacemakers are creators of shalom. Our word "peace" too often settles for referring to mere absence of war. Jesus had in mind the Hebrew "shalom," the full-bodied peace that moves beyond cessation of conflict to positive wholeness and well-being.

Peacemakers are called God's sons and daughters because they're so much like God. God the Father is the peacemaker *par excellence*, acting to restore wholeness and health in the fullest sense to all creation (Col. 1:19-20). So, quite naturally, the little peacemakers running around "shall be called the children of God." Creating shalom causes us to be recognized as true sons and daughters. Peace is a family business. When people see us making it and they know God's making it, they say, "Oh! You must be God's children."

If there's a blessing on making peace, how do I make it? How do I get in on this family business?

God brings peace. I see God working to bring peace on earth two different ways.

Sometimes God establishes *peace through destroying evildoers*. Picture this instance in the conquest of Canaan: Israel has just crossed the Jordan River into the Promised Land, and there staring at them is the enemy city Jericho. As Joshua reconnoiters the situation, an angel with a drawn sword whom Joshua worships gives detailed instructions for the complete extermination of the city (Josh. 5:13—6:5, 20-21). Jericho was keeping Israel, God's people, from entering into shalom. So God destroyed the city. His will was that Israel experience shalom (see also Exod. 17:8-16; 2 Sam. 5:19-20; Ps. 144:1).

In so doing God gave the world a foretaste of the last judgment, the ultimate example of peace through destroying evildoers. Any being trying to keep the universe from experiencing wholeness and health will be utterly destroyed.

To some extent God not only *has* worked this way of making peace and *will* work it, but also *is* working this way today through the state. The civil magistrate "is God's servant, an agent of wrath to bring punishment on the wrongdoer" (Rom. 13:1-4).

The second way God works to bring peace on earth is *peace through transforming evildoers*. The Old Testament again provides a vivid example. One night enemy Arameans surrounded the city the prophet Elisha was in. God struck the enemy army with blindness, providing Elisha opportunity to lead them inside the walls of the capital city of Israel! At Elisha's insistence the king of Israel gave them a great feast and sent them home. "So the bands from Aram stopped raiding Israel's territory" (2 Kings 6:15-23). Rather than destroying them, Elisha did good to the evildoers, transforming them into friends (or at least decent neighbors for a few years).

The ultimate example of this second manner of making peace is Jesus. We all have sinned, joining the ranks of those evildoers. But Jesus does all he can to transform us into persons choosing to love him.

So God works to produce peace two radically different ways.

Destroy or transform? When Jesus said "blessed are the peacemakers," was he envisioning us destroying the evil persons who block peace or seeking to transform them?

According to Matthew 5:43-45 and Luke 6:27-36, it seems the picture of God that Jesus is steering us toward is that of one who loves evil persons rather than destroying them. Can "doing good" to enemies include destroying them? It seems Jesus has in mind only the second way of peacemaking: peace through transforming wrongdoers. Also Paul and Peter (Rom. 12:19-20; 1 Pet. 2:20-23).

What about the church's involvement in the first way of making peace? I don't see it addressed anywhere—Romans 13 is not telling *us* to do it. I'm willing to say that common sense tells us there still are times when God asks people to destroy evildoers. But I also will say that Jesus, Paul, and Peter—God—want each of us personally to do the second way of peacemaking. Only doing good to enemies can bring about the full-bodied peace of shalom that Jesus is interested in; force at best can hope to achieve the absence of war.

Creative ways of transforming enemies into friends can be found more often than one might think. A sheep farmer had living next to him another farmer raising wheat, children, and large dogs. The dogs were scaring the sheep. The farmer didn't know what to do; he could shoot the dogs or poison them, or take his neighbor to court. He prayed about it. As soon as some new lambs were born, he gave each of his neighbor's children one as

Harold N. Miller, Corning, N.Y., is pastor of Community Mennonite Fellowship of Corning.

a pet. They were thrilled, and their father didn't allow the dogs to run rampant as before. The two farmers became friends.

Lasting peace. One last extended comment. If we want to make peace, there's only one way to lasting peace. The power of the gospel is the only lasting solution to the problems of sin in people and society. True peace will only be achieved when people's hearts are transformed by the gospel. Each time we take up the sword, we abandon that calling.

The two roles of carrying out the great commission and of destroying the wrongdoer are mutually exclusive. Each step as an agent of destruction is a step sealing off opportunity as an agent of transformation. You cannot preach the gospel to people while holding a gun to their head.

Agreed, the government which keeps evil in check may allow us greater freedom to proclaim the gospel. But what about *us?* Should we stop our role in evangelism, the only way to true peace and shalom, and take up the sword?

Jesus said blessed are the peacemakers. I believe Jesus had in mind you and me being "kind to the ungrateful and wicked" which makes us sound like "sons and daughters of the Most High" (Luke 6:35). Because that kind of transforming peacemaking is the business our Father is in in this day of grace.

HEAR, HEAR!

Only as an auditor

A Chinese student at Goshen College was talking to Russ Liechty, director of Counseling Services. "I would like to attend the College Mennonite Church next Sunday morning," he said, but then quickly added, "but only as an auditor." He was thinking of the distinction between taking a college course as an active participant, and on the other hand only being present as a listener or auditor. But what he said set me thinking. How many of us sit in church on Sunday mornings *only as auditors?*

Have we enrolled as full members? Are we allowing our divine instructor, the Lord Jesus, to give us assignments? Are we attempting to fulfill them? Are we holding ourselves responsible for the "course requirements"? Do we intend to get "a passing grade" at the end of the course?

Or are we just auditors, listeners, seat occupants? Are we simply "among those present," without any sense of commitment?

Or are we merely semi-auditors, hearing in a measure, participating in part, and yet caught by every intrusive sound, fair face, cloud-shadow, and vagrant imagination?

We are to hear the Word. And we are to do it. "Be doers of the word, and not hearers only, deceiving yourselves. For if any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like" (James 1:22-24).

Let us not merely be auditors, but doers, disciples, devotees. Let's be full participants. Let's go for it.—**Stanley Shenk,** *Goshen, Ind. (currently in Asia)*

Letter to our children on funeral arrangements

We want to share some of our thoughts about death and resurrection.

Scripture first:

- "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever" (Dan. 12:3-4, NIV).
- "Jesus said . . . I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die" (John 11:25-26).
- "For to me, to live is Christ and to die is gain" (Phil. 1:21).
- "Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven . . . so that what is mortal may be swallowed up by life. Now it is God who has . . . given us the Spirit as a deposit, guaranteeing what is to come" (2 Cor. 5:1, 4b-5).

Our current wishes:

- We have worked and saved and invested that we might provide for a living for ourselves as well as for each of you so that you can provide for yourselves.
- We have reasonable reserves for the "rainy days" when death finally wins.
- We are investing any surplus in the eternal kingdom of Christ, which is simply helping as many as possible to be ready for the second coming of our Lord and Savior Jesus Christ.
- We are not at all interested in using the Lord's money in thousands of dollars to bury our bodies which are destined to "return to the ground . . . for dust you are and to dust you will return" (Gen. 3:19).

So, after checking it all out, we prefer cremation as the simplest way to cooperate with God's decreed appointment with death. It can be used instead of burial. In our case, we would have the white plastic box of ashes placed with those of your brother in the church cemetery. If you consent, the cremation can be used very soon after death, without the traditional "viewing" and funeral home services. A memorial service at the church would follow.

We may live for 20 or more or less years, and we expect to visit and be visited, as long as life will last. We just want to plan realistically about what to do with our bodies after death. We do not rule out donating organs as available and needed. We would appreciate your response. We may send this to our brothers and sisters and special friends. Each state has its laws. Over one fourth use cremation in some states.—*Your preacher daddy*

Dear Children,

How do I feel about this? I grew up thinking cremation was used by infidels only. That is not the case. Unless the Lord returns, the inevitable result after death is "ashes to ashes, dust to dust." Is there a basic difference between the slow or fast process?

We've been investigating; this is *not* a hasty decision. We are both very comfortable with cremation and placement with your brother's remains.

But it is not the conventional way, and may not be acceptable to you. You are the ones who will be left (presumably), and we will move according to your wishes. Please respond with your first reactions within 10 days.

—Mother

—Names withheld

From the Navajo religion to Christ

By Henry Smiley

I was born and raised in a long line of Navajo medicine men in the Black Mountain community around Chinle, Arizona. Since I was raised in the Navajo way of life, I didn't know anything about the Christian way of life until I was about 30 years old. My grandfathers, medicine men of many years, had taught me many things about the Navajo stories and legends.

During the early years of adulthood, I was introduced to alcohol. Soon it was ruining my life and the life of my family. During this miserable time, my wife began divorce proceedings against me twice to remove my evil influence on her and our young children.

Because she initiated the divorce proceedings, I went to the medicine men for help, but received none. In desperation, I visited Naswood Burbank, who was then pastor of Black Mountain Mennonite Church. "What is God?" I asked.

"It would take more than one day to tell you who God is," Naswood told me. "Why don't you begin attending church regularly, then you will learn to know God," he said.

I began to attend church regularly and learned a lot. I also went to a Christian training school.

Nothing worked. Many times I had told my wife that I would never drink again, but had fallen back into alcohol again and again. Nothing seemed to work.

About a year later, my wife was filing for divorce the second time when I came home one evening drunk. A Christian, she had gone to church but had forgotten her Bible, leaving it on the table. I walked in, saw the Bible, and read the name on the front in Navajo. "God's Word," it said.

I could understand "God's" but not "Word." Something told me, "This book will tell you what God is." At that point I knelt by the kitchen table and prayed, "I want to get to know you, God. Please help me to know you and I will work for you."

At that point I went to bed. About three o'clock that morning I had a dream in which I was standing in the sky. I saw a tall one dressed in white standing nearby, pointing down and saying, "That's where you came from." As I looked down, I saw the stars. Then the tall one in white pointed up and said, "This is where you will go, if you live a good life."

Then I looked up and saw a bright light coming out of a dark cloud. I knew then that God's light was greater than the light of the stars.

When I awoke the next morning, my wife, Eleanor, came back from her mother's house where she had stayed overnight. I went out to meet her and told her, "I'm going to go to church." She just laughed at me, because she had heard me make promises about change before.

I *did* begin going to church, though, and learned to know who God is. Because of my training in the Navajo religion, I have a distinct insight in knowing how the gospel can speak to the needs of my people. I know which biblical stories and teachings can be presented in ways Navajos can understand.

For example, one day I visited a local medicine man. Soon after I arrived, this man told me to leave the house.

When I finished the Bible story, the medicine man sat up and said, "That's *my* story! But you've changed it."

I stayed, however, because I knew him and his religion and wasn't afraid of him.

During that visit, I talked to the medicine man's son, who was facing a problem. Some time later, the medicine man came to me and asked that I speak to his son again. Still later, he came again and asked for prayer for his own health. He still returns occasionally for me to pray for him.

On another occasion, I visited a medicine man. He feigned sleep while I talked to his wife. I asked the wife if she would like me to read a Bible story. She agreed, and so I read the story of Moses because I know there's an old Indian legend that's similar to the story of Moses.

When I finished the story, the medicine man sat up and said, "That's *my* story! But you've changed it."

Parallels with Navajo folklore. I use the old biblical stories that are similar to the Navajo legends as a way of communicating the gospel. The book of Proverbs is significant, too, because there are many parallels there with Navajo folklore.

Relating the gospel to the local culture is similar to what the apostle Paul did in Athens when he saw the altar to the unknown god. For example, once I met an Indian who was fondling an arrowhead. I knew respect for or worship of arrowheads is a part of the Navajo religion. I discussed with this man the skill required to carve that arrowhead. Then I proceeded to invite the man to think about and worship the God who gave him the ability to carve that arrowhead, rather than to worship the arrowhead itself.

God is honoring this approach in sharing the good news about Jesus. Permit me to cite some more exam-

Henry Smiley, Chinle, Ariz., is pastor of Black Mountain Mennonite Church. He was ordained by Southwest Conference on Oct. 13.



The Smiley family: Henry, Marwin, Radley, and Eleanor

ples. A part of the Navajo religion calls for all-night singing and dancing. These are conducted for spiritual reasons, including healing. At a break in the activities at one of them I attended, I stood up, introduced myself, admitted that they would probably be surprised that I was there, but shared my faith in Christ and proceeded to give them a Christian testimony.

Later, during Thanksgiving time, I was invited back to that festival. This type of activity frequently gets me invited to non-Christian groups to talk to the children. I also get invited into non-Christian homes for Bible teaching.

On another occasion, I came upon a Navajo who was stuck in the mud, out of gas, and asking for help. I went and got gas for him, but upon my return told him that I wanted to talk to him first. I then proceeded to witness to him about Christ for nearly an hour. At that point, I put the gas in the truck, pulled him out, and sent him home with an invitation to attend the Black Mountain Church.

A few days later, I heard that one of the houses burned down in that man's community. So I visited the community and offered assistance. Several persons from that area are now attending Black Mountain Church.

Old medicine man. Once I visited a very old medicine man, who was approaching death, to witness to him about Christ. This man had tried repeatedly to be healed of his illness. "You tried all your life to be healed by another god," I reminded him. "You know my life experience." And the medicine man said, "Tell me some more."

I proceeded to tell him about God and eternal life. The medicine man said, "Maybe I should try your God. I've tried all my life and nothing worked."

Two days later, the man was taken to the hospital. I visited him there with all his family present. The medicine man said, "I'm going to quit all of my religion and go back to God."

One message that seems to fit the thinking of my people is this: "My God follows you wherever you go and will accept you. Your god doesn't follow you. You follow him and are not sure he will accept you, even if you found him."

Thank God I have found him!

Burning bush unconsumed

What if the highest mountain
proves impossible
to climb—

no grasp of victor's prize,
all weariness erased
in pride?

But there beyond all fainting,
stumbling, falling, mounts
despair;

and after emptiness,
the steep abyss, like thirst
and hungering.

But what if thirst cannot
be quenched? Such hunger never
satisfied?

And what if highest quest
can win no certainty
at last?

O light, that darkened ground!
for is not God himself
the hungering?

—Emily Sargent Councilman

A congregation is born in Sapporo

by C. Norman Kraus

"The 17th Hokkaido Mennonite congregation was born in Sapporo, and at this annual conference (April 1985) it was accepted as a full participating member." Behind this announcement in the *Michi* newsletter of Japan Mennonite Church lies a story of vision, courage, and struggle.

Yorifumi and Mitsuko Yaguchi, leaders of the Yuai congregation in Sapporo, had a dream. They thought that a small congregation without a church building could effectively start a new congregation without first growing big. There were others, like Kanaya-San, who agreed. She kept insisting that there are some people who feel more comfortable in a small informal church setting than in the "churchy" churches.

Instead of growing big, the congregation should stay small enough that everyone must be counted on for participation if the congregation is to work. And the way to do this is to divide while the congregation is still small—say, about 20 members.

But it was not easy, even in Japan where congregations are generally smaller, to persuade a congregation of 20 that it is time to divide. We were just beginning to feel comfortable, and we needed the support of the group for our young families!

First experiment. The first experiment was to have the congregation meet at two separate locations in Sapporo twice a month and then meet together the other two times. By alternating the place of the combined meetings, each group had worship at their location three times each month.

That is the way things were when we arrived in 1981. It was a novel idea and, although a number of people who were not part of the congregation were attracted to one or the other locations, it really was too much hassle. So the congregation regrouped for one year. But that was not the end of the dream.

By 1982 we were about 30 people meeting for worship, and some were restless to divide again and begin a new congregation. The problem was how to divide a congregation when some people thought it was a wrong strategy and felt that the life of the group would be threatened by such a move. It took a lot of talking, both in formal church settings and behind the scenes.

The hope was to begin a voluntary Bible study class at the college where Yorifumi Yaguchi teaches, and through the class to bring people into the church fellowship.

It made sense in theory, and Yoshimura-San, one of the people who was ready to help with the new project, was herself a new member who had come into the fellowship this way. And there was Kanaya-San, a steady vigorous Christian for many years, who also offered to join the Yaguchi family in the new venture. Kanaya-San said the group could meet in her home until something more permanent could be found.



Lay leaders Yorifumi Yaguchi (left) and Nobuo Aratani lead a joint worship service of the Yuai and Shalom congregations.

"Baby Yuai." The new group began meeting in the summer of 1983, and was christened Shalom. We fondly and hopefully referred to the group as "Baby Yuai," and for the first year and a half it developed under the protective organization of the Yuai congregation.

We had a common treasury and news bulletin. Our two representatives to the annual conference, one from the parent congregation and one from the new group, went as Yuai representatives.

But the new group was soon ready for more independence. One or two Christians from other places transferred membership to Shalom. A new, easily accessible apartment was found where the group could meet. The voluntary Bible study class drew more interest than any of us could have anticipated, and some of the "seekers" from the class came to worship regularly.

At the annual conference last spring, Shalom was received as an independent, full-fledged congregation. Two weeks later two new Christians were baptized into the group. There are now nine baptized members, and every Sunday there are from 15 to 20 people present for worship.

Yuai and Shalom continue to work together sharing teachers, cooperating in projects and fellowship groups. And, I should add, Yuai has also grown both in size and maturity. So we now number three fully independent Mennonite congregations in Sapporo, the capital of the Japanese island of Hokkaido.

C. Norman Kraus, Sapporo, Japan, is a worker with Mennonite Board of Missions.

TO Mennonite Church Members
FROM Paul M. Gingrich
DATE October 1985

Mennonite Board of Missions
Box 370 • Elkhart IN 46515-0370
Telephone 219/294-7523

speed memo

SUBJECT BEGINNING OUR TEN-YEAR FAITH JOURNEY

Reports of minimal growth in the Mennonite Church over the past ten years—an average of 0.94 percent—have caused deep soul-searching. I join many among us who sense this reveals a spirit of complacency and spiritual lethargy from which we must be delivered.

AMES '85 will be remembered as the time when the Mennonite Church set goals for both stewardship and witness—for giving and for going. General Assembly delegates enthusiastically endorsed specific ten-year goals. Conferences are picking up this challenge, outlining first steps for what we pray will be fresh efforts in evangelistic outreach and care-taking stewardship.

People skilled in dynamics of group change recognize that we as a Church have set before us a monumental task. I, for one, believe our beginning point must be personal spiritual renewal, beginning with me.

Like the early disciples, God is calling the Mennonite Church to wait for empowerment. This invitation to daily meditation, prayer, fasting, repentance, opens us as a people to the work of God in our midst.

I share this open memo as a call to Mennonite Church members to make II Chronicles 7:14 the basis for this ten-year journey of faith. As God hears from heaven, forgives our sins, and heals our land, others will be attracted to the God of Abraham and Sarah, and find salvation!



They devoted themselves to the apostles' teaching and to the fellowship. . . And the Lord added to their number daily those who were being saved. (Photo by Jim King at Alpha, N.J.)

Out of every tribe and nation in New York

by Mike Garde

Queens is the largest of five boroughs in New York City, with a population of 2.3 million. Redeemer Community Church is situated there. More specifically, it is in Flushing, across the bay from where Friendship Community Church is located. That is the congregation in the Bronx which John and Irene Smucker led for over two decades.

Flushing has at least 52 spoken languages, the largest Hindu temple in the United States, and a Muslim mosque. The Chinese community in New York has designated Flushing as the new Chinatown. It also has the largest concentration of Koreans in one place outside of Seoul. This is only the tip of the iceberg of diversity represented in this area.

The origins of the new Atlantic Coast Conference congregation arise out of the previous ministry in the Bronx and the lessons learned in responding to that setting.

A plan for reentry. Smuckers summarized this learning. "As soon as the Lord spoke to us to return to New York City, he also gave us a plan of preparation to reenter: *unity* among the Anabaptist churches of New York City, a time to *research* urban ministry, fully supported in *prayer* and *finances*, a *community* to live in and minister to, and a dedicated gifted *team* to fully share all aspects of urban ministry. The Lord began to work in all these areas. By the time we moved back in July 1983, every condition for reentry was in place."

One is struck at the difference between the traditional one-person ministry pastor—jack-of-all-trades, master of none—and the emerging team ministry in Flushing. The traditional model has little accountability and few limits. Burn-out is the result of following hundreds of directions at once. Also, who pastors the pastor? In Flushing one senses that the vision was not simply a blueprint to be acted on, but the development of relationships and vision before launching the work together.

Wayne and Clara King and Lester and Marietta Sutter, who had been pastors in Ohio, joined Smuckers. "Our team ministry functions in five important ways," John said.

1. The three couples live within a few blocks of each other. Close proximity makes it possible to share many things. They love to fellowship but also share freezers, storage space, food, financial needs, and visitor space.

2. They pray together often. They pray as a team at least twice a week—once in their staff time and once with other church members. They have begun a monthly day of prayer and fasting.

3. They work wholeheartedly at maintaining unity in Christ and the Spirit by praying together, opening their hearts to each other, studying the Bible together, and going on a monthly spiritual retreat together.

4. They share all aspects of the pastoral urban ministry—preaching, teaching, counseling, pastoring, visiting, administration, community leadership. They divide responsibilities according to their gifts, available time, and the needs of people. Each couple leads at least one "discipleship group."

Jews, Muslims, and Hindus are coming to Christ in Flushing, New York. Joining them are people from Korea, Ethiopia, and many other places.

5. They seek Holy Spirit direction in all things together. They share leadership decisions and vision for ministry. They consider themselves accountable to God and to each other in their personal lives and their ministry. To keep the team functioning, they meet every Wednesday for breakfast in one of their apartments and then worship, pray, and repent to each other.

Worship moves outward. In addition to a midweek service, church members meet in discipleship groups which relate to people's needs better than the midweek meeting. The group sessions also give opportunity to focus on different needs. With people living in different geographical areas, the small groups are natural centers for church growth.

As an observer, I was struck by the worship life. Instead of a hymn-prayer-hymn sandwich tacked onto a discussion, I found instead a transcendent, supernatural life of praise which helps people know God is there. I sensed that the church is also seeking to find expressions for service to the new poor, alcoholics, and strangers.

This, however, they see as a spiritual ministry, not just social service disconnected from worship. It will be interesting to see how God will open up this area. One notices first of all the Christian nature of this church, then its charismatic heart, and also a serious attempt to realize the Anabaptist vision.

With few Swiss-Germans around, Jews, Muslims, and Hindus are coming to Christ. Joining them are people from Korea, Ethiopia, and many other places. In Flushing God is calling people out of every tribe and nation.

Mike Garde, Dublin, Ireland, is a church worker sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee. He recently visited churches in North America.

"The church has the power to transform the world. The church's power is its people, poor farmers together reading the Bible, praying, discerning the Scriptures and then acting according to the Scriptures."

Francisco Claver, Philippine church leader and friend of MCC

Learning from those with whom we work.

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CHURCH NEWS



Menno Simons, pursued by the authorities for much of his 25 years as an Anabaptist leader, spent the last seven years of his life writing and publishing in this house in what is now Bad Oldesloe, West Germany. The house is called Mennokate (Menno's Cottage).

Mennonites prepare for 450th anniversary of Menno Simons' entry into Anabaptism

Next year is the 450th anniversary of Menno Simons' departure from the Roman Catholic Church and his entry into the Anabaptist movement.

The setting was the Netherlands in 1536. Menno Simons, a Catholic priest, was destined to become a great Anabaptist leader.

This coming year of celebration affords modern Anabaptists with the opportunity to acquaint themselves once again with this man of old, after whom the Mennonites are named. During the past dozen years, the Swiss and South German Anabaptist beginnings were points of emphasis throughout many Mennonite churches.

But little attention—outside the Netherlands—was given to the origins of Low-Country Anabaptism. Consequently, 1986 seems an appropriate time for celebrating this significant prong of Anabaptist-Mennonite history.

How should Menno Simons' joining the Mennonites be commemorated? In the current age of visual communication, it seemed essential to go and find, pictorially, the historical and geographic roots of Dutch Anabaptism. Efforts have been made to capture the pictorial history of Swiss, South German, and Austrian Anabaptism. But there were still many gaps in the portrayal of the Dutch story.

Through the Fraternal Funds of Mennonite Mutual Aid, along with some supplemental funding from a few individuals, the basic expenses for such research were met. The Historical Committee of the Mennonite Church decided to send Jan Gleysteen and Leonard Gross to Europe to carry through with this research.

Gleysteen and Gross spent four weeks crisscrossing almost the whole arc of Menno Simons' areas of activity, traveling south from Friesland in the Netherlands to the Rhine and Maas areas of West Germany and into Denmark, East Germany, and Poland.

Menno traveled extensively, covering thousands of miles during his 25 years as a church leader. Apparently he trekked at least as far east as what is now Kaliningrad in the Soviet Union.

During the four weeks of research, thousands of pictures were taken and a random sampling of some two dozen Europeans were interviewed.

The results of this research will be seen in photographs and articles to be published in various Mennonite periodicals.

"We Mennonites in 1986 will do well to listen to our Dutch Mennonite past, and to dig carefully into our roots," said Gross. "We may well hit that bedrock that Menno Simons spent a lifetime urging us to stand on—which is the very foundation of Jesus Christ (1 Cor. 3:11)."



Leonard Gross (left) and Jan Gleysteen on the trail of Menno Simons last summer in Europe. Menno traveled extensively.

North American Mennos serve alongside Cubans in Baptist work camp

Two young Mennonites from the U.S. and Canada spent four weeks recently in Cuba at the invitation of the Cuban Baptist Church.

Anita Yoder of Souderton, Pa., and Ernest Ens of Winnipeg, Man., served in a Baptist work camp, visited with local Mennonites and Brethren in Christ, and talked with Cuban young people. They were sent as part of a North American delegation coordinated by the American Friends Service Committee.

Yoder, whose parents were Franconia Conference missionaries in Cuba at the time of the 1959 Cuban Revolution, said she went to get to know Cuban people. She was able to visit the hospital where she was born and met people who remembered her parents' service there.

Yoder and Ens, whose visit was partially funded by Mennonite Central Committee, stayed for two weeks at the Baptist work camp near Santiago de las Vegas. They weeded in the fields and fertilized the plants at a state-owned cooperative coffee plantation.

In the evening participants met for a fellowship meeting which included singing, devotions, testimonies, and prayer. Political lectures were also given by various speakers.

Yoder talked with some Christians who said they had freedom to practice their faith in communist Cuba, but others talked about the restrictions they face as Christians.

Yoder said that for Cubans "revolution" describes the current system of the country. "It includes the changes in their living situation which they talk about with pride," she said. "When they see hunger, poverty, and injustice in neighboring countries, no wonder they support the revolution."

Plans are currently being made for a visit to North America by young Cuban Christians.

Colloquium asks: What does it mean to be an Anabaptist in Europe?

"What does it mean to be an Anabaptist Christian in Europe?" For the Mennonites of Germany, the Netherlands, or Switzerland, this is an important question which they must answer in light of their centuries of Mennonite history.

For a small but growing group of other European Mennonites it is equally important. This group is made up of new Anabaptist Christians, many of whom have come to life and faith through Mennonite Board of Missions' witness in Europe since World War II. Though they are widely scattered—from Spain and Sweden, Belgium and France, Ireland and England, and even (for the first time this year) from Portugal—they are discovering that despite their isolation they have a common identity that is precious.

The most important means of encouraging this sense of unity has been an annual Missions Colloquium to which each country's church has sent representatives. This year's colloquium, which was held July 29-Aug. 2 at a Dominican retreat center in Rixensart, Belgium, built upon the results of earlier gatherings.

The colloquium participants received Bible teaching from Howard Charles of Associated Mennonite Biblical Seminaries. They were also stirred by Anabaptist forebear Dirk Willems through a lecture by Joe Liechty, a Mennonite worker in Ireland.

Equally important was the opportunity to build friendships. Most of the churches represented have been through times of testing and deep discouragement and the members have gradually learned to support each other.

But this year none of the churches was in disarray and it was a joy simply to be together. Through informal contacts, as well as the scheduled reports of each of the churches, the participants are discovering that they are not alone—that they belong to each other.



Howard Charles (right) leads Bible studies. Interpreting for him is French Mennonite pastor Michel Paret.

Most important was the worship. The participants gathered in the crypt of the retreat center after the children were in bed. In many languages they praised God with word and song. In his presence they prayed for each other. Despite their isolation, they knew that God was giving them the gift of unity.

—Alan Kreider

MMA organizes group to ponder health ethics

An 85-year-old woman suffers a severe stroke and is unable to communicate. In the hospital emergency room, the doctor must decide whether or not to use a respirator. Family members hold conflicting viewpoints on the proper medical care for the woman. What should this doctor do?

This case study provided a context for discussion at the first meeting of the Health Ethics Review Committee on Aug. 17 in Fort Wayne, Ind. The committee was organized by Mennonite Mutual Aid.

For this particular problem, no easy answers came to the group, nor were members looking for any. According to Marjorie Gerbrandt Wiens, a cardiologist from Fresno, Calif., "An important reason for us to look at a particular case study is to find the guiding principles behind it."

Bob Shreiner, copastor of Hyattsville (Md.) Mennonite Church, said the doctor in this case study must consider the problem on ethical, social, and theological levels. "I'm convinced there isn't a set answer," he said, "though it can be easy to give quick answers on any one level without looking at the complete picture."

One of the first goals of the committee is to raise awareness of these issues in congregations.

In addition to Gerbrandt and Shreiner, the members of the committee are: Bob Cain, administrator of Brethren Home; Leroy Friesen, peace studies professor at Associated Mennonite Biblical Seminaries; Ron Ropp, vice-president of Illinois Pastoral Services Institute; Evelyn Rouner, a retired college professor of family and child studies; Carol Suter, an attorney and development director for the General Conference Mennonite Church.

Serving as consultant is LeRoy Walters, director of the Center for Bioethics at the Kennedy Institute of Ethics. Ron Litwiller, vice-president of Mutual Aid Services at MMA, is chairperson of the committee.

MCC Canada grapples with domestic issues

Domestic issues such as unemployment, Native concerns, and relating to government were predominant themes as the Mennonite Central Committee Canada board met Aug. 30-Sept. 2 in Winnipeg, Man., to set future directions.

Wide-ranging discussions at the semiannual meeting revolved particularly around presentations such as board member Otto Driedger's paper on Canadian program priorities, which suggested moving away from an emphasis on "needs" to one of "rights."

"For example," Driedger said, "if parents with a family are destitute and have no food or shelter, it makes a big difference if society or we as a Christian community see the family as having a *right* to food and shelter, or whether we identify their *need* and may or may not respond. If food is a *right*, then we have an obligation."

Work and unemployment were among the practical issues raised at the meeting, with some suggesting that MCC Canada could become involved as a model or advocate for projects such as reforestation that would encourage fuller employment.

Acknowledging the enormity of the problem, others suggested advocating reforms that would, for example, allow those on unemployment or welfare assistance to do meaningful voluntary service without jeopardizing their benefits, or that would make it possible for the leaders of the Native people to require those on government assistance to do community service to be eligible.

The often thorny issues of involvement with the government in this and other problems were the subject of another discussion. "There is some overlap between what the church is called to do and what the state is called to do," said William Janzen, director of MCC Canada's office in the nation's capital of Ottawa. "And if the church is active in its calling, as for example with the various MCC service programs, this may make it easier to approach government."

Board member John Redekop said Mennonites have long acted politically for themselves—in such matters as conscientious objection to war—and have "piously termed such action to be nonpolitical." He called on Mennonites to "speak politically for others and term such action as faithful and intrinsically Christian."



Robert and Lois Witmer (right) listen during their commissioning service. Participating are (left to right): Jim Reusser, Sue Steiner, and Helen Reusser of Ontario/Quebec Conference.

Ontario/Quebec Mennonites commission Witmers for new work in Rouyn/Noranda

Robert and Lois Witmer, former long-term mission workers in France, were commissioned on Sept. 15 for a new work in the twin cities of Rouyn/Noranda in Quebec.

The work is sponsored jointly by Ontario/Quebec Conference and by Ontario Inter-Mennonite Mission and Service Board.

Sunday afternoon worship services in French began in the twin cities a week earlier, using the facilities of an English-speaking United Church of Canada congregation.

"Witmers' going to Quebec is a dream come true for us," said Brice Balmer, chairperson of the Ontario/Quebec Conference Missions Committee. "We have long wished for seasoned workers who know French."

Richard Yordy, pastor of St. Jacobs (Ont.) Mennonite Church, preached on Isaiah 43:19 at the commissioning service, which was held at his church. The verse, "Here and now I will do a new thing," was also woven into the litany of commissioning written and led by Sue Steiner, interim missions consultant for Ontario/Quebec and Western Ontario conferences.

"Through you, all of us here are involved in the new thing the Lord is doing in Quebec," said the congregation in response to the commissioning.

Lawrence Greaser of Mennonite Board of Missions spoke of Witmers' contributions in France for 28 years and pledged continued MBM interest in the new work in Rouyn/Noranda.

Witmers served in suburban Paris, where they helped establish and lead a congregation, worked with interconfessional Bible study and prayer groups, and helped begin sheltered workshops for the developmentally disabled. Robert was one of the founders and longtime executive secretary of French Mennonite Mission.

Worship leaders for the commissioning service were Helen and Jim Reusser, copastors of Mannheim (Ont.) Mennonite Church, where Robert grew up. Aileen Feick brought greetings from Lois' home church, Pioneer Park Christian Fellowship in Kitchener, Ont.

Witmers' new address is 379 rue Perrault est., Rouyn, Quebec J9X 3C5.

Peace and evangelism belong together, say Canadian leaders

Peace and evangelism belong together, said Canadian Mennonite leaders who gathered in Winnipeg, Man., Aug. 30-Sept. 1, for the Moderators and Secretaries Consultation.

The intent of the consultation, held at Mennonite Brethren Bible College, was to continue the topic started in January in Leamington, Ont.: "Towards a Common Strategy in Church Planting and Evangelism."

Rudy Regehr, chairman of the consultation planning committee, called the Winnipeg meeting "part two," with the topic narrowed to: (1) *What is*—to what extent has Mennonite evangelism and church planting been influenced by the peace position? (2) *What ought to be*—a major discussion of the theme "A Theological Framework for Evangelism in the Peace Church Tradition," and (3) *How do we get where we ought to be?*—implementation of points of agreement.

"We have de-emphasized the peace teaching," said John Redekop of the Mennonite Brethren Church, (1) by assuming it or ignoring it, and (2) by addressing it clearly but saying it is optional. He believes that reaction is part of the tension. Some people stress peace too much, and then others stress it too little in reaction.

Tim Burkholder of the Mennonite Church concurred with Redekop that overemphasis had created tension in some MC churches.

Presenting a major address and leading a discussion on the theme suggested by the planners was David Schroeder of Canadian Mennonite Bible College.

"Peace is the will of God," he said. "The revelation of God to his people indicates that in every way he willed their peace. He willed wholeness and human well-being—in other words, their salvation."

That the address had generated some questions was evident in the plenary session following, one of these being that "if there is no true understanding of the gospel apart from understanding it as a gospel of peace, what about those Christians who do not hold the peace position?"

During the session on "How Do We Get Where We Ought To Be?" David Chiu of the General Conference Mennonite Church reviewed the main benefits of a joint strategy for church planting.

The considerable diversity among the different Mennonite groups—like the issue of women in ministry—could complicate joint church planting, cautioned Waldo Neufeld of Mennonite Central Committee Canada. However, by listening to one another, the apparent barriers that separate Mennonites begin to crumble.

After considerable discussion, a resolution was adopted calling on Canadian Mennonite leaders to meet to discuss theological and other issues which confront them as they seek to enlarge their work together in areas such as church planting and evangelism.

The resolution was based on three affirmations: (1) that Jesus, the Prince of Peace, is the basis for salvation; (2) that peace (shalom) is integral to the gospel; and (3) that the proclamation of the gospel in word and deed includes the teaching of peace (shalom).

Regehr said enormous strides have been taken in the last two consultations. "The theological blood pressure here at Winnipeg was considerably lower than at Leamington," he said.—*Walter Reimer and Dave Schellenberg for Meetinghouse*

Leadership training tops 1986 goals for Deaf Ministries

Goals for 1986 and brainstorming about the 10-year celebration of Deaf Ministries of Mennonite Board of Missions highlighted the semiannual meeting of the Deaf Ministries Advisory Committee Sept. 13-15 at Camp Hebron near Halifax, Pa.

The top-priority goal calls for the development of a comprehensive leadership training program for deaf Mennonites. Deaf Ministries director Sheila Stopher Yoder noted that two congregations currently are seeking leaders—a deaf ministries director for Orrville, Ohio, and a deaf pastor for York, Pa.

Other goals are: (1) help the deaf become more aware of their culture and recognize their own gifts, (2) continue to help make the Bible available in American Sign Language, (3) create a minor degree in deaf studies at a Mennonite college, and (4) focus support and research needs for the three existing deaf congregations.

The committee also hammered out more specifics for the 10-year anniversary celebration of Deaf Ministries planned in conjunction with the annual July retreat at Laurelville Mennonite Church Center.

The committee elected Henry Deller of York, Pa., as its new chairman. He succeeds Raymond Rohrer of Lancaster, Pa., who has served on the committee for the entire 10 years.



Sisal basket producers in Kenya

In-depth study of Self-Help Crafts recommends expansion

Self-Help Crafts meets the needs of many poor people who might not otherwise be reached. It should continue and expand.

The most important people in Self-Help Crafts are the third world producers, and the future growth and direction of the program must be planned with their welfare in mind.

These were the conclusions of a recent six-month review of the Mennonite Central Committee program, which sells handicrafts made in developing countries by needy men and women.

The study was conducted by Edgar Stoesz, former MCC associate executive secretary for Overseas Services and now secretary for Europe. His report was presented to the MCC Executive Committee on Sept. 27.

A key initiator of the review was Self-Help Crafts director Paul Leatherman, who felt an in-depth study would be beneficial for planning, especially in light of the program's phenomenal growth. In just 14 years Self-Help has grown from $1,800 to over $3.5 million in sales per year.

The study endorsed Self-Help, noting that it complements MCC's other overseas work and provides many opportunities for North American Mennonites to become involved in MCC in their local communities.

Throughout the report Stoesz emphasized producer-orientation. Focus on the producer can be accomplished both by creating "economic opportunities which permit people to help themselves" and by education in North America on the causes of poverty and dependence.

The study recommends that in addition to purchasing crafts, Self-Help Crafts should provide producer services such as advice on business operations, help with product design, information about North American markets, arrangements for local sources of credit, and assistance in finding other buyers, especially local ones, for their crafts.

Self-Help has a unique marketing structure that relies heavily on 111 MCC-related shops, staffed by volunteers, which sell Self-Help merchandise throughout Canada and the United States. According to the report, these stores have the potential to double their sales in the next five years.

The study recommended that Self-Help staff more aggressively promote sales to non-MCC shops that are nonprofit and sympathetic to the program's philosophy. The report also concluded that commercial wholesaling could aid producers significantly and should be continued and expanded.

MCC's Executive Committee reacted positively to the report. It was noted that if the recommendations are implemented, they could result in significant increases in budget, warehouse space, and overseas and local staff.



Elaine, Joe, Kristina, Kimberly, and Matthew Haines

BACK FROM ISRAEL

Haineses act as bridges between Jews and Arabs

Joseph and Elaine Haines, Mennonite Board of Missions workers in Israel, recently completed a four-year term that represented a major change from previous assignments.

They lived in Tel Aviv, a modern Jewish city, so their children could attend English-language high school. The change, according to Joe, was "like staying in the same country but living in a different culture." For nine years before that, they served as a chaplain couple at a Christian hospital in Nazareth, the hub of Israel's Arab population—and Jesus' hometown.

Haineses participated in the 100-member Immanuel House congregation, which asked them to relate to Arab people in Jaffa, the ancient southern suburb of Tel Aviv. It was a way Immanuel House, which is mostly Jewish, could reach out with the gospel to Arabs.

Joe also served as general secretary of United Christian Council of Israel, a 30-year-old fellowship of primarily expatriate mission agencies and local churches.

Ron Yoder, director of MBM work in Africa, Asia, and the Middle East, said Haineses "were able to bridge the wide spectrum within the Christian movement in Israel, from fundamentalists and evangelicals to radical Palestinians."

Elaine noted the increased communication between Jewish and Arab believers during the 13 years they served in Israel with MBM. "There is still some suspicion, but they are finding that they are brothers and sisters in the Lord," she said.

Haineses returned to North America in July. They are on extended leave of absence, allowing them to be closer to two of their children who are attending college this fall.

Joe is a native of West Milton, Ohio. Elaine, born in India, is the daughter of retired MBM missionaries Paul and Vesta Miller.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Wilma Harder, Butterfield, Minn.

In response to Roy E. Hartzler's letter (Readers Say, Oct. 8) to Don Shrader's letter (Sept. 17), I can only quote what Jesus has been recorded to say in Matthew 7:1-2: "Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you." Much advice continues in verses 3-5.

Yes, it is hard not to judge others, just as I find it hard not to question which letter (if any) "cheapens" issues in *Gospel Herald*—Roy Hartzler's, Don Shrader's, or mine.

I also question Hartzler's definitions of "sensational stuff" and "running battles." Why transform discussions and consciousness-raising into battles? The issues which Don wrote about are important to discuss openly. I'm quite positive that the gay community extends far beyond "college-age youngsters"; even into the working-class oldsters. But who wants to discuss their concerns and reveal their sexual preference if others attack them as in a battle?

Please, brothers and sisters, the fact that Jesus has not been recorded as saying anything about same-sex oriented people gives us no right as Christians to condemn these people to hell already while they are living, much less when they are dead.

Steven G. Gehman, Elkhart, Ind.

I would like to thank Brenda Stoltzfus for letting us hear the voice of those crying for justice (Hear, Hear! Oct. 1). Is there some way that we North American Mennonites can stand together to express our solidarity with those who are oppressed?

I find that it is very tempting to seek that comfortable American lifestyle in which we can ignore the needs of those who suffer. But just at the moment when we settle into our well-insulated groove, the words of Jesus in Luke 6 are most applicable to us: "Woe to you who are rich, for you have received your consolation."

Harry Shenk, Lancaster, Pa.

Praying for peace while paying for war? ("Paying a Price for Peace," Oct. 1). It's the same trap question that Jesus defused so succinctly with the teaching, "Give to Caesar what is Caesar's, and to God what is God's."

In saying that, he was advocating financial support of a government notorious for militarism, abuse of human rights, and bloodthirsty atrocities. This was an empire that was unabashedly set on world conquest, whose method of execution was deliberately excruciating and prolonged, with emperors who used the tar-soaked bodies of political prisoners for torchlight at outdoor banquets. Jesus never challenged the state on these practices, nor did he indicate that paying taxes implied responsibility for these heinous crimes.

I don't think Jesus paid any war tax. I think he probably lived below a taxable level, and I affirm anyone who chooses this path. I also pay no war tax. Our tax checks are not divided into portions by the Internal Revenue Service, but are thrown together into a central fund, against which huge government checks are drawn. I simply decide in my heart which huge government check I want my money to be a part of. For me, it's food stamps and interstate highways.

John Shearer, Wilkes-Barre, Pa.

I am responding to Sanford R. Yoder's "What Is Peace?" (Hear, Hear! Sept. 17).

From varied resources I gather that it is incorrect to refer to Nicaragua as a communist country. Its wage and price controls favoring the working class resemble the Marxist-Leninist approach, but an American embassy official in Nicaragua recently told Don Blosser that the term "communist country" is an emotional term used for political reasons, but technically President Reagan is incorrect in using it to describe present-day Nicaragua. The official added that the common people are better off now than under the Somoza government.

The *Ohio Evangel* reports Don and friends asking the U.S. official to explain why President Reagan continues to speak inaccurately about Nicaragua if the embassy reports to him otherwise. He replied, "Embassy reports from Nicaragua go through a series of 'editors' in the U.S. State Department before presentation to the president."

I am not surprised if Gerald Derstine says, among other things, that "an atmosphere of fear and suspicion hovers over the whole country" and that civil liberties are being limited. Our country responded similarly during World War II toward Germans and Japanese.

Because of our State Department "editing," the U.S. has been able to train and support the contras for several years now. Our silence helps build the terrible pressure of guerrilla warfare which in turn builds the vicious cycle of fear and suspicion you report.

I pray for a mighty outpouring of the Holy Spirit to help us listen even deeper to each other. So many precious lives are lost daily in Central America and elsewhere because of our inability to listen. If I have not listened well, please inform me.

Christine Thomson, Radnor, Pa.

As a converted Mennonite, I would like to say a word in defense of Mennonite "elitism" that has been examined recently ("A Rose by Any Other Name," Aug. 27).

On many occasions I have been confronted with a disappointed look on the face of a brother or sister on hearing my last name. I have never felt hurt or uncomfortable at their response. As a matter of fact, it never occurred to me to feel bad. Maybe it's because I remember the clear distinction I felt when I was with a "real" Catholic as opposed to a "converted" Catholic. The convert was fully my brother or sister in Christ, and I rejoiced in this. But talking to a convert just wasn't the same as talking to someone raised in the trappings of Roman Catholic culture. Talking to a "real" Catholic was just plain easier. On the other hand, as far as growing in faith, converts (in any religion) usually have the most to offer us.

We are all creatures of "elitism" in one form or another. And while we can behave in an insensitive (sinful) manner because of such feelings, we should not condemn the feelings. For example: If I take a trip back into the city with some longtime city chums, it's a "real" day in the city. We know the turf like the back of our hand and we are comfortable tramping around the streets for hours on end. Going to the same city with a farm-raised friend is not the same. She more often than not will spend a good bit of the time looking warily over her shoulder, will feel better if we always keep within a distance of one and one-half inches of each other at all times, and safer waiting for *every* green light before crossing the street.

On the other hand, a leisurely day visiting a dairy farm, with one of my farm-raised friends, can not offer her the same trip back home, while I'm gingerly watching our path so I don't step in "something" and glancing over my shoulder worrying about the possibility of one of those cows getting angry and charging me. I am not less of a friend or a person, but I am different.

If someone should show disappointment at my difference (because of other momentary expectations), it is not necessarily cruel or insensitive. We all need to be generous with each other and secure enough in the backgrounds with which God has blessed each of us.

Nannie Linder, Silverwood, Mich.

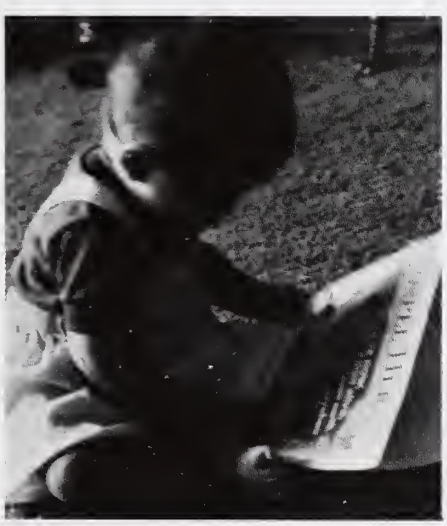
Upon reading the plight of the farmers ("Where Was God When the Farm Failed?" Aug. 20), I need to say the Bible told you so!

In Proverbs you read twice about tilling the land with its promises, but the end of the verses we fail to understand. Read Proverbs 12:11 and 28:19, then read Psalms 127:2 and Genesis 3:17b. If any man is tempted to think that it's because God cursed the ground, he had better check Genesis 8:21 where God lifted the curse.

Vainness in the Bible stands for nothingness, or to say it another way, it will do no good to sit up late or rise up too early. As Psalm 127:2b says, "For . . . he giveth his beloved sleep."

Having grown up in the years from horses to tractors, I think of an older brother in the church who said that when they farmed with horses, the horses and man would get tired and had to rest. But with the tractor not needing the rest, more could be done and this was accepted as a timesaver. But in the spring in a farming community you heard a tractor when you went to bed, when you woke up in the middle of the night, or when you got up in the morning. Instead of time saved it robbed man of sleep and time with his family and other things he could do.

Remember "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22).



Eric Bucher Bixler, Moline, Ill., is an avid reader (or rather, *looker)* of *Gospel Herald,* even though he is only eight months old and has lived in North America only since April. Born in South Korea, he was adopted by Sam and Carol Bixler.

Bonnie Heppner, Salem, Oreg.

"The Butterfinger Sacrifice" by Robert J. Baker (Aug. 13) evoked for me a long process of meditation I would like to share. The poignant scenes prompt a question: What gives us a right to determine what God has said, and how do we know when God has accepted our sacrifice? I reject any process that hints of a mental resolution of our own actions. For that reason I question the conclusion Robert J. Baker reached.

Furthermore, I was reminded of the familiar story of the last judgment in the Gospel of Matthew. In that story the King says to the righteous, "Whatever you did for one of the least of these brothers of mine, you did for me."

So, as I write my own ending, I see not one, but two children of the Great Depression, in their faded, floppy-legged overalls, asking, "Mom, can we use your knife?" I see them bend together over their precious candy as the chips fly under the kitchen knife. The screen door bangs as they leave the house together, each with his half of candy, and I see them sit together under the supporting roots of the old tree. As the curtain falls on my scene, I note the satisfaction on their faces, and I feel satisfied also.

In my scenario the ants go hungry and nowadays whenever Baker passes the Butterfinger candy display he doesn't see the face of God at all, but rather the face of his "brother" who shared the candy with him long ago.

Robert A. Bixler, Sterling, Ohio

After reading Kathy Royer's article, "A Question of Life and Death" (Aug. 13), I was left with an unsettled feeling. She makes some valid points concerning the value and sanctity of life.

Where I depart from her approach to abortion and state-sanctioned executions is the difference between an unborn baby and a person convicted of ending the life of another individual. When she wrote, "Both are premeditated," she neglected to speak of the premeditation of the murderer in planning the death of another individual, the victim of their assault.

Can the execution of a murderer speak to the sanctity of human life? Yes, it can, if you examine Genesis 9:5 and 6. God has made man in the image of God. The image of God is not killing another person made in the image of God. The violation of this most sacred commandment is to result in the loss of life of the person violating it.

On an individual level, those who are victimized by murder can forgive the murderer. And again, those who attempt to avenge the loss of human life are adding wrong to wrong by taking the life of the murderer. That is why those closest to the victim are not permitted to participate in the death of the murderer. Does killing the murderer make it all better for everybody concerned? No, I think not. But there is a place for state-sanctioned executions.

Walter Christner, Sarasota, Fla.

The interview with Moderator Myron Augsburger of the Mennonite Church's General Board (July 30) was of interest regarding the board's accomplishments both now and in the future. Of particular interest to some of us looking on is how our representative board addresses current issues as they relate to our present-day Anabaptist understanding.

In the answer to the question asked of Augsburger—"What counsel do you need from the General Assembly delegates?"—the last paragraph was significant to me: "As to issues, we need help in achieving a clear Anabaptist biblicism that is not interpeted by or as synonymous with the conservatism of our society."

Conservatism, political or social, is not so difficult to identify with when one observes a world that seems to be increasingly convinced that Marxism and socialism are the wave of the future. Some of us are uncomfortable with liberalism whether theological or ideological. I suppose this is because we perceive a tendency to become humanistic and cool toward God. On the other hand conservatism tends to hold to values of the past often without question. To many, the absolutes of conservative thought are comfortable to live with.

Both positions in and of themselves viewed from our Anabaptist perspective are woefully inadequate in an acknowledged imperfect world. I suppose it is redundant to state that our laity tends to be conservative (including political). Conversely our institutions of higher learning and their guiding lights are of more liberal persuasion. Somehow, in spite of ourselves, whether we view issues right or left does influence our biblical interpretation. My point quite simply is that to indicate error in one does not preclude the error of the other.

Theodore Wentland, Fisher, Ill.

Did the controversial article, "Born Again Radically" by Dirk Eitzen (July 9), omit one highly important fact? Please read John 3:7 carefully. See how our Lord demands the new birth of *all* believers.

Jesus proclaimed, not just to Nicodemus alone, but to every person within the sound and knowledge of his words, "*Ye* must be born again." Christ deliberately used the personal pronoun "*Ye,*" which is plural, meaning "*All* of you."

Yes, in essence therefore, our Savior demands the new birth of "prostitutes, tax collectors, soldiers, rich men, unbelievers, and the handicapped." And Mennonites, too! Can the Bible be any clearer, friends?

MENNOSCOPE



Leaman



Weaver

Eastern Mennonite College honored two of its alumni during the annual Homecoming Oct. 11-13. David Leaman of Hershey, Pa., received the 1985 "alumnus of the year" award. A 1960 graduate, he is a physician who teaches medicine at Milton S. Hershey Medical Center and heads its Cardiology Division. He is also active in the Pennsylvania Heart Association. Winston Weaver of Harrisonburg, Va., was given the second annual "distinguished service award" from EMC's Alumni Association. A 1941 graduate, he is chairman of Rockingham Construction Company and Rockingham Builders. He is active in numerous civic organizations and has served on the board of World Vision International for 21 years.

Two Honduran Mennonite agriculturalists were beaten and robbed by the military recently. They and 14 farmers whom they were helping with soil conservation were dragged from their beds in the middle of the night and forced to march barefoot for a mile over rough terrain to military headquarters. They were released after three hours of brutal interrogation. The soldiers said the 16 were suspected of having left-wing connections. In a message to North American Mennonites about the incident, Honduras Mennonite Church said the hostility of Honduran authorities probably stems from the fact that the church seeks solutions to physical and social problems, instead of concentrating only on spiritual issues. The message called on North American Mennonites to encourage the U.S. government to stop contributing to the spiral of violence in Central America.

Original hymn texts and tunes are being sought by the people working on a new hymnal for the Mennonite Church, General Conference Mennonite Church, Church of the Brethren, and Churches of God. Priority will be given to texts and tunes that (1) offer a congregational rather than an individual perspective, (2) capture the character and experience of the believers' church of the present, and (3) present a fresh view. The submissions, which are due by Mar. 1, should be accompanied by the writer's name, address, and denomination. They should be sent to Hymnal Council executive director Bob Bowman at Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

Total receipts from Michiana Mennonite Relief Sale were a record $402,500. The 18th annual event to raise money for Mennonite Central Committee was held Sept. 27-28 at the Elkhart County 4-H Fairgrounds in Goshen, Ind. The highest price bid at the quilt sale was $10,500 paid by Robert Lambright of Shipshewana Auction for the authorized 1985 Michiana Relief Sale quilt made by Dave and Shirley Shenk of Elkhart.

An emerging Chinese Mennonite congregation in Boston held its first Sunday worship service on Oct. 20 at the Church of All Nations. The new congregation calls itself Boston Chinese Church of Saving Grace. Its leaders are Kenton and Marie Ho, who moved from Houston in August for the purpose of starting a church in Boston. The 15-20 people who make up the congregation are restaurant employees, office clerks, and factory workers, ranging in age from 20 to 40.

If anyone wrote a check at Ames 85 and the canceled check has not been returned, they should contact Mennonite Church General Board of 528 E. Madison St., Lombard, IL 60148; phone 312-620-7802.

Upcoming events:

•*Faith and Farming II*, Dec. 4-6, at Laurelville (Pa.) Mennonite Church Center. The theme is "Stress," and the speakers are Conrad Wetzel and James Myer. The event is for farmers and their families. Scholarship aid for registration and meals is available. More information from Levi Miller at LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

•*Annual Assembly of Southwest Conference*, Nov. 28-29, at Calvary Christian Fellowship, Inglewood, Calif. The theme of this 37th annual event is "Enlarge Your Tent ... Strengthen Your Stakes," and the speakers are Hubert Brown, Paul Gingrich, and Marlin Miller. More information from Stanley Weaver at Southwest Conference, 9835 N. 7th St., Phoenix, AZ 85020; phone 602-997-7171.

•*Business and Professional Women's Seminar/Brunch*, Nov. 2, at Treadway Inn, Lancaster, Pa. The theme is "Servanthood and Assertiveness," and the speaker is Joan Austin. This first-ever event is sponsored by Women's Missionary and Service Commission of the Mennonite Church. More information from Georgia Martin at 2124 Creek Hill Rd., Lancaster, PA 17603; phone 329-2823.

•*Conference on Peacemaking in a Nuclear Age*, Nov. 15-16, at First Presbyterian Church, Wichita, Kans. The theme of the fifth annual event is "Spiritual Resources for Peacemaking," and the speakers are James Douglass, Ron Guengerich, and Dan Glickman. The conference is sponsored by Churches United for Peacemaking—12 Wichita congregations, including two Mennonite churches. More information from Lois Barrett at 1508 Fairview, Wichita, KS 67203; phone 316-267-4625.



Radio speaker puts her thoughts about time into a book. *Marg Foth pauses during a recent autograph session for her new book,* Life Is Too Short ... to Miss Today. *"Time is the raw material of life," she explained, "and so this book brings together ideas for valuing time." The Zondervan publication offers guidelines the author uses in determining her own time priorities. Foth used research from her* Your Time *radio programs produced by Mennonite Board of Missions. MBM will distribute a special imprint edition of 5,000 copies through Choice Books.*

New appointments:

•*Merlin Becker-Hoover*, editor of *Signing* of Mennonite Board of Missions' Deaf Ministries Department. He succeeds Mary Vehr Mumaw. Becker-Hoover is a member of the pastoral team at College Mennonite Church in Goshen, Ind., and a former member of the MBM staff.

•*Neal Weaver*, supervisor of the Composing Department at Mennonite Publishing House, October. He succeeds Glenn Millslagle. Weaver has been a member of the MPH staff for nine years.

•*Joe Esh*, itinerant evangelist. He has been pastor of Concord Mennonite Church, Knoxville, Tenn., and will continue there part time until someone is found to replace him as pastor.

•*Keith Gingrich*, assistant director of the Washington office of Mennonite Central Committee U.S. Peace Section, starting in January. He succeeds Betsy Beyler. Gingrich has been an MCC worker for the past 11 years in a variety of places.

•*Cheryl Goertz*, manager of group services at Mennonite Mutual Aid, September. She was quality review coordinator at Elkhart (Ind.) General Hospital.

•*Robert Shreiner*, chairperson of the Board of Directors of Brook Lane Psychiatric Center, starting in January. Brook Lane is a Mennonite institution in Hagerstown, Md. Shreiner is pastor of Hyattsville (Md.) Mennonite Church.

•*Gayle Gerber Koontz*, acting dean of Associated Mennonite Biblical Seminaries, July. A member of the AMBS faculty, she is filling in for Jake Elias, who is on a one-year sabbatical.

Pastoral transitions:

•*Raymond Miller* was ordained as pastor of Marietta (Pa.) Community Chapel on Sept. 1.

•*Howard Dunlap* resigned as pastor of First Mennonite Church of Fort Wayne, Ind., on Sept. 29.

•*Mark Miller* was licensed and installed as associate pastor of First Mennonite Church of Middlebury, Ind., on June 2.

•*Steve Thomas* was licensed as

youth pastor of Yellow Creek Mennonite Church, Goshen, Ind., recently.

•*Craig Haas* has resigned as pastor of Indiana (Pa.) Mennonite Church, effective Jan. 15.

•*Harold and Ruth Anne Yoder* were ordained as copastors of University Mennonite Church, State College, Pa., on Sept. 29.

•*Ray Erb* was installed as pastor of Crosshill Mennonite Church, Millbank, Ont., on Sept. 1.

•*Hazel Knicely* was licensed as chaplain of Adriel School, West Liberty, Ohio, on Sept. 8.

•*Don Penner* resigned as pastor of Calico Rock (Ark.) Mennonite Fellowship recently.

•*Jay Ulrich* resigned as pastor of Argentine Mennonite Church, Kansas City, Kans., recently. *Joe Diener* became interim pastor.

•*Ken Burnham* became interim pastor of Hesston (Kans.) Inter-Mennonite Church recently.

•*Moses Mast* resigned as pastor of Spencer (Okla.) Mennonite Church on Aug. 31. *Jeff Hamilton* became interim pastor.

Church-related job openings:

•*Deaf ministries director* at Orrville Mennonite Church. Interpreting, teaching, and programming skills are needed. The position is at least half time. Contact Richard Ross at Orrville Mennonite Church, 1305 W. Market St., Orrville, OH 44667; phone 216-682-5801.

•*Early childhood/special education teacher* at Eastern Mennonite College, beginning next fall. Qualifications include a doctorate and experience in a school. Contact Lee Snyder at EMC, Harrisonburg, VA 22801; phone 703-433-2771.

Special meetings: *William R. Miller*, Harrisonburg, Va., at Providence Mennonite Church, Chesapeake, Va., Oct. 28-Nov. 3. *John Koppenhaver*, Hesston, Kans., at Hopefield Mennonite Church, Moundridge, Kans., Nov. 3-6. *Richard F. Ross*, Orrville, Ohio, at Clinton Brick Mennonite Church, Goshen, Ind., Nov. 10-13.

New members by baptism and confession of faith: *Ephrata (Pa.) Church:* Stacey Burkholder, Jonel Herr, Jamie Hurst, Kay Zimmerman. *Glennon Heights Church, Lakewood, Colo.*, Ruby Pearson. *Anderson Mennonite Church, Ft. Wayne, Ind.:* Trisha Beachy, Tamra Crossgrove. *Lititz (Pa.) Church:* David and Lori Breckbill, Lisa and Michael Conrad, Tammy Eshleman, Jannah Heisey, David Hershey, Brent Keiser, Adam and Andrew Lehman, Daryl Snavely.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Albrecht, Kevin and Jan (Lewellyn), Fort Dodge, Iowa, first child, Rachel Joy, Sept. 21.

Brubaker, Omer and Charmayne (Denlinger), Lancaster, Pa., second son, Nicholas Denlinger, Sept. 26.

Carlson, Richard and Rebecca (Miller), Kalona, Iowa, first child, Douglas Andrew, July 7.

Colbert, Mark and Brenda (Krabill), Wellman, Iowa, second child, first son, Kelsey Owen, Sept. 28.

Cressman, Ralph and Lois (Martin), Plattsville, Ont., third child, second son, Daniel Martin, Aug. 13.

Delp, Lowell H. and Brenda (Alderfer), Lansdale, Pa., second son, Jonathan Michael, Aug. 27.

Ferguson, Steven and Rachel (Gehman), Sarasota, Fla., first child, Thomas Leland, Sept. 22.

Gautsche, Jim and Tonia (Reed), Archbold, Ohio, first child, Amanda Sue, Oct. 3.

Glick, John and Sally (Weaver), Bloomington, Ind., first child, David Isaac, Sept. 30.

Good, Bruce and Ginny (Dorsch), New Hamburg, Ont., second son, Matthew Scott, Sept. 16.

Hartman, Paul and Ethel (Yoder), Elkhart, Ind., second and third children, first and second daughters, Kelsey Lynn and Erica Lauren, Sept. 27.

Ingold, Mark and Beth (Springer), Fisher, Ill., second child, first daughter, Amanda Beth, Sept. 3.

Jaindl, Rob and Linda (Alderfer), Quakertown, Pa., second child, first son, Bradley Stephen, Aug. 19.

Kanagy, James and Kathy (Fulton), Wellman, Iowa, first child, Rebecca Donnette, Sept. 24.



Nineteen enter VS. *Nineteen people began Voluntary Service assignments in North America with Mennonite Board of Missions following orientation Aug. 19-28 in Elkhart, Ind. They are:*

Front row (left to right)—Catherine Wiebe, St. Paul, Minn., nurse in La Jara, Colo.; Renee Sexton, Kalona, Iowa, child care assistant in Champaign, Ill.; Joyce Reid, Scarborough, Ont., discipleship program in Richmond, Va.; Julia Lehman, Harrisburg, Pa., nursing home activities director in La Jara, Colo.; and Kimberly and Merlin Brandt and children, Eugene, Oreg., unit hostess and carpenter in Brownsville, Tex.

Second row—Shirleen Hochstedler, Goshen, Ind., program codirector in Tucson, Ariz.; Jeff Strong, Columbia, Mo., Mennonite Offices general assistant in Elkhart, Ind.; Charlotte Christophel, Battle Creek, Mich., registered nurse in Pearl River, Miss.; Jennifer Hostetler, Eureka, Ill., secretary for home repair program in Champaign, Ill.; Keith Mullett, Goshen, Ind., carpenter in Brownsville, Tex.; and Dean Miller, Centreville, Mich., discipleship program in Richmond, Va.

Third row—John Hochstedler, Goshen, Ind., program codirector in Tucson, Ariz.; Tim Mininger, Harman, W.Va., roving VS mechanic; Darin Julien, Cornell, Mich., teacher aide in Orrville, Ohio; Jeff Hershberger, Arvada, Colo., activity therapist aide in West Liberty, Ohio; Jeff Kauffman, Alto, Mich., carpenter in Champaign, Ill.; and Lester Graber, White Pigeon, Mich., special assistant at Kenyon Street House in Washington, D.C.

Not pictured—Darla Gingerich, Zurich, Ont., discipleship program in Richmond, Va.

Koch, Kenneth and Lorrie (Burkhardt), Wellesley, Ont., first child, Kristopher Allan, July 27.

Lint, Brock and Carol (Hostetler), Edmonton, Alta., first child, Andrea Fay, Sept. 21.

Longenecker, Duane and Carol (Blank), Mobile, Ala., first child, Caleb William, Sept. 25.

Miller, John and Anita (Hoover), Sarasota, Fla., first child, Charity Nicole, Aug. 29.

Phaphouvaninh, Souksilsimouth and Vanh, Orrville, Ohio, second daughter, Phetsadavone, Sept. 27.

Ropp, Mervin and Gloria (Ropp), Tavistock, Ont., second child, first son, Ryan William, Sept. 22.

Ruby, Paul and Grace (Ruby), Waterloo, Ont., second child, first son, Aaron Luke, Sept. 26.

Schwartzentruber, Randy and Diane (Binkle), Woodstock, Ont., second child, second girl, Pamela Diane, Sept. 22.

Troyer, Allen and Joan (Hendrie), Elkhart, Ind., second child, first son, Andrew David, Oct. 1.

Voelker, Jerry and Kathleen (Miller), second child, first son, Jared Michael, Sept. 30.

Yantzi, Steve and Gale (Ramseyer), Shakespeare, Ont., second child, first daughter, Amber Margaret, Oct. 1.

Yoder, Philip and Linda (Roth), Millersburg, Ohio, third child, second daughter, Laura Lin, Sept. 30.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

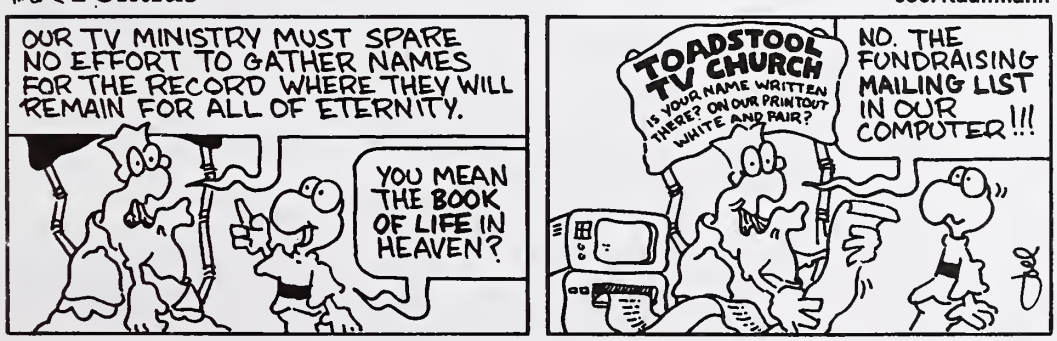
Bannerman-Willms. Jack Bannerman and Audrey Willms, both of Edmonton, Alta., Holyrood cong., by Roger Hochstetler, July 13.

Grieser-Aeschliman. Gary Grieser, Central cong., and Nancy Aeschliman, Wauseon Evangelical Mennonite Church, both of Archbold, Ohio, by Gordon Zimmerman, Oct. 5.

Martin-Wagler. Quentin Leslie Martin, Baden, Ont., Shantz cong., and Sheila Marie Wagler, Tavistock, Ont., East Zorra cong., by Clare Schumm, Oct. 12.

Phillips-Stoltzfus. Robert Scott Phillips, Dowingtown, Pa.,

Pontius Joel Kauffmann



and Malinda Fay Stoltzfus, Narvon, Pa., both of the Hopewell cong., by Merle G. Stoltzfus, Oct. 5.

Shantz-Zehr. Scott Anthony Shantz, Baden, Ont., Wilmont cong., and Faye Janice Zehr, Shakespeare, Ont., East Zorra cong., by Homer E. Yutzy, Aug. 24.

Shertzer-Bair. W. Lee Shertzer, Neffsville cong., and Kristina M. Bair, Forest Hills cong., both of Lancaster, Pa., by A. Willard Shertzer, father of groom, Sept. 15.

Smucker-Woods. Lonnie Smucker, Harrisburg, Oreg., Plainview cong., and Lori Woods, Eugene, Oreg., by Dennis Stauffer, Aug. 24.

Sommers-Doty. Vernon Sommers and Becky Doty, both of Sarasota, Fla., Ashton cong., by Ken Nauman, Oct. 5.

Stemen-McCleary. Jerry Lee Stemen, Elida, Ohio, Pike cong., and Melissa Kay McCleary, Lima, Ohio, Salem cong., by Larry Rohrer, Aug. 24.

Wetzel-Neufeld. Bruce Conrad Wetzel, Tiskilwa, Ill., Plow Creek Fellowship, and Sandra Ann Neufeld, Mountain Lake, Minn., Bethel cong., by Peter Neufeld and Conrad Wetzel, May 27.

Wiens-Burkey. Tim Wiens, Bethel College cong., and Kathy Burkey, Bellwood cong., both of Wichita, Kans., by Lois Barrett, Oct. 5.

Wissler-Metzger. Reid Lamar Wissler, Shrewsbury, Pa., Neffsville cong., and Diane Metzger, East Petersburg, Pa., Calvary Independent Church, by Eric G. Crichton, Sept. 21.

Yantzi-Schumm. Richard John Yantzi and Darlene Yvonne Schumm, both of Tavistock, Ont., East Zorra cong., by Homer E. Yutzy and Fred Lichti, Aug. 31.

OBITUARIES

Brenneman, Cora Ellen, daughter of Ephriam D. and Dorinda (Kempf) Hershberger, was born at Johnson County, Iowa, Dec. 9, 1899; died at Pleasantview Home, Kalona, Iowa, Sept. 29, 1985; aged 85 y. On Aug. 17, 1924, she was married to Simon B. Brenneman, who died on Sept. 30, 1982. She is survived by two daughters (Ardis—Mrs. Myron Zerger and Marilyn—Mrs. Ernest Yutzy), one son (Deward), 12 grandchildren, 7 great-grandchildren, 3 sisters (Barbara, Mary—Mrs. Clark Brenneman, and Edna—Mrs. Clarence Hostetler), and 4 brothers (Guy, Ralph, Dan, and Sam). She was predeceased by an infant son (Oren Eugene). She was a member of the East Union Mennonite Church of Kalona, Iowa, where funeral services were held on Oct. 2, in charge of Norman Derstine and J. John J. Miller; interment in East Union Cemetery.

Lauber, Lorene E., daughter of Fred C. and Nellie (Detweiler) Reeb, was born in Shickley, Nebr., Jan. 18, 1918; died in an automobile accident near Fairmont, Nebr., on Sept. 29, 1985; aged 67 y. On Sept. 15, 1940, she was married to Clinton Lauber, who survives. Also surviving are one son (Keith), stepmother (Eva Reeb), and 2 sisters (Della—Mrs. Lawrence Beckler and Lela—Mrs. Harold Miller). She was preceded by her parents and died at the same time as her sister and brother-in-law, Glenn and Aldene Troyer in the same accident. She was a member of the Salem Mennonite Church, Shickley, Nebr., where funeral services were held on Oct. 2, in charge of Wilton Detweiler; interment in Salem Cemetery.

Miller, Martha, daughter of Jonas S. and Fannie (Miller) Beachy, was born near Arthur, Ill., Apr. 24, 1891; died on Sept. 11, 1985; aged 94 y. On Dec. 22, 1914, she married Slyvanus Miller, who died in 1961. She is survived by 5 sons (Howard, Glen, Ray, Slyvanus, Jr., and John), 2 daughters (Edna and Vida—Mrs. Fred Yutzy), 18 grandchildren, 3 stepgrandchildren, 22 great-grandchildren, one step-great-grandchild, 3 great-great-grandchildren, 3 brothers (Ben, Ezra, and Jonas), and 2 sisters (Elisabeth—Mrs. Andy Beachy and Fannie—Mrs. Dan S. Yoder). She was preceded by two infant sons and one infant daughter, 3 brothers, and 3 sisters. She was a member of the Upper Deer Creek Conservative Church. Funeral services were in charge of James Bender and Henry Miller; interment in adjoining cemetery.

Nissley, Ruth A., daughter of Roy H. and Margaret (Goldfus) Nissley, was born in Lancaster, Pa., Oct. 23, 1938; died after short illness in Lancaster, Sept. 16, 1985; aged 46 y. Ruth was a graduate of Overbrook School for Blind where she worked 25 yrs. She is survived by a sister (Mary Ann—Mrs. Robert C. Haines) and a nephew (Michael Haines). She was a member of Neffsville Mennonite Church. Funeral services were held at the Spacht Funeral Home in Lititz, Pa., Sept. 19, in charge of G. Edwin Bontrager and Ross M. Goldfus; interment in Mellingers Mennonite Church Cemetery.

Siebert, Mabel Irene, was born in Kitchener, Ont., Aug. 13, 1907; died at K-W Hospital, Kitchener, Sept. 29, 1985; aged 78 y. She was married to Clayton Siebert, who survives. Also surviving are 3 daughters (Margaret—Mrs. Fred Hoffman, Joyce—Mrs. Ken Rooney, and Sharon) and 2 sisters (Vera Snider and Edna—Mrs. Edgar Martin). She is predeceased by 2 sisters. She was a member of First Mennonite Church in Kitchener, where funeral services were held on Oct. 1 in charge of Glenn Brubacher; interment in church cemetery.

Sperling, Fern, daughter of Albert and Martha (Kliewer) Schmidt, was born in Cordell, Okla., Apr. 27, 1928; died of kidney failure and complications, at Hesston, Kans., Sept. 27, 1985; aged 57 y. On Aug. 4, 1946, she was married to Homer Sperling, who survives. Also surviving are 3 sons (Robert, David, and Richard), one daughter (Carol), one brother (Marvin), and one sister (Sylvia Larson). She was a member of Hesston Inter Mennonite Fellowship, where funeral services were held on Sept. 29 in charge of Ken Burnham and Waldo E. Miller; interment in East Lawn Cemetery.

Troyer, Aldene E., daughter of Fred C. and Nellie (Detweiler) Reeb, was born in Geneva, Nebr., July 29, 1920; died in an automobile accident near Fairmont, Nebr., on Sept. 29, 1985; aged 65 y. On July 14, 1946, she was married to Glenn Troyer, who died in the same automobile accident. Surviving are 5 sons (Dennis, Deryl, Wallace, Russel, and Terry), 7 grandchildren, stepmother (Eva Reeb), 2 sisters (Della—Mrs. Lawrence Beckler and Lela—Mrs. Harold Miller). A sister (Lorene E. Lauber) died in the same automobile accident. She was a member of the Salem Mennonite Church, Shickley, Nebr., where funeral services were held on Oct. 2, in charge of Wilton Detweiler; interment in church cemetery.

Troyer, Glenn T., son of Abraham Lincoln and Emma (Eichelberger) Troyer, was born at Shickley, Nebr., July 2, 1921; died in an automobile accident near Fairmont, Nebr., on Sept. 29, 1985; aged 64 y. On July 14, 1946, he was married to Aldene E. Reeb, who died in the same automobile accident. Surviving are his mother, 5 sons (Dennis, Deryl, Wallace, Russel, and Terry), 7 grandchildren, 5 brothers (Lester, James, Ivan, Harold, and Leonard), and 6 sisters (Dorothy—Mrs. Lee Schlegel, Loretta Troyer, Mary—Mrs. Bob Erb, Betty—Mrs. Dale Miller, Violet—Mrs. Merrill Stutzman and Eunice—Mrs. Leroy Stutzman). He was a member of the Salem Mennonite Church, Shickley, Nebr., where funeral services were held on Oct. 2, in charge of Wilton Detweiler; interment in church cemetery.

Wyse, Henry, son of Samuel S. and Magdalena (Nafziger) Wyse, was born in German Township, near Archbold, Ohio, Apr. 3, 1894; died of a heart attack at Fulton County Health Center, Wauseon, Ohio, on Oct. 1, 1985; aged 91 y. On Apr. 15, 1915, he was married to Lydia Frey, who died in 1979. He was ordained as deacon in 1933, minister in 1938, and as bishop in 1950. From 1944 to 1955 he served as pastor of the Central congregation. He then served as interim pastor for the Bancroft cong., in Toledo, Ohio, and churches in Detroit, Mich., and Chicago, Ill. He is survived by 3 sons (Ora, Ervin, and Mahlon), 5 daughters (Mary—Mrs. Ted Walborn, Alta Short, Carol—Mrs. Lloyd Neuenschwander, Doris—Mrs. Cecil Albrecht, and Valetta—Mrs. Duane Miller). He was a member of Central Mennonite Church in Archbold, Ohio, where funeral services were held on Oct. 5, in charge of Charles Gautsche and Dale Wyse; interment in Pettisville Cemetery.

Yoder, Mary S., daughter of Samuel W. and Sara E. (Miller) Miller, was born in Iowa County, Iowa, Feb. 9, 1905; died of cancer at Kalona, Iowa, Oct. 1, 1985; aged 80 y. On Oct. 7, 1930, she was married to John J. Yoder, who died on Nov. 18, 1975. She is survived by a son (Larry D. Yoder), a sister (Amy—Mrs. Roy Miller), and a brother (Daniel). She was a member of the Kalona Mennonite Church, where funeral services were held on Oct. 3, in charge of Howard Keim and Elton Nussbaum; interment in Sharon Hill Cemetery.

Yoder, Mollie G., daughter of J. B. and Viola (Bontrager) Kauffman, was born in Champaign County, Ohio, Nov. 6, 1903; died in her residence at West Liberty, Ohio, Sept. 27, 1985; aged 81 y. On Apr. 17, 1927, she was married to D. Leonard Yoder, who survives. Also surviving are 2 sons (Herbert L., and Dean B.), 8 grandchildren, 8 great-grandchildren, one brother (Kent), 2 sisters (Clarabelle Kanagy and Viola—Mrs. Fred L. Kauffman). Two brothers (Marion and Amos) and a sister (Lina Mae) preceded her. She was a lifetime member at Bethel Mennonite Church, West Liberty, Ohio. Funeral services were held at the Kauffman Funeral Home on Sept. 30, in charge of Howard Schmitt and Weldon Schloneger; interment in Fairview Cemetery.

CALENDAR

Afro-American Mennonite Association board of directors, Oct. 31-Nov. 2.
Northwest Conference fall conference, West Zion Mennonite Church, Carstairs, Alta., Nov. 1-3
Atlantic Coast fall festival of missions, Ridgeview Mennonite Church, Gordonville, Pa., Nov. 2
Gulf States Fellowship delegate meeting, Nov. 2
Mennonite Board of Missions board of directors, Bellwood Mennonite Church, Milford, Nebr., Nov. 7-9
Franconia Conference, Franconia, Pa., Nov. 9
Mennonite Church General Board, Camp Wonderland, Wis., Nov. 14-16
Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17
Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22
Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29
Indiana-Michigan Conference ministers/elders meeting, North Goshen Mennonite Church, Goshen, Ind., Dec. 3-4
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 4-7

On the cover: Mennonite Central Committee worker Susan Peacock (center) is a teacher and a trainer of teachers in Bolivia.

CREDITS

Cover design by Ann Graber; cover photo by D. Michael Hostetler; p. 758 by Jan Gleysteen; p. 759 by Robert Charles; p. 760 by Sam Steiner; p. 764 (top right) by Dale D. Gehman; p. 765 by Joy Frailey.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Strong ecumenical spirit aids quake relief work in Mexico

Church relief efforts for earthquake victims in Mexico have been notable for their ecumenical spirit and for attempts to tap into local relief organizations already in place, according to two representatives of Church World Service who returned recently from a fact-finding mission to Mexico City.

Stanley Milton and Donald Sibley said CWS is working with a consortium of seven religious denominations and 23 ecumenical organizations, all Mexican, called the Mexican Ecumenical Committee for Help to the Victims. "These days we are more and more able to depend on local church agencies," Sibley said, rather than "bring in our own bag of solutions."

Church jury convicts Methodist minister of sexual harassment

A United Methodist minister in Silver Spring, Md., has been convicted of sexual harassment in a church trial and suspended from the ministry for three years. The jury of 14 ministers—nine women and five men—voted unanimously to convict John Carter, 36. By a vote of 10-3, they acquitted him of a charge of immorality.

It was the first time a United Methodist minister has been tried on sexual harassment charges. The week-long church proceeding proved acrimonious as charges of racism and sexism mingled. Carter is black, and two of the five women who brought charges against him are white.

The five women had either worked for Carter at Mountain Top Ministries, a Washington organization that did community work with the poor, or had been interviewed by him. They said that once they refused his sexual advances, the minister either dropped his support for them or worked against them.

Second draft of Catholic pastoral letter has new focus on middle class

The U.S. Catholic bishops have issued a second draft of a pastoral letter on the American economy which stands firm in their condemnation of the current national levels of unemployment and poverty.

However, the document is less sharp in tone than the first draft, and contains a new focus on the needs of the nation's middle class as well as the poor.

The release of the 40,000-word document continues a major church study which has come under severe criticism from some prominent Catholics and business leaders. The new draft reflects the criticism by placing a less heavy emphasis on the role of government in solving economic problems and by avoiding some specific recommendations which had proven controversial.

The bishops also responded to those who urged a greater link between this document and a 1983 pastoral letter on war and peace by calling for a scaling down of the nation's $300-billion military budget to free up funds for social and economic reforms.

Campolo, popular writer and speaker: focus of evangelical controversy

Tony Campolo, popular evangelical speaker and writer, is the focus of considerable controversy among American evangelicals. His appearance at Youth Congress 85, at which 15,000 teenagers gathered in Washington, D.C., last summer, was canceled because of protest from church leaders who call Campolo's views heretical.

The focus of the protest is Campolo's book, *A Reasonable Faith*, in which he states that Christ lives in all human beings and that some are being saved without being aware that Christ is the one saving them. Campolo has also raised controversy among conservative evangelicals for his perceived left-leaning political and economic views.

Campolo said he regards himself as a victim of a "wave of religious McCarthyism." Leaders of Youth for Christ, sponsor of Youth Congress 85 along with Campus Crusade, said they did not agree with Campus Crusade's negative evaluation of Campolo but agreed to cancel his appearance for the sake of unity.

Supreme Court begins new term divided over church-state issues

Journalists who cover the U.S. Supreme Court often fall back on the adjective "divided" to describe close decisions at the nation's highest tribunal, as in "A badly divided Supreme Court ruled yesterday...." Regarding the state of religion at the high court, however, the description is particularly apt at the present moment.

As it started its new term in October, the court was particularly divided over religion cases in two key areas of church-state litigation over the past four decades: aid to nonpublic schools and religion in public schools.

The court, in an unexpected turn of events last term, embraced again the concept of separation of church and state after a pair of terms when it seemed to be discarding it. On the surface such apparently contradictory decisions seem to indicate a court hopelessly adrift and without constitutional moorings. But when one remembers that all of those recent decisions came on 6-3 and 5-4 votes, what they actually point to is precisely that "divided" court.

Appeal of Conscience leader calls for religious summit

An internationally respected religious leader has issued a call for a summit of world religious figures to counter growing religious strife and violence throughout the world. Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation, said the New York-based ecumenical religious foundation will spearhead the effort, and a world religious summit will probably take place some time next year.

The unprecedented conference is to include leaders of all the major religious faiths, including Christians, Jews, Buddhists, Muslims, and Hindus, said Schneier, who is also spiritual leader of the Park East Synagogue in New York. The leaders will seek ways to counteract religious conflicts and intolerance in such places as the Middle East and Northern Ireland.

"I believe such a religious summit is urgently necessary, now more than ever," said the Orthodox Jewish rabbi, citing the Shiite Muslims who held Americans hostage in Lebanon as an example of religious terrorism. "From it, I would hope, will come a cry demanding a halt to the killings and bombings and acts of terrorism that are being carried out daily in the name of religion."

Western visitors hail strong 'evangelical commitment' in China

Two Western participants in an international symposium on the Christian church in China, held recently in Nanjing, say they found strong evidence of evangelical commitment in the Chinese Christian leadership.

"We rejoice in the positive evidence of God at work in China," said Werner Burklin, who is executive director of the Billy Graham-backed International Conference on Itinerant Evangelists to be held next year in Amsterdam, and Sam Wolgemuth, who is president-emeritus of Youth for Christ International.

The leaders of the Chinese Protestant church told the consultation that Christians "enjoy a reasonable amount of freedom," including freedom to meet in churches and homes, freedom to witness where they work and live, freedom to carry on theological training without government control, and freedom to publish journals and print books and Bibles.

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Flies on the colored glass window

We had gathered for worship in a chapel belonging to Christians of another tradition. Behind the pulpit was a window with glass of many colors. Not a classic stained glass of biblical figures: just varicolored panes.

The leader of the children's session noted the beauty of the colored window. Immediately a child philosopher in the group spoke up: "Yes, but look at those flies!" It was true. Some two dozen flies were trapped on the colored panes, milling around and spoiling the beauty.

As I reflected on this, it occurred to me that flies on the window are a paradigm of life. Perfection eludes us; something is always out of joint or out of order. How to respond to flies on the window is a major part of everyone's life.

A variety of thoughts went quickly through my mind as solutions to the flies on the church window. One might get a bug bomb, for example, set up a ladder, and put them to death en masse. Or one might get a flyswatter and destroy them one or a few at a time. In either case it could be at risk to one's own safety, since the window was high and a ladder would be required. Perhaps the flies should be ignored.

In life, too, we have the question of how to respond when we are treated with something less than full respect: when there are flies on our stained-glass window. What shall we do?

A basic response is to acknowledge them. Many of the psalms in the Hebrew Bible include expressions of dismay for the injustices of life. Psalm 13:1-2 is typical:

How long, O Lord? Wilt thou
forget me for ever?
How long wilt thou hide thy
face from me?
How long must I bear pain
in my soul,
and have sorrow in my heart all
the day?
How long shall my enemy be exalted
over me?

Why must there be flies on my windowpane?

In our society it is expected that we will try to remove the flies. The bug bomb is our ultimate answer. More generally, one of our folk heroes is the person who struggles with adversity and overcomes it. In almost any field of endeavor we can find people who have wrestled with handicaps and become successful. We can only admire such persons and set them up as examples.

But suppose we have no bug bomb or flyswatter, not even a ladder? What shall be done when we are faced with circumstances which do not yield themselves to solution?

It is a dilemma older than the book of Job. As Job suggests, there is no correlation between a person's integrity and the relative peace of his experience. Job was neither a ruffian nor a manipulator of the stock market. Yet he lost it all. The answer of Job is that there is no answer.

Jesus himself, we are told, in his final hour complained in the words of a psalm of lament, "My God, my God, why hast thou forsaken me?" (Mark 15:34). If the Lord himself gave up, what is to sustain the rest of us?

There is an old prayer knocking around which, if I can remember, goes something like this:

Lord give me the strength (courage?)
to change the things I can change,
The grace to accept those I cannot
change,
And the wisdom to know the difference.

This may serve as a beginning.

One of the vexations of our society is the overwhelming call for success. It is important to win; if there are to be winners, there must be losers. But what shall we do with the losers?

In response to a program on the love life of the handicapped, one person decried the overemphasis on perfection among us. What about those who are not skilled and beautiful? May they not also find appreciation and companionship?

We know in our hearts that the stress on pulchritude in Hollywood and in the Miss America pageant is phony. Yet it affects us. We have heard recently that certain ball players our boys idolize have not attained a level of personal integrity to match their reputed athletic prowess. Perfection is farther from anyone than we have sometimes realized.

Beyond this many questions remain. In the book of Job the reader is taken behind the scenes to better understand the action. Most of the time we do not have this advantage. We can only hang on to faith like that of a man of experience who insisted that "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" cannot "separate us from the love of God in Christ" (Rom. 8:35, 39). Nor even flies on our windowpane.—*Daniel Hertzler*

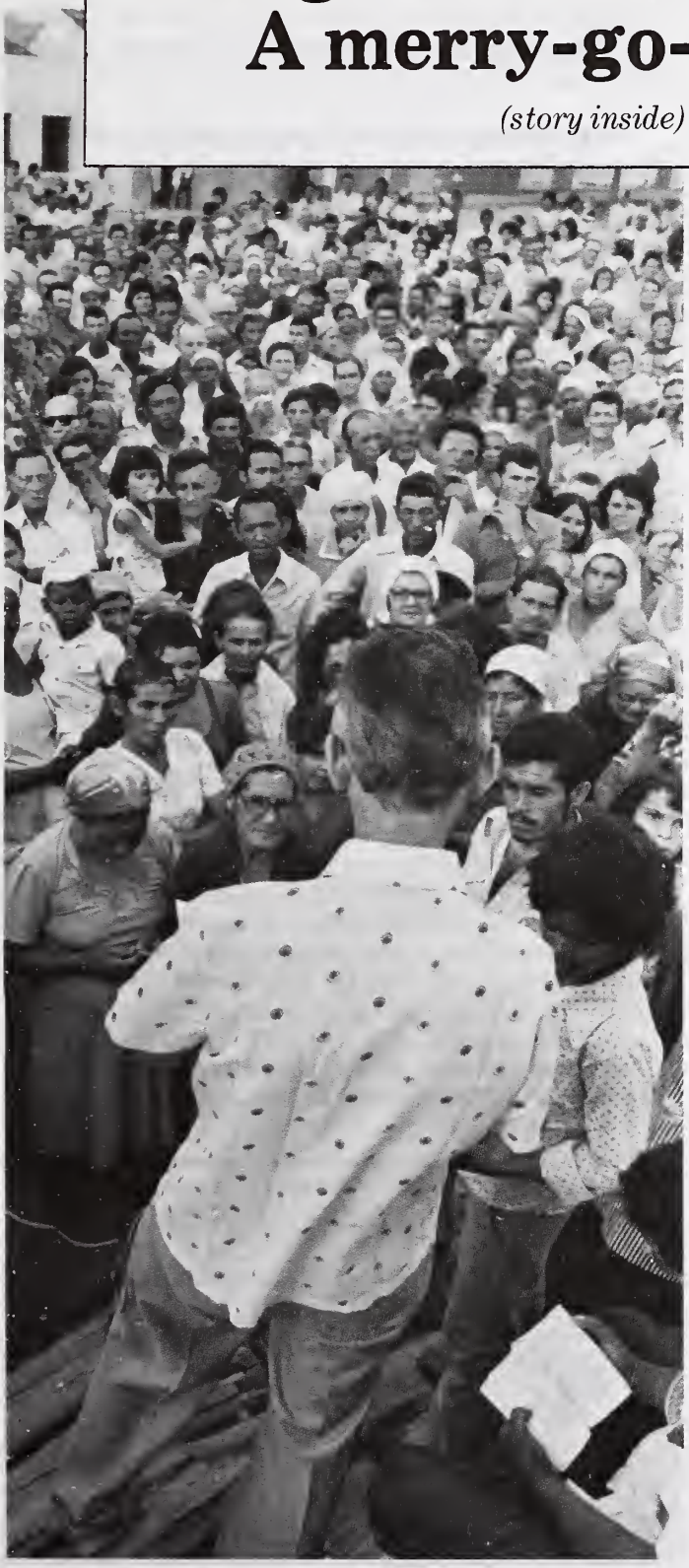
November 5, 1985

GOSPEL HERALD

Evangelism/social action: A merry-go-round

(story inside)

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November is Missions Month!

Evangelism/social action: a merry-go-round

by Melodie M. Davis

Carl was a typical, searching college student in the early 1970s. He received a note in his campus box inviting him to a local church. The wording turned him off so much that he told himself, "I want to be sure and stay away from that church!"

But during the year he and his friends frequented the coffeehouse which was operated by the same church. One night he asked a church member why they sponsored the coffeehouse. Today Carl and his wife are active members of that church.

In northern Kenya, missionaries were delighted when a nomadic tribe came to Christ. In a welcoming church service, the Anglican bishop noticed that half of the people were either blind or nearly so. Immediately the missionaries set about developing a health care program to minister to the physical blindness.

Inseparable parts. These are just two examples of how, ideally, evangelical witness and social action are inseparable parts of a whole witness. Where workers begin just to do evangelization, social action often happens. And when social action happens, evangelization often follows.

In the first example, Carl was not interested in a particular church until he had experienced the social program—the coffeehouse. He gradually became reinterested in the Christianity and the Jesus he had grown up knowing, the same Jesus those coffeehouse workers were serving.

In the second case, missionaries who were primarily sent to spread the good news of Christ in word were moved to reach out in compassion to physical needs as well.

That's the good news.

The bad news is that Christians in many denominations often seem divided along these very lines, some saying that evangelism is more important or that social needs should be taken care of first. "How can someone listen to the gospel when she's too hungry to hear?" says one side. The other camp counters, "How can a drug addict go straight unless he gets 'right with God?' "

Personally, I've been part of such merry-go-rounds so frequently I used to groan inwardly when the arguments came up. I've seen this difference of opinion reflected in letters to this magazine, my own congregation, our local ministerial association, where I work, and in denominational leadership circles. I groaned because the conversation often deteriorated to neither side really listening to the other, and to labels like "She's just a bleeding-heart liberal," or "He's such a fundamental Bible waver."

Problem of dualism. Such gaps in position are really centuries old, stemming in part from the problem of *dualism*, says Wilbert Shenk, missiologist and vice-president for Overseas Ministries with Mennonite Board of Missions. Dualistic thinking says that body and spirit are separate and that the body is not as important as the spirit—the body is sort of a "necessary evil." Martin Luther, for one, felt that there were two kingdoms or realms: the spiritual and the earthly. Pietists especially separated the inward journey from the outward journey (outreach), and always put priority on the spiritual.

Ideally, evangelical witness and social action are inseparable parts of a whole witness.

However, those in the Anabaptist tradition, among others, did not buy into this dualism. They claimed it was important to pay attention to both the physical and spiritual.

Then, at the beginning of the 20th century, a few theologians on the fringes of liberalism confused the kingdom of God with Christian civilization and felt they could achieve God's kingdom on earth through social programs. In reacting to this distortion of the gospel, some Christians became suspicious and critical of *any* social involvement.

In contrast, the social action which comes to us from the Bible and Christ's own life is entirely different.

Melodie M. Davis, Harrisonburg, Va., is the author of three books and a staff writer with Mennonite Board of Missions.

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Jesus told Pilate, "My kingdom is not of this world" (John 18:36), but he was involved in social action. As Christ lived and worked among people, he was so moved in compassion for hurt and human need that he healed the sick, spoke out against injustice, fed the hungry.

Caring that comes from that spirit—of compassion for fellow human beings—cannot be condemned as irrelevant or less important than telling the good news. It is integral to the telling.

Two examples. Shenk tells the story of a missionary to South Korea from a conservative, evangelical church who was conducting Bible studies among the prostitutes in a major Korean city in the early 1970s.

One day bulldozers came to wipe out the tin shacks that many of the prostitutes lived in. The city had made no provisions for the people to find alternate housing.

For a bit, the missionary wasn't sure what his response should be, as a foreigner sent only as a Bible teacher. In the end, he couldn't resist standing with the people in their plight, and marched with them as a group to picket the mayor's office.

With great emotion, this missionary asked his conservative audience back home, "Did I do the right thing?" He'd been moved in Christlike compassion beyond strict evangelization, but wasn't sure how it would "play" back home.

Shenk also tells the more recent example of Jose Gallardo in Burgos, Spain. Gallardo became aware of the situation of Oskar, a young man in prison because of drug and gang involvements. Prisoners were not allowed any visits from chaplains in that maximum-security prison, and Gallardo thought that was injustice. Oskar desperately needed help in redirecting his life. Gallardo talked to prison officials but didn't get anywhere.

Gallardo wasn't finished. Burgos in winter is a frigid place, but Gallardo took up a silent, solitary vigil outside the prison gate. He simply stood and waited, in the cold. In time prison officials were so bothered by Gallardo's presence, they invited him in to start regular visits with Oskar. The work spread to other prisoners and prisons, with Christians helping inmates try to understand not only Christianity, but how to begin to make responsible choices.

Jesus stood with outcasts. Jesus stood with the outcasts of society as well. As he ministered, he often asked those he helped physically to shape up spiritually: to the woman caught in adultery, he said after sparing her life, "Go, and sin no more" (John 8:11). To the man who had been lame 38 years he said, "Sin no more" as well as "Take up your pallet, and walk" (John 5:2-15). And on the other side was the rich young ruler, whom Christ commanded "Sell what you have, and give to the poor, and you will have treasure in heaven" (Mark 10:21).

In the book *Today's Gospel, Authentic or Synthetic?* Walter Chantry points out that when the rich young ruler came to Jesus asking about the way to eternal life, Christ not only rebuked the young man by asking him "Why do you call me good?" but he demanded a tremendous sacrifice: "Go, sell what you have." And Jesus let the potential convert get away! (p. 21).

Certainly our Lord had compassion for this man's plight and honest searching. But as Chantry says, "Running even deeper within his [Christ's] breast was a love of God"—a holy God who could not look upon hypocrisy. Evangelical witness that doesn't pay attention to the social implications is sometimes less than the whole gospel. "Sometimes the honest thing to do is to send inquirers home grieved and counting the cost" (p. 72).

Both witness and action spring at best from a worshiping community. The act of worship brings us closer to God and inspires movement outward to others. When people serve in response to worship and out of a genuine commitment to Christ, there can be no room for disparaging the work of others as "communist" or "fundamentalist." After all, God gives people different skills.

When people serve out of a genuine commitment to Christ, there can be no room for disparaging the work of others as "communist" or "fundamentalist."

So we are to use our different gifts in accordance with the grace that God has given us. If our gift is to speak God's message, we should do it according to the faith that we have; if it is to serve, we should serve; if it is to teach, we should teach; if it is to encourage others, we should do so. Whoever shares with others should do it generously; whoever has authority should work hard; whoever shows kindness to others should do it cheerfully.—Romans 12:6-8, TEV

Holistic application. Many are working toward this more holistic application of the gospel. Marvin Wright grew up near Englewood Mennonite Church in Chicago. He participated in the club activities provided by the church. Eventually he became interested enough to become a Christian and join the church. "As a kid I met people who cared and showed interest and concern for me," he says. Today he conducts children's activities three times a week at Englewood, hoping this will someday motivate them to be interested in the church.

Des Moines Mennonite Church in Iowa is today made up of about two-thirds Thai Dam people originally from China and North Vietnam. What began as a small reaching out to one family has expanded to a full-time ministry helping newly arrived refugees. There is no stipulation that the recipients of this aid come to church, but some 35 to 40 have confessed Jesus as Lord and formally joined the Des Moines congregation, with 170 being an average total Sunday morning attendance.

I have new hope when the old arguments come up about evangelism and social action, because I believe in a Christ who is "changing everything," as one song says. I hope that with new understandings of how Jesus walked both worlds and of how such gaps came to us historically, Christians can join hands in meeting all kinds of needs. There's certainly enough that needs doing—both spiritually and physically.

BOOK REVIEW

A problematical defense of capitalism

Free Enterprise: A Judeo-Christian Defense *by Harold Lindsell. Tyndale House Publishers, 1982. $5.95.*

Harold Lindsell writes this as an attack against Christians who make a theological or economic case for some variety of socialism. The author intends to demonstrate that free enterprise and capitalism are economic concepts drawn unequivocally from the Old and New Testaments.

Free enterprise, freedom of religion, and freedom of speech are inextricably linked. Socialism by its nature eventually infringes on individual rights whereas free enterprise derives its ethics and morality from the Judeo-Christian tradition.

The author has four purposes:

- To tell lay people about the evils of socialism.
- To raise their level of concern.
- To make clear that free enterprise without the Judeo-Christian component is deficient, though still better than socialism.
- To counter current arguments about depletion of natural resources.

Lindsell observes that socialism is almost always tied to the philosophy of Marxist-Leninism. He defines socialism as "opposed to private ownership of the means of production" (p. 14). He gives major attention to the Marxist legitimation of force to overthrow existing structures, and to eliminate the capitalists and the imperialists.

Socialism is not viewed only in economic terms. Socialism is integral to one's total worldview, penetrating political, social, and religious areas of life. Marxist secular atheism informs and shapes socialism and leads to dishonesty and oppression.

All economic systems of the world are placed ultimately in capitalist or socialist categories. Even though some economies are mixed, the socialists would eliminate free enterprise once they gained control.

> *. . . Any form of socialism, whether by bullets or by ballots, whether cast in a secular or supposedly Christian framework, has in it that which is antithetical to free enterprise—which alone can be validated by the Judeo-Christian tradition . . . (p. 15).*

The author defines free enterprise in terms of "the intrinsic right of people to the ownership, control, and use of private property" (p. 16).

A mixed economy is incompatable with Marxist ideology. Marxism allows no combination of economic models. Free enterprise allows for voluntary collective arrangements and is therefore superior. A mixed economy, characteristic of Sweden or Britain, is ultimately nonviable, for it violates the basic principle of free enterprise and socialism. The world can conduct economic affairs basically by either socialism or free enterprise; there are no other alternatives.

Lindsell seeks to avoid centralized judgments or controls by any government authority regarding needs and wants of the population. The consumer should have total freedom to make those choices.

"The case for free enterprise is based on the authority of God. . . . Because it comes from God it is normative" (p. 51). Lindsell bases his views on the following:

- Life itself constitutes property. Life comes from God.
- The eighth commandment, "Thou shalt not steal," validates and enforces the right to private property. Marxism approves of stealing in the expropriation of property.
- God, the giver of land in the Old Testament, gave each family the land to which it was entitled.
- Jesus never revoked the eighth commandment.
- Jesus' parable of the tenant farmers (Mark 12:1-12; Matt. 21:33-46; Luke 20:9-12) implicitly validated the right of the landlord to own property.
- Jesus recognized the right of the farmer in Matthew 20:1-16 to pay laborers what he wanted to.
- In the parable of the prodigal son, Jesus implicitly recognized the right to private property.
- The parable of the nobleman and the 10 talents acknowledges acceptance of private property.
- Communitarian expressions in Acts and the epistles were voluntary. The New Testament issues judgments against the wrong use of wealth, not the possession of wealth.
- God's command to "be fruitful, and multiply, and replenish the earth, and subdue it," is presented as an injunction to create wealth.

This book poses a number of problems for the serious reader. First, Western free democratic systems have an important contribution to make in the world community, ideologically and economically. Second, the Judeo-Christian tradition has also been and still is deeply implicated in the legacy of oppression and domination and the tragedy of war.

The oppression of Czarist Russia with the legitimation of the Russian Orthodox hierarchy is one of many examples. The violence of Marxist ideology and its primary commitment to class struggle offends both Western democratic ideals and Judeo-Christian values. We must be careful, though, since these ideals and values are not the same.

This book is an uncritical defense of capitalism presented as a weapon against socialism in all its forms. The book is really an attack on Marxist-Leninism—its atheistic ideology and the atrocities that have occurred under that system. Socialism is viewed monolithically. The Soviet experience is viewed as the normative course that will be followed eventually in other socialist systems, including such countries as Britain and Sweden.

This book would have been much more useful if the author could have taken seriously the grinding poverty, unemployment, economic disparities, dehumanization, and centuries of colonialism and oppression that have to be examined in the legacy of free enterprise systems.

The 100,000 farmers who lost their farms in the United States in 1984 and the near collapse of the international economy do not speak well for modern capitalism. The economic situation of blacks and Hispanics of the U.S., the 200,000 unemployed steel workers of Pittsburgh, and the poverty-stricken *favelas* of Brazil cannot be bypassed in any examination of free enterprise. The Indians of Central America have been exploited as a labor force for 400 years. The scourge of war in Central America now is not unrelated to that phenomenon. South Africa's use of migrant labor and the forced movement and displacement of masses of blacks to the "homelands" is a blot on the conscience of free enterprise.

The author contends that the biblical injunction to "love one's neighbor," is a primary control in free enterprise against excesses and exploitation. Perhaps it works that way in yesterday's rural America and in today's neighborhood block, but anyone with his head above the sand knows that is not the way modern economic systems work, including the multinational corporations. The author observes obligingly that free enterprise has some shortcomings and recognizes that some multinationals act unethically, but the reader will not find critical analysis of free enterprise in this book.

The following summary attempts to focus on the author's approach and perspective:

1. There is limited biblical or theological content in this book and

therefore a limited ethical vision. The author exegetes no major biblical passages; and rather than examine the issues raised by Christians and theologians dealing seriously with social and economic issues, these spokespersons are stereotyped and written off.

The Hebraic vision of justice and righteousness is not applied to either socialism or free enterprise. Stewardship of God's creation is hardly considered, though the author stresses that life comes from God. The New Testament kingdom vision of God's sovereignty over all human systems is not touched. The evangelical mission of the church with a saving ethical task in relation to all human systems is not in the perspective. These and other dimensions are basic to any presentation of God's management of human affairs.

For example, the prophet Amos' judgment on Israel for her ethical failure would have been very appropriate:

They sell the righteous for silver
and the needy for a pair of shoes.
They trample on the heads of the
poor . . .
and deny justice to the poor.
You trample on the poor
and force them to give you grain.

On this account, says Amos, the earth shall tremble with judgment (selections from Amos 2, 5, and 8).

Would it not be appropriate to place all economic systems and institutions under this kind of ethical judgment? State systems and corporations, capitalist and socialist, are preoccupied with their own vested interests without regard for destitute sectors of society. Many nations, socialist and Marxist, move farmers from their land by force to serve their own purposes.

2. This book is ideologically driven and therefore the author is not free to take an exploratory approach. The last thing this reviewer wants to do is diminish the awful tragedy of the devastating Marxist revolution in Russia and the suffering and infringement of human rights and freedoms in the Soviet system. In this respect, perhaps there is reason to be ideological.

But the church has to do better than feed hate campaigns against alien ideologies. The world is subject to sin and the power of evil, but to some extent, where Christianity is prominent, revolution can be anticipated when the church fails her times, when the church is identified with forces of oppression and systemic violence.

Can we pray that Christian leaders could become liberated from the pressure to provide the religious legitimation for political and economic power structures? This book is first and foremost an American patriot's defense of his political and economic system and the author uses religious language to do it. That is the traditional function of civil religion; it is, however, unfaithful to the world-loving, kingdom-building mandate Christ gives to the church in the world.

3. Finally, this book is a reminder that the East-West conflict, Marxism, and the U.S.-Soviet confrontation remain unresolved issues for the church. Whether we like it or not, these issues determine the agenda and shape the thinking of church leaders and congregations.

The viewpoint of this reviewer is that we have to find a better platform from which to face these problems than we will find in a capitalistic counterattack. The Judeo-Christian tradition offers more resources than that.—**Urbane Peachey** *(reprinted from* Occasional Essays *of Latin American Evangelical Center for Pastoral Studies, June 1985)*

Growth spurt at Rock of Horeb

by Kirk Shisler

"We solve our problems the best way we can," says a smiling Luis Roman, pastor of Rock of Horeb Mennonite Church in Utica, New York.

A recent interview with Luis and his daughter Leticia reveals that Rock of Horeb's "problems" are those of a thriving, inner-city church fellowship which finds itself at the cutting edge of human need.

For starters, there are not enough translators to handle the four languages represented at most worship services. "We have speakers of Spanish, Vietnamese, Cambodian, and English," says Leticia. "There's a very large Southeast Asian population waiting to be reached," she adds.

Evangelism and service lie at the heart of Rock of Horeb's outreach efforts in Utica. There are prison and hospital ministries, door-to-door visitations, leadership training, translation and transportation services, just to name a few activities.

"We are rejoicing," says Luis, "as we see persons with no prior experience with Jesus, coming to him, acquiring knowledge, and becoming transformed individuals. We are especially pleased to see these persons grow and become regular attenders!"

Like any growing church, Rock of Horeb has its growing pains. "When our church began," Luis recalls, "our van was sufficient to meet our transportation needs. Now we could use a *bus* to handle the volume."

Since its beginning as a house church in December 1983, Rock of Horeb has grown to an attendance of 115. According to Luis, plans are now on the table to expand current facilities for more Sunday school rooms. "I never thought we'd need a building," says Luis. "Now we must expand!"

One of Rock of Horeb's goals is to relate more closely with other churches in Utica, and to respond to more invitations for ministries in music. "We make our goals," says Luis, "but we can't act on these goals alone. We must place them in God's hands!"

Kirk Shisler, Syracuse, N.Y., is a journalism student and a member of Mennonite Fellowship of Syracuse. This was reprinted by permission from *New York State Fellowship Newsletter.*



The Beatitudes (8)

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
—Matthew 5:10

Happiness is . . . standing firm in doing right

by Harold N. Miller

Of all the beatitudes, this one gives me the biggest jolt. *Jesus said that?*

When I picture the Christian life, instead of a cross I catch myself substituting a cushion. I don't expect to suffer for my faith. Before I do something for the Lord (witnessing, for example) I gauge whether I'll be laughed at, and if so, decide God doesn't want me to do it. If I step out in radical obedience and get insults from my peers, the next time I lay low. I just missed an opportunity for the kingdom to come into more fullness.

God's goal is not for us to be popular. He wants us to be righteous—doing his will. He wants us to be meek, merciful, pure in heart, makers of peace. And such a lifestyle sets us apart from other people. And some who know that that is how they should be living are going to feel guilty every time they see us. They might even try to remove us so they can sin in peace. Persecution.

We have no scriptural justification for believing that being a Christian should be popular and comfortable. Scripture bluntly says: "Everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Tim. 3:12). Persecution is not something strange (1 Pet. 4:12-16, 19).

As a North American, I'm grateful the degree of persecution I face is less than in other centuries and countries. I've never known what it means to have bodily life threatened because of my faith, though it's normal according to the Bible and according to church history for the Christian to face such persecution.

Would I be strong enough to face physical persecution? God gives grace when we need it. If I don't have it now, it's because I don't need it now. God never allows any difficulty in the life of his children without also being there, comforting, giving ability to go through. God's presence is with us in suffering.

Billy Graham tells the apocryphal story of a pioneer missionary to some distant island whose first convert to Christ was tortured to death by his fellow natives. Years later when the missionary himself had died and gone to glory, he met this martyr. He asked how it felt to be tortured to death for Christ. The man looked at him a moment and then replied, "You know, I don't remember."

The persecution we do face today in North America, while not physical, is nonetheless real. There's more to suffering than physical pain and more to persecution than being put in chains. Sometimes the subtle pressures are more difficult to deal with than the obvious, dramatic ones.

One form of persecution in North America is subtle *social* persecution. At the office, in school, at social gatherings, being a follower of Jesus sets us apart. Because we're seeking to be pure in heart, we're not listening to all the jokes. Hungering for righteousness, we conscientiously work long and hard on the job. Longing to make peace, when everyone is saying, "Let's nuke those Iranians," we say "they're human beings like us." And those differences make us a target for abuse.

Persecution can also take the shape of subtle *discrimination* in business and politics against Christian principles. The businessperson or political leader discovers many pressures against practicing biblical standards.

A third form of persecution we face today is *ridicule* when we share our faith. In my experience, this reaction is the exception, not the rule. But I fear it enough that unconsciously I adopted the policy of holding off sharing the good news until I was 100 percent sure there would be no persecution.

But Jesus didn't say persecution indicates we have done something wrong. It might mean something *right*. When Jesus sent his disciples out to preach that the kingdom is near and to heal the sick, if someone did not accept them or their words, they weren't supposed to do a self-evaluation but shake the dust off their feet and go to the next city or town (Matt. 10:14).

Jesus adds carefully the qualification that the persecution must be for *his* sake. There are times we're not hated because of Christ but because we're obnoxious. When ridiculed we must ask ourselves: why am I suffering? Is it really the Spirit that led me to say this?

But I am already oversensitive to that and it has crippled my witness. Now I just need to obey God and say to my neighbor: "God's been really meaningful to me these last days" or "Would you like to come to church with me Sunday?" or "Jesus can heal those deep hurts you have." And I need to say it with the holy boldness that comes from knowing I am obeying God, not because I am sure they will accept. Yes, Lord.

Blessed are those who stand firm in doing right in spite of persecution. Congratulations, for they are standing just that firmly in the kingdom of heaven. Theirs *is* the kingdom of heaven.

Harold N. Miller, Corning, N.Y., is pastor of Community Mennonite Fellowship of Corning.

A new song

Kenson and Marie Ho pastor the Boston Chinese Church of Saving Grace, a new Mennonite fellowship located in the middle of Boston's Chinatown. They came to the United States through a series of miracles. "I know what persecution is," says Kenson, "Thank God for His merciful guidance."

Since January 1985, Home Ministries participated in planting 13 new fellowships in ten states. Seven are minority congregations—Spanish, Black, Garifuna and Chinese. With the world coming to our doorstep to the tune of 1.3 million immigrants per year, Home Ministries is attempting to reach several new immigrant groups, many of whom are very receptive to the gospel.

A new creation

An 85-year-old man in Hong Kong found the Lord, got rid of his god-shelf, and gave his total allegiance to Jesus Christ. He publicly acknowledged his faith through baptism this past Easter. A few weeks later his wife also received Christ. Missionaries in Hong Kong see this as a breakthrough for the gospel because in that culture it is not expected that older people will change their faith. "We believe the walls will come down," writes missionary Evelyn Kurtz, "and that more and more older people will respond



"I will do something new—through you!"

to the invitation to Life, that Christianity will become relevant to people once thought to be unreachable."

Approximately 135 overseas workers serve in 18 countries, establishing New Testament fellowships, assisting churches in Bible teaching, leadership training and service ministries, and engaging in peacemaking, development and relief.



On Easter 1985, Lau Kung Kung, 85 years old, was baptized.

A new message

Josef Berthold found Christ through the witness of a Youth Evangelism Service volunteer on the streets of Munich, Germany. After his conversion Josef served on a YES team to Honduras and will soon return to Germany leading a YES team. After a long search for meaning in life, Josef says, "I know I have the true message for people who long for joy, peace, and liberty. It is the message of a relationship with a living God who has love for this dying world."

At least 300 persons are ministering to human needs and sharing the good news of Jesus Christ stateside and overseas through Discipleship Ministries' programs of Voluntary Service (VS), Youth Evangelism Service (YES) and Summer Training Action Teams (STAT).

Jesus said: "I am making all things new!"

Eastern Mennonite Board of Missions and Charities
Salunga, PA 17538-0628

CHURCH NEWS

EMC&S holds 'council of war' to fight secularism in modern society

About 100 people met Oct. 21-22 at Eastern Mennonite College and Seminary for a "Consultation on the Gospel for Secular People." Sponsored by the Center for Evangelism and Church Planting, the consultation featured theologians, biologists, and a psychiatrist as resource persons. Also included were testimonies from persons who came to Christian faith from secular backgrounds.

Basic to the agenda was a definition and description of Western secular society presented by Edward Stoltzfus of Eastern Mennonite Seminary. He explained that secularization refers to the removal of the activities of modern life from the domination of an established church. This is something those of the free church tradition can only approve. On the other hand, secularism is an ideology which functions as an alternative to the gospel. Its characteristics are relativism, temporality (this-worldliness), autonomy, and radical individualism.

Stoltzfus pointed out, however, that the U.S. is really a religious more than a secular society and its pervading religion becomes worship of the nation. Cultic expressions of this devotion appear in Memorial Day parades and the singing of the national anthem before ball games.

Throughout the rest of the sessions, speakers explored various aspects of the role of the church as a minister to secular people. "Does gospel morality have an appeal to secular society?" asked ethics professor J. R. Burkholder. Not likely but they are looking for a "moral community."

Biologist Carl Keener said that Charles Darwin's faith ran aground on the problem of the cruelty of the world, not on the question of his theory of natural selection. He described in some detail the philosophical assumptions of current worldviews and noted a contrast between Buddha and Christ: the former gave a message; the latter gave his life. Fellow biologist Monroe Yoder observed that in the scientific community God is generally viewed somewhat as a rich uncle whose phone number is lost. He felt that intellectual problems are generally used as an excuse to avoid the claims of Christ.

Psychiatrist Vernon Kratz told of Bill Wilson's book *The Grace to Grow*. Wilson, a psychiatrist, caught in the Alex the Great Syndrome (no more worlds to conquer), was then converted after hearing a homily by a Boy Scout leader.

In the end it seemed that the view which prevailed was that expressed by Bruce Rechsteiner of New Life Mennonite Church in Massachusetts and Jürgen Schönwetter of Columbia Bible College in British Columbia: love and relationships are more convincing as evangelistic emphases than intellectual arguments. The former began to search for the Mennonite Church when his marriage was failing and he remembered having visited a Mennonite family where peace prevailed. The latter told of people who opened their homes to him "without trying to 'scalp' me."

David Shenk of Eastern Mennonite Board of Missions described the anti-supernatural bias of secularism even though the taproot of the scientific perspective is the Bible. He held that Christians should be open to divine intervention in their lives and not seek to squeeze their gospel into a view that fits the secular bias. But he has found that the most significant intervention is suffering with joy, especially death with courage.

Yet Vincent Martinez, associate pastor of Glad Tidings Mennonite Church in New York City, was impressed by the intellectual vigor of Keener's address. He could think of four friends "who could have dealt with Carl Keener's presentation. They have a stereotype of Christians as ignorant. Such people need to know about Carl Keener who is intellectual."

In an evaluative comment on the consultation, David Shenk suggested that the interaction would have been enriched by having some persons present who are not faith oriented

—Daniel Hertzler

MDS responds to flooding and mud slides in Puerto Rico

Hundreds of people died and thousands more had to evacuate their homes following a flood and mud slide that destroyed at least 750 homes in Puerto Rico on Oct. 8.

Mennonite Disaster Service is working with local Mennonite congregations in Ponce, Caguas, and Coamo in cleanup and temporary repairs.

MDSers are cooperating with the American Red Cross in shelter coordination, providing food and clothing, and assessing the damage. The National Guard has provided a helicopter for MDS leaders to get to towns where roads and bridges are washed out. MDS is also making plans for long-term rebuilding projects there.

Since unemployment is high in Puerto Rico, MDS is employing local people to work at disaster response. Funds are needed to provide support. Volunteers will be recruited from the United States and Canada if further help is needed.

MDS, which responds to disasters in North America, has had a unit in Puerto Rico for about five years. Carlos Santiago, pastor of La Plata Mennonite Church, is the unit coordinator.

MDS director Nels Hostetter will visit Puerto Rico in mid-November for further assessment and long-range planning for rebuilding projects there.

YES program to be available through Hesston

Students at Hesston College will be able to participate in Youth Evangelism Service of Eastern Mennonite Board of Missions as part of the college's regular curriculum, beginning next summer.

The YES program, started in 1980, sends teams into missions projects at home and abroad. All participants undergo three months of rigorous discipleship training before spending three months working with a local church in a cross-cultural setting.

Hesston participants in YES will usually enter the program between their freshman and sophomore years. The training would be in the summer and the assignment in the fall. Participants will be granted at least 15 hours of college credit and would be able to graduate from Hesston within the normal time span.

"Cross-cultural education is an important goal for education at Hesston College," says Academic Dean Jim Mininger. "Preparing students to express their faith and providing settings in which that expression can take place is central to our institutional mission.

YES director Galen Burkholder says, "The program's emphasis on practical training and modeling prepares participants to express their faith with greater freedom and sensitivity."

Western world is last mission frontier, British educator says

It is a fact of our time, said British educator Andrew Walls, not just that the Christian center of gravity has moved to southern continents, but that the West has become the world's greatest mission field.

Walls gave five lectures on "The Nature of Christian Expansion" at a combined meeting of Mennonite Missionary Study Fellowship and Midwest Fellowship of Professors of Mission, Sept. 26-28. The event brought 75 people to Associated Mennonite Biblical Seminaries.

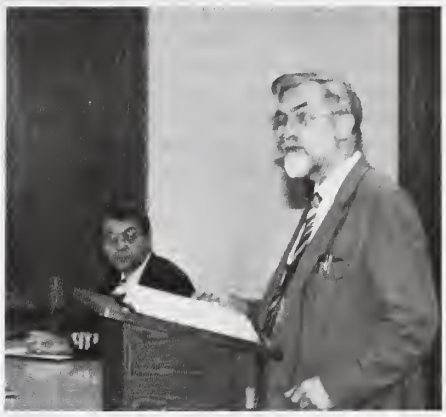
Walls said that Christian church in Western Europe has failed on almost all counts, with an unbroken decline in membership since the 1950s and a failure to initiate specifically Christian movements to deal with pressing social concerns like poverty and war. In short, he said, Christianity has ceased to have any critical impact on the Western "idolatrous culture of Mammon."

For the pressing task of the *re*-evangelization of the West, he suggested that the church needs a dispersion model of interaction with the surrounding culture. The most precious resource that Western Christians now possess is a faith shared with many others in the Southern continents with whom perhaps the most impressive task lies.

Walls noted that Africa, with 203 million Christians, already has a fair claim of being one of Christianity's heartlands. Significantly, he added, Christianity in Africa today is being sustained and furthered mostly by Africans. Although missionaries were involved in the beginnings of the cross-cultural transmission of the faith, they were too few to determine the direction African Christianity took.

Walls, a Methodist, recently retired as the head of the Religious Studies Department at the University of Aberdeen in Scotland.

During the final discussion period, conference participants cited signs of hope they personally had encountered in the West: the cross-cultural witness of Africans in Paris; the Taize movement which is having a powerful effect on young people worldwide; and the South American base community movement which has reached Hispanics in North America.



Andrew Walls addresses a missions conference at Associated Mennonite Biblical Seminaries. Seated near him is Wilbert Shenk of Mennonite Board of Missions.

Tapes of the lectures are available for $4.50 each (prepaid) from the Audiovisual Department at AMBS, 3003 Benham Ave., Elkhart, IN 46517.

—Mary Burkholder

KREIDER VIEWS THE WORLD

China becomes less communist

Evidence is mounting that China, during the late 1960s the most communist of all great nations, is now taking significant steps to make it less communistic.

1. A number of "free enterprise zones" have been established. Largely located in the southeast, not far from the British colony of Hong Kong, some observers believe that they have been inspired by the economic success of free enterprise in Hong Kong.

2. Chinese agriculture was once dominated by its 56,000 communes. These have now been dismantled. They have been replaced by a "responsibility system" whereby land is leased to individual farm households. After they have met a fixed production target they may sell the surplus on the open market. This has resulted in substantial increases in farm income and a large expansion of agricultural output. Imports of farm products from the United States this year will probably be at an eight-year low.

3. Political changes have been made which will lead to a more innovative approach than had characterized the aging Chinese leadership. Senior leader Deng Xiaoping, though an old man, is still firmly in control. But recently 64 new members have been appointed to the 343-member Communist Party Central Committee. They are all younger persons and are thought to reflect Deng's more relaxed views. Ten members of the ruling Politburo have resigned and they too have been replaced by younger persons.

There is also evidence that other countries of the communist bloc have become less purely communist. Only three years after the Russian revolution, the "pure" communism of its founders was replaced by a New Economic Policy in which a degree of free markets for farm products was restored and small individual farms permitted.

In 1968 Hungary launched a program of comprehensive economic reform which involved profit sharing with the workers and greater autonomy for individual enterprises. One by one the communist bloc nations have become members of the International Monetary Fund and the World Bank—institutions once castigated by the Soviet Union as tools of capitalism.

In Poland an attempt was made to collectivize all farms at the time of the revolution, but clearly this was not working and today 85 percent of the farmland is still privately owned and operated. Private plots occupy only 4 percent of the arable land of the Soviet Union, but they produce 60 percent of the country's potatoes and honey, more than 40 percent of its fruits and eggs, and 30 percent of its vegetables, milk, and meat. Both East and West Germany were equally prosperous before the East became communist. Today East Germany's standard of living is only about half that of West Germany. A wall had to be built to keep millions of Germans from fleeing the "workers' paradise."

Jan Tinbergen, the Dutch economist who was the first recipient of the Nobel Prize in Economics in 1969, has coined the term "convergence hypothesis." This term suggests that communist countries will over the course of time become more capitalistic and capitalist countries more communist. The differences between the two systems will tend to disappear.

A Polish student of mine once told me that Tinbergen's hypothesis was a "dirty word" in Poland. However, the above facts would tend to support Tinbergen's views about changes in communism. But it is well to remember that the government of China is still a totalitarian dictatorship.

Are the capitalist countries of North America and Europe becoming less capitalist? Certainly they are developing large public sectors. The growth of a large military is a major reason for this. Reducing the size of the military can be justified not only because of the economic waste it has caused. It may also be the best insurance that free political institutions can flourish.—*Carl Kreider*

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Dorothy Cutrell, Scottdale, Pa.

If Moses lived under a law of capital punishment, as James R. Hess argues in "Readers Say" (Oct. 22), why wasn't he executed when he killed an Egyptian? Was capital punishment in the Old Testament also selective? The same goes for murderers Cain and David. Why no capital punishment for them?

Ronald Rich, Bluffton, Ohio

The Oct. 8 editorial states: " 'Propaganda,' says Noam Chomsky, 'is to democracy what violence is to totalitarianism' (*The Progressive* magazine, Oct. 1985, p. 31). In North America, we are free to say what we will, but we are expected to accept the official government position because it is cleverly stated."

We should rather note that (1) dictators not only are violent—remember the slaying of tens of millions in the USSR, a third of the people in Cambodia—but also (2) their propaganda is more intense and no answers, clever or otherwise, are allowed.

Are we expected to accept the positions of *The New York Times*, *The Progressive*, the National Council of Churches, CBS, ABC, and NBC because they are cleverly stated?

Let's check governments *and* the others.

Ruth S. Balmer, Sarasota, Fla.

After reading "Some of My Best Friends Are Alcoholics" (Oct. 8), I was greatly disturbed by the apparent acceptance of the statement, "Alcoholism is not a sin, but a disease that can be treated." This perverted idea has been expressed loud enough and repeated often enough in our society that even Christians have come to accept it as truth and disregard what the Bible calls it.

There are technical differences between a drunkard and an alcoholic, but they are synonymous in that both are controlled in mind and body by alcohol. We need to recognize that drunkards are listed among the unrighteous who shall not inherit the kingdom of God (1 Cor. 6:9). Is not unrighteousness sin?

No one need ever fear getting the "disease" of alcoholism until he takes that first alcoholic drink. Alcoholism is the result of making a wrong choice. God has created us with a freedom of choice, but not the freedom to choose the consequences.

I agree with the writer that the alcoholic and his family need and deserve our help. We all were lost in sin. That's why Christ died for us. Shouldn't the church be attempting to prevent this heartache among its members as well as seeking to help in its cure?

A "Doubting Thomas" wrote the following reasons why alcoholism is not a disease. It merits our consideration:

If alcoholism is a disease,
it is the only disease that is bottled and sold.
it is the only disease that is contracted by the will of man.
it is the only disease that requires a license to propagate it.
it is the only disease that produces a revenue for the government.
it is the only disease that provokes crime.
it is the only disease that is habit-forming.
it is the only disease that brings violent death on the highways.
it is the only disease that is spread by advertising.
it is the only disease without a germ or a virus.

It just might be that it's not a disease at all!

Vernon Myers, Oxford, Pa.

Thanks for the article written by Elizabeth K. concerning alcoholism (Oct. 8). After reading it I was only more definite in my resolve to abstain totally from the use of alcohol. I'm sorry the writer's family needed to experience such pain. My prayer is that her testimony will encourage others not ever to start drinking.

I've found the only sure way to avoid an alcohol problem for myself or my family is never to start in the first place. Sometimes the answer to a potential tragedy is clear.

Patricia Knott, Markham, Ont.

The meeting at Ames was the first church conference I had attended as a participant in the youth program (although I have attended several others and participated in the children's programs). I went with high expectations, and came home with every expectation fulfilled.

The first thing that I noticed about the conference was that it was highly organized. The next noticeable thing was that it was programmed to appeal to almost everyone's needs. There were many seminars you could choose to attend, exciting mass sessions, various workshops, and every recreational activity imaginable. There were also some other types of entertainment such as concerts, skits, drama, expression groups, films, and folk games. These activities are anything but "mundane" as described in Readers Say (Oct. 8). If the writer would be interested in looking up the meaning of mundane in the dictionary, he would find that the definition is: "of the world; worldly as distinguished from heavenly." For this reason, I cannot see how anything that is done to glorify the Lord can be described as worldly or mundane.

I might also suggest that he should have done some preliminary "homework" before attending the conference so he might have had some idea of what to expect upon his arrival. I also encourage the writer to attend the next conference, but come with an open mind—willing to participate in and enjoy several *different* spiritual experiences.

I would like to give a great big *thank you* to the organizers of the conference. It was a wonderful experience to meet with so many of my sisters and brothers in Christ. I will be sure to attend the next conference!

Marilyn Voran, Goshen, Ind.

I am writing in response to a letter in "Readers Say" (Sept. 24) in which the writer states that he "failed to see the hope" in the peace ribbon gathering held in Washington, D.C., on Aug. 4, and that he was "disgusted and ashamed" that members of our denomination participated.

I was one of the Mennonites who helped place the 15-mile-long ribbon of hope around the Pentagon, Capitol, and White House grounds, and because different individuals see things through different eyes I would like to report what I saw and experienced at "The Ribbon."

I saw hope. Thousands of people who do not usually participate in demonstrations gathered to express their longings and hope for a world free from nuclear weapons. Our purpose was not "aggravating the generals in the Pentagon," but to serve as a gentle reminder that many people in our country do not support our government in its presumptuous sin of preparing to destroy the world in order to save it.

I experienced a warm family atmosphere. Men were not excluded, as the writer suggested. There were young families—mothers with babes in back carriers, dads with toddlers riding astride their shoulders, middle aged and older women and men—walking together carrying segments of the ribbon on which were depicted those things which we cannot bear to think of being

lost in a nuclear holocaust. I did not see any designs or pictures that could be characterized as "displaying what the materialistic Sodomites could not bear to lose through 'fire from heaven.'" A deep reverence for God's created world and the value of human life were lovingly and creatively portrayed in pictures of flowers, trees, mountains, sunrise and sunset, human relationships, and children—especially a future for our children was a prominent theme.

I saw evidence of the rapidly growing number of people and groups from mainline U.S. churches who are beginning to speak out against our nation's foreign and military policies and actions. The Ribbon was evidence that more and more Christian people are repenting of the sin of middle-class indifference and bondage to the forces of death in our culture. There were also people of religious persuasions other than Christian present. I hope that they will some day place their hope in Christ's victory over death and persevere in their peace work under his rule.

I am grateful, that I had the opportunity to participate in The Ribbon. It was a strengthening and joyful experience.

Audrey Melick, Dashwood, Ont.

In "The Bottom Line for Church Schools" (Sept. 10), Everett J. Thomas does an excellent job of appealing to people to have a God-centered life. The morals of people in our society are getting farther away from God's principles all the time. How important it is for Christian parents to teach their children godly principles. Our dependance on God and our desire to obey must be so evident that our children can't miss it (Deut. 6:4-9).

I believe that the influence of our godless society has been so gradual and so subtle that many Christians are not aware that they are being affected.

Television is one of the most subtle means of influence today. It is important to examine what our children are learning from the shows they watch. This really became evident one Saturday as I was trying to find a TV show for our 3½-year-old daughter to watch. I knew *Masters of the Universe* was out of the question but I thought surely *The Smurfs* or *Strawberry Shortcake* would be good shows. To my surprise I found out that in both of these shows there was an evil force which was after the sweet and innocent. Even though the evil force is outsmarted, this type of plot puts unnecessary fear in children.

Christian high schools can certainly help by presenting a Christ-centered approach to learning, but maybe Christian elementary schools are even more important since children are so teachable at a young age. However let's not forget the importance of what parents teach their children in the home.

Gordon R. Beidler, Barto, Pa.

I read with interest your editorial "Enjoy Your Work?" (Aug. 27). I know there are many people who are dissatisfied or bored with their job. I must admit that I enjoy my work, not only on payday, but every day of the week. I have the privilege of meeting different people, seeing different sights, and eating in many diners and restaurants every day I'm away from home.

I'm a "commercial tourist," that is, I drive an "18-wheeler." We never have the same "run" in the same week which helps to make my work very interesting.

D. R. Yoder, Atlanta, Ga.

Several simplistic responses to Levi Miller's "Hebrews in the Foreign Courts" (Aug. 27):

(1) His own simplistic response to the brother's question, which opens the essay, seems to have much in common—a mistaken impression, I'm sure—with that credo of modern individualism, "If it feels good, do it!"

(2) The Hebrew-in-Babylon model can be rationalized only in Old Testament terms—that God is about creating and sustaining a nation of special people and has only a secondary interest, at best, in all other peoples. Viewed in light of Christ's call to servanthood and sacrifice, it suffers a fate similar to other such Old Testament norms, *i.e.*, an eye-for-an-eye.

(3) Anyone who presents Queen Esther as a religious hero cannot be taken too seriously. For her saga (quite deliberately, I submit) totally disregards the whole of Hebrew faith history to instead glorify the actions of secular humans seeking to work out their own salvation by wit and wile.

(4) This whole matter brings back the bitter responses of my fellow public school students because the local school board, dominated by Mennonites, imposed our peculiar values and proscriptions upon the entire community. On the other hand, to put one's hand to the plow of political power and then sanction activities one believes sinful, seems also a quite inappropriate Christian position.

(5) The exercise of secular power promises great efficiency in attaining many Christian objectives (control of evil and reduction of its sphere of influence, elimination of injustice, and poverty), a promise which history proves again and again to be largely illusionary. (For, after all, wasn't it in the pursuit of such laudable objectives that the Anabaptists were slaughtered, persecuted, and hounded into exile?) Christians must rather come to understand a deep, but obvious message of the New Testament, that not only do hoped-for ends not justify means, but that righteous ends simply cannot be realized through unrighteous means. In other words, where we end up is directly related to the ways and means we select to reach our objectives.

Freda Zehr, Wilmington, Del.

I have been an avid reader of Robert Baker since he first took pen in hand years ago. I think he is a talented, creative writer—a great asset to the Christian literary field.

But I must say also that his Aug. 20 column "On Blowing Your Own Horn" bothered me. I take issue with the whole premise of that interview with God. As a Christian who has experienced a totally different walk with God, I cringe at his portrayal of God as a critical, nitpicking person. I see God as loving, caring, and understanding of his children's efforts—even feeble attempts at keeping bees.

If I were to meet Bob Baker, I would almost certainly be interested in those human things he mentioned about himself. I would want to hear about his latest creative ventures. I would not expect him to hang his head and admit to only one thing—his being a Christian. Nor do I think God wants or expects that.

I think God is pleased with a person who is excited about life and the talents bestowed upon him, excited enough to use them and talk about them. God as I know him would not egotistically demand, ridicule, and scold. He would say rather, I think, "Right on, Bob Baker, husband, father, teacher, writer, and ah yes, beekeeper—that's my man!"

Irene Dernesch, St. Jacobs, Ont.

I feel I must respond to the article by Kathy Royer (Aug. 13). I am always amazed at the inconsistencies of abolitionists. What about the many victims whose lives are brutally taken? Does the commandment "Thou shalt not kill" not apply to their killers also? Why should mass murderers be allowed to live, albeit in jail, when they have killed countless people?

An article in the local paper recently told of a two-year-old girl who was raped and killed. Her killer is kept in jail at the cost of $98,000 a year. Yet when the mother asked for payment for loss and anguish she suffered, the government refused. In fact, they deducted $75 from her family allowance check! The criminals have more rights than the victims' families.

MENNOSCOPE

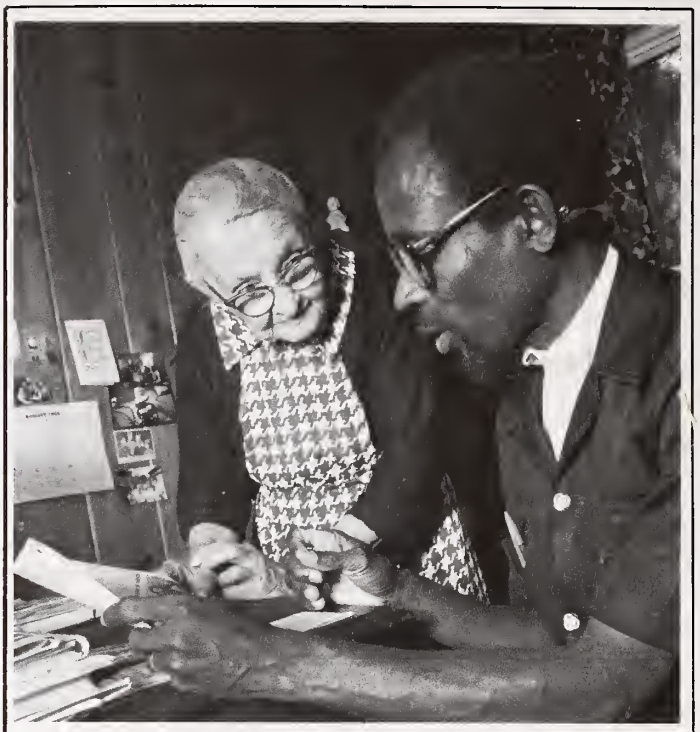
An Archbold, Ohio, business leader has given $1 million to Goshen College. Erie Sauder, founder of Sauder Woodworking Company and currently its chairman of the board, designated the gift for the Business and Economics Department. The 81-year-old Sauder and his wife, Orlyss, were present when the gift was announced on Oct. 17 during a college chapel service. "We especially need young people in business who are willing to work according to biblical principles," he said.

Former missionary Arlene Krupp Stauffer, 54, died of cancer on Oct. 20 in Harrisonburg, Va. She and her husband, James, served under Eastern Mennonite Board of Missions in South Vietnam, 1957-75, and in the Philippines, 1975-80. Since 1981, they were copastors of Weavers Mennonite Church in Harrisonburg. Stauffer was a native of Souderton, Pa.

A major new Anabaptist sourcebook has been issued by Herald Press of Mennonite Publishing House. Edited by Leland Harder, it is called *The Sources of Swiss Anabaptism: The Grebel Letters and Related Documents.* The 816-page book is volume 4 of Classics of the Radical Reformation. It includes many translated documents previously unavailable to English readers. Some of the documents have never even been published in their original language (German). Harder was a professor at Associated Mennonite Biblical Seminaries for 25 years. He now directs the Great Plains Seminary Education Program.

Twenty-seven Lebanese students recently graduated from a Mennonite-supported sewing center at a refugee camp in southern Lebanon. They had completed an intensive one-year training program in pattern-making, tailoring, and embroidery. This was the second graduating class. The school is one way that Mennonite Central Committee helps people learn a trade to support their families in a country disrupted by civil war.

An updated booklet listing resources on world hunger and other global issues is now available from Mennonite Central Committee U.S. The 14-page booklet includes listings of audiovisuals and printed resources on agriculture, energy, economics, justice, and theology. A free copy can be obtained from the Development Education Office at MCC U.S., Box M, Akron, PA 17501; phone 717-859-1151.



African church leader meets North American prayer partner. *Alta Erb of Scottdale, Pa., recently had the opportunity to meet Emmanuel Galbah-Nusetor, moderator of Ghana Mennonite Church. The two were teamed up as prayer partners by Mennonite Board of Missions.*

Here Erb shows her prayer notebook, where she keeps current information about church workers in other countries. The section on Ghana contains letters, a map, and prayer requests about specific situations from people there. About two years ago, Galbah-Nusetor said, he was especially aware of Erb's prayers, as his country experienced food shortages and his church went through leadership changes.

"Praying is about all I can do anymore," said Erb, who was a college professor, writer, and leader in the Mennonite Church for many years. Her late husband, Paul, was editor of Gospel Herald.

New appointments:

•*Geneva Hershberger,* regional assistant for Mennonite Central Committee Central States, August. She succeeds Mark Keller in the North Newton, Kans., office. Hershberger is a former teacher and a former MCC worker in Bolivia.

•*Colleen Shantz-Hilkes,* youth minister for Ontario/Quebec Conference, August. She succeeds Sue Steiner. Shantz-Hilkes was assistant chaplain at Conrad Grebel College and minister-in-training at Erb Street Mennonite Church, Waterloo, Ont.

•*Everett and Margaret Metzler,* English teachers in China, August. They were appointed by Mennonite Board of Missions to serve under China Educational Exchange. Former missionaries in South Vietnam and Hong Kong, they were pastoral leaders the past nine years at Parkview Mennonite Church, Kokomo, Ind.

•*Ruth Waltner Mueller,* early childhood education teacher at Hesston College, September. She replaces Star Gipson, who is on a leave of absence. Previously Mueller was head teacher at Halstead (Kans.) Child Care Center.

•*Lynn Jackson,* admissions advocate at Hesston College. Her area of work is the western United States and Canada. She was a graduate student at Wichita State University and a Young Life worker.

•*Rachel Blough and Glen King,* flight instructors in Hesston College's aviation program. Both are graduates of the program and are qualified commercial pilots.

•*Donald Jantzi,* chaplain at Fairlawn Haven retirement community in Archbold, Ohio, September. He retired in July after serving as Fairlawn's administrator for 17 years.

•*Vincent Krabill,* editor of *Southwest Messenger* of Southwest Conference. He succeeds Heidi Hanson Brubaker. Krabill is a retired college professor living in Phoenix, Ariz.

Pastoral transitions:

•*William Irvin* was installed as pastor of Los Angeles (Calif.) Mennonite Fellowship on Oct. 6, succeeding Leo Egli.

•*Jean Hendricks* was installed as pastor of Lawrence (Kans.) Mennonite Fellowship on Sept. 29.

•*Richard Umble and Phil Freed* were licensed and installed as copastors of Maple Grove Mennonite Church, Atglen, Pa., on Sept. 22.

•*Manny Martin* was installed as pastor of Hebron Mennonite Church, Hagerstown, Md., on Sept. 8.

•*Larry Shepherd* was installed as pastor of Rainbow Mennonite Church, Mountain City, Tenn., on June 9, succeeding David Huyard.

Upcoming events:

•*School for Leadership Training,* Jan. 20-23, at Eastern Mennonite Seminary. This year's theme is "Cutting Edges in Congregational Life." The program, designed for pastors and lay leaders, uses a classroom format and offers 12 courses twice daily. More information from Don Augsburger at EMS, Harrisonburg, VA 22801; phone 703-433-2771.

•*Olive G. Wyse Honor Lectures,* Nov. 21-22, at Goshen College. "Health and Culture" is the theme of this year's series. The lecturers are Byron Good and Mary-Jo Delvecchio Good of Harvard University...More information from the Home Economics Department or Nursing Division at GC, Goshen, IN 46526; phone 219-533-3161.

•*Menno Basketball Classic,* Nov. 29-30, at Goshen College. This is the 18th time men's teams are brought together from church-related colleges which normally do not play against each other. It is the first time women's teams will also be competing. More information from the Athletic Department at GC, Goshen, IN 46526; phone 219-533-3161.

•*Spiritual Formation Retreat,* Nov. 29-Dec. 1, at Spruce Lake Retreat. The leaders are Gene and Mary Herr and Clayton Swartzentruber. More information from Leanna Beiler at Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325; phone 717-595-7505.

•*Camp 18 Reunion of Civilian Public Service,* July 31-Aug. 2, 1987, at Ashland (Ohio) College. This is the camp located at Dennison, Iowa, during World War II. More information from the Reunion Committee by calling 419-924-2623 or 216-857-5611.

New members by baptism and confession of faith: *Pleasant View, Goshen, Ind.:* Sherry Good by confession of faith. *Sunnyside, Meadville, Pa.:* Kim Rhodes by baptism and Roy Schlabach by confession of faith. *Community Mennonite Fellowship, Corning, N.Y.:* Kevin Rogers and Jeanine Vlasits. *Peace, Lorain, Ohio:* Sarah Nesham and Noel Eshelman. *Grace, Berlin, Ohio:* Debra Ann Hershberger, Marion Miller, John Miller, and Roy Miller by baptism and Edwin Hershberger by confession of faith. *Assembly, Goshen, Ind.:* Mark Zook. *Deep Run East, Perkasie, Pa.:* Deborah Wishwanick, Darlene Kulp, Nancy Freed, and Sharon Pompei. *Tedrow, Wauseon, Ohio:* Mary Ann Knape, Lynn Miller and Daniel Sauder.

Change of address: *Elam H. Glick* from Shirleysburg, Pa., to R. 2, Box 279, Bradenton, FL 34202. *Ray Keim* from 3146 W. Paradise Dr., to 4301 N. 24th Street, Apt. 154, Phoenix, AZ 85016. Phone: 954-9220, Ext. 154.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Baer, Charles and Denise (Gearhart), Greencastle, Pa., first child, Ashley Marie, Aug. 19.

Brunk, Brad and Patti (King), Sarasota, Fla., first child, Rachel Lauren, Sept. 27.

Classen, Steve and Treva (Miller), Macon, Miss., second child, first daughter, Krista Marie, Sept. 11.

Derstine, Rod and Rachel (Blosser), Salem, Oreg., second daughter, Elizabeth Blosser, Aug. 25.

DiBartolo, Mike and Lori, Salem, Oreg., fourth child, second son, Jared James, Aug. 23.

Greaser, Gary and Marlene (Derstine), Sellersville, Pa., second child, first son, Shawn Scott, Oct. 15.

Hochstetler, Harold and Lois (Rohrer), Orrville, Ohio, second and third sons, Jeffery Marc and Justin Michael, Oct. 17.

Horst, Lester and Becky (Buchanan), Greencastle, Pa., first child, Heather Ann, Aug. 31.

Kauffman, Douglas and Joy (Stauffer), Tofield, Alta., fourth child, third son, Darcy Wade, Oct. 1.

Lehman, Michael and Marjorie (Witmer), Hagerstown, Md., first child, Richard Matthew, Oct. 9.

Lehman, Wayne and Karen (Denlinger), Chambersburg, Pa., third child, first son, Delmar Wayne, Oct. 1.

Martin, Barry and June (Eichelberger), Greencastle, Pa., second child, first son, Bardon Barry, Sept. 3.

Martin, Ron and Jill (Bulmer), Elmira, Ont., third child, first son, Roger Blake, Sept. 19.

Mease, Doug and Tammi (Gischel), Quakertown, Pa., first child, Jordan Tyler, Sept. 9.

Meyers, Tom and Rebecca (Oyer), Goshen, Ind., second daughter, Erin Rachael, Sept. 28.

Miller, Ernest Christian III and Ronda Sue (Christophel), first child, Sarah Elizabeth, Oct. 9.

Mininger, Phil and Mary (Kauffman), Macon, Miss., third daughter, Caroline Katie, Aug. 30.

Mishler, Neal and Lorraine (Graber), second son, Mark Daniel, May 5.

Morris, Don and Donna (Kraxberger), Salem, Oreg., second child, first daughter, Raylene Dawn, Sept. 6.

Ruhl, Steve and Dottie (Keener), Lancaster, Pa., second child, first daughter, Lindsey Charmaine, Aug. 13.

Ruster, Dale and Janet (Leatherman), Souderton, Pa., first child, Renee Elizabeth, Oct. 10.

Schlabach, Roy and Karen (Sommers), Meadville, Pa., first child, Ashley Dawn, Oct. 5.

Shetler, Leon and Susan (Bechtel), Middlebury, Ind., second child, first son, Travis Ray, Oct. 5.

Showalter, Harry J. and Nancy (Caricofe), Harrisonburg, Va., fourth child, second daughter, Amy Laurel, Oct. 14. (First son deceased.)

Smith, Paul and Sharon (Hammer), Toledo, Ohio, first child, Ryan Paul, Oct. 17.

Stucky, Tim and Luzdy, Tucson, Ariz., second child, first son, Micah Wood, Sept. 12.

Sullivan, Rich and Karen (Coblentz), Townville, Pa., first child, Justin Lee, Aug. 11.

Walls, Roy and Rosie (Post), Singers Glen, Va., first child, Mindy LaVaugh, Sept. 16.

Yothers, David and Arlene (Geissinger), Souderton, Pa., first child, David, Jr., Oct. 11.

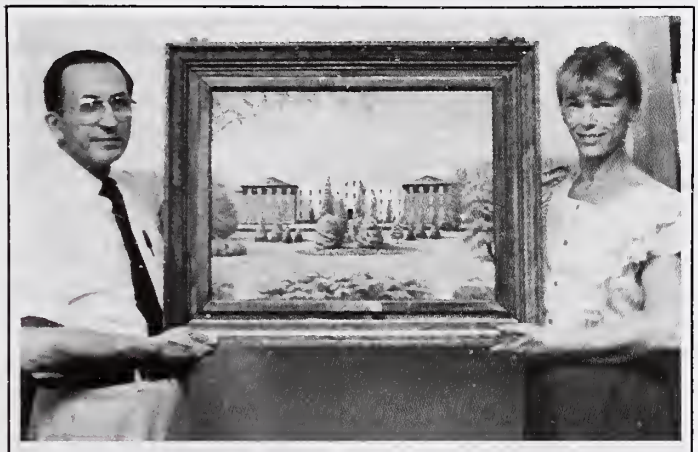
Yutzy, LaVern and Kathy (Miller), Lewistown, Pa., third child, second son, James Reuben, Sept. 29.



MBM sends out 11 new VSers. *Eleven persons began Voluntary Service assignments with Mennonite Board of Missions in six North American locations following orientation Sept. 23-Oct. 2 at MBM headquarters in Elkhart, Ind. They are:*

Sitting (left to right)—Becky Helmuth, Bremen, Ind., assistant hostess at International Guest House in Washington, D.C.; Sharon Hershberger, Dalton, Ohio, assistant at Mennonite Offices in Elkhart, Ind.; Pam Wolfer, Tangent, Oreg., discipleship program in Richmond, Va.; and Cindy Nisley, Wellman, Iowa, teacher assistant in San Antonio, Tex.

Standing—Jerilyn and John Wyatt, Stony Ridge, Ohio, home aide and teacher in Champaign, Ill.; Anita and Bryan Kehr, Goshen, Ind., unit leaders in San Antonio, Tex.; Cathy Kletke, Aurora, Colo., discipleship program in Richmond, Va.; and Kent and Jill Miller, Nappanee, Ind., community workers in Albany, Oreg.



Painting of old ad building auctioned and donated to EMC. *An oil painting of the former Eastern Mennonite College administration building was auctioned for $1,125 on Sept. 28 at the Virginia Relief Sale at Expoland. The proceeds went to Mennonite Central Committee.*

The buyer was 1968 EMC graduate David Dowling of Knoxville, Tenn. He promptly donated the painting to his alma mater.

Charlotte Hodge, a self-taught artist from Lyndhurst, Va., began doing sketches of the building last December and completed the work in April. The building was destroyed by fire in January 1984 as it was being renovated into a campus center. Showing off the painting are Hodge and EMC president Richard Detweiler.

Hodge, who primarily does commissioned pieces on wildlife themes, decided to follow the advice of a friend to paint one local Mennonite historical site each year. She worked from photographs of the building and talked with several EMC graduates.

The painting hung in the Waynesboro (Va.) Public Library in August and in Detweiler's office in September.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Allebach-Meyers. Rodney Allebach, Telford, Pa., and Wendy Meyers, Sellersville, Pa., both of Souderton cong., by Gerald Clemmer and John Ehst, Aug. 24.

Bomberger-Frey. Roy L. Bomberger, Jr., Elm, Pa., Erb cong., and Evelyn J. Frey, Chambersburg, Pa., Chambersburg cong., by Lester L. Zimmerman, Sept. 28.

Coblentz-Yoder. Leon Mark Coblentz and Marlene Yoder, both of Uniontown, Ohio, Bethany cong., by John E. Gingerich, Oct. 12.

DeWald-Stauffer. Ronald DeWald, Baltimore, Md., and Mary Grace Stauffer, Elverson, Pa., Conestoga cong., by Nathan Stoltzfus, Aug. 10.

Dreveny-Roes. Daniel Randolph Dreveny, Kitchener, Ont., and Linda Elizabeth Roes, Waterloo, Ont., Erb Street cong., by Wilmer Martin, Sept. 28.

Gautsche-Knape. Luther L. Gautsche, Archbold, Ohio, Tedrow cong., and Mary Ann Knape, Defiance, Ohio, Lutheran Church, by Ronald Claassen and Randall K. Nafziger, Oct. 12.

Gingrich-Yoder. Chris Gingrich, Delavan, Ill., Metamora cong., and Eileen Yoder, Champaign, Ill., First Mennonite cong., by Sheryl J. and Peter H. Dyck, Sept. 21.

Jones-Schmitt. Gary Eugene Jones, Columbus, Ohio, and Valerie Schmitt, West Liberty, Ohio, South Union cong., by Howard S. Schmitt, Oct. 12.

Lear-Leatherman. Donald Lear, Plumsteadville, Pa., Deep Run West cong., and Mary Ann Leatherman, Perkasie, Pa., Deep Run East cong., by John Ehst, Oct. 12.

Martin-Morrell. Brian Martin and Holly Morrell, both of Elmira, Ont., Elmira cong., by Ray Brubacher, Sept. 21.

Metzler-Gerhart. Clyde L. Metzler, Lititz, Pa., Lutheran Church, and Brenda Gerhart, Leola, Pa., Erb cong., by Lester L. Zimmerman, Aug. 24.

Miller-Hershberger. Marion A. Miller, Baltic, Ohio, and Debra Ann Hershberger, Sugarcreek, Ohio, both of Grace cong., by

David R. Clemens, Oct. 11.

Miller-Nofziger. Jeff Miller, La Jara, Colo., United Church of La Jara, and Kay Nofziger, Wauseon, Ohio, West Clinton cong., by Rocky Miller, Aug. 31.

Plasterer-Steiner. Jan Plasterer, Dalton, Ohio, and Carol Steiner, Walnut Creek, Ohio, both of Kidron cong., by Bill Detweiler, Oct. 12.

Prough-Sanford. Don Prough, Goshen, Ind., Clinton Brick cong., and Colleen Sanford, Valparaiso, Ind., Lutheran Church, by Carl L. Smeltzer and Paul Bretscher, Oct. 12.

Pruett-Hertzler. Robert Miles Pruett, Powhatan, Va., Baptist Church, and Sharon Hertzler, Powhatan, Va., Powhatan cong., by Lewis Burkholder, Aug. 10.

Rheinheimer-Hertzler. Douglas Wade Rheinheimer and Valerie Joy Hertzler, Sandy Hill cong., Coatesville, Pa., by Andrew Leatherman, Aug. 17.

Robinson-Miller. Allen Robinson, Goshen, Ind., Catholic Church, and LaRita Miller, Archbold, Ohio, West Clinton cong., by Rocky Miller, Sept. 7.

Saelee-Saepan. Fouzang Saelee and Muangkoan Saepan, both of Waterloo, Ont., Erb Street cong., by Wilmer Martin, Sept. 21.

Schmidt-Buckwalter. Merle Lee Schmidt, Jr., and Alice Yvonne Buckwalter, Sandy Hill cong., Coatesville, Pa., by Andrew Leatherman, June 29.

Short-Short. Darrel Short, Unity, Ohio, Evangelical Mennonite cong., and Lavonne Short, Archbold, Ohio, West Clinton cong., by Rocky Miller, June 29.

Van Horn-Taylor. John Van Horn and Donna Taylor, Lorain, Ohio, Peace cong., by David Eshelman, Sept. 14.

Waidelish-Thompson. Tom Waidelich, Archbold, Ohio, West Clinton cong., and Lori Thompson, West Unity, Ohio, Church of the Brethren, by Rocky Miller, Aug. 3.

OBITUARIES

Baltz, Max, was born in Mishawaka, Ind., June 16, 1912; died at Peoria, Ill., Sept. 4, 1985; aged 73 y. On May 25, 1945, he was married to Florence Weaver, who survives. He was a member of Bahia Vista Mennonite Church. Funeral services were held at Calvary Mennonite Church on Sept. 6, in charge of Gary Stenson, James Zehr, and Vernon Birkey; interment in Washington, Ill.

Bixler, Allen, son of John D. and Bertha (Gerber) Bixler, was born at Kidron, Ohio, Feb. 19, 1898; died at Walnut Hills Nursing Home, Walnut Creek, Ohio, Oct. 8, 1985; aged 87 y. On June 28, 1925, he was married to Ellen Sommer, who survives. Also surviving are 3 sons (Robert, James, and John), 12 grandchildren, 6 great-grandchildren, 5 sisters (Martha—Mrs. Sylvester Lehman, Clara—Mrs. Rufus Amstutz, Selma Bixler, Annie—Mrs. Fonza Evans, and Hilda—Mrs. Carl Johnson), and one brother (Reuben Bixler). He was preceded in death by one sister (Esther—Mrs. Paul Amstutz). In 1937 he was ordained to the ministry in the Kidron Mennonite congregation. He was a charter member of the Kidron Mennonite Church, where funeral services were held on Oct. 11, in charge of Bill Detweiler; interment in the Kidron Church Cemetery.

Bixler, Ellen, daughter of Jacob and Anna (Moser) Sommer, was born at Kidron, Ohio, Sept. 16, 1900; died at the Walnut Hills Nursing Home, Walnut Creek, Ohio, Oct. 13, 1985; aged 85 y. On June 28, 1925, she was married to Allen Bixler, who died on Oct. 8, 1985. Surviving are 3 sons (Robert, James, and John), 12 grandchildren, 6 great-grandchildren, and 2 sisters (Rose Sommer and Esther—Mrs. Delvin Gerber). She was preceded in death by 4 sisters and 2 brothers. She was a charter member of Kidron Mennonite Church, where funeral services were held on Oct. 16, in charge of Richard Wolf; interment in the church cemetery.

Frederick, Rebecca N., daughter of John W. and Anna (Nolt) Weaver, was born in East Earl Twp. Pa., Aug. 14, 1896; died at the Fairmount Rest Home, Ephrata, Pa., Sept. 26, 1985; aged 89 y. On June 10, 1920, she was married to Isaac O. Frederick, who died on June 2, 1967. Surviving are one daughter (Anna Mae—Mrs. Roy M. Sensenig), one son (Marvin), 3 grandchildren, one great-grandchild, one brother (David N. Weaver), and 2 sisters (Anna—Mrs. Banks Weaver and Elizabeth N. Weaver). She was a member of Goodville Mennonite Church. Funeral services were held at Weaverland Mennonite Church on Sept. 29, in charge of Harold Reed, Jacob Frederick, and S. Weaver Martin; interment in the adjoining cemetery.

Hershberger, Anna B., daughter of Joe G. and Katie (Reil) Stauffer, was born at Milford, Nebr., Nov. 23, 1895; died at Seward, Nebr., Oct. 16, 1985; aged 89 y. On Jan. 15, 1915, she was married to Dave Hershberger, Sr., who died on Mar. 9, 1960. Surviving are 4 sons (Harlan, Reaford, Roy, and David, Jr.), 2 daughters (Mary—Mrs. Gerald Stutzman and Phyllis—Mrs. Dale Philson), 26 grandchildren, 37 great-grandchildren, 3 brothers (Philip, Wilton, and Leonard Stauffer), and 4 sisters (Lillie Springer, Ada Stutzman, Taphena Jantzi, and Ruby Mast). She was a member of East Fairview Mennonite Church, where funeral services were held on Oct. 19, in charge of Ron King, Lloyd Gingerich, and Oliver Roth; interment in East Fairview Mennonite Cemetery.

Hess, Mary H., daughter of Emanuel and Susan (Herr) Groff, was born in Lancaster Co., Pa., Sept. 29, 1891; died on Sept. 27, 1985; aged 94 y. She was married to Christian R. Hess, who died in 1921. Surviving are one daughter (Verna—Mrs. Clayton N. Thomas), one son (Jacob G. Hess), 33 grandchildren, one sister (Nora—Mrs. Andrew N. Miller), and one brother (Elias H. Groff). She was a member of New Danville Mennonite Church, where funeral services were held in charge of David N. Thomas and Jay C. Garber; interment in the church cemetery.

Landis, Clara D., daughter of Allen and Katie (Derstein) Rickert, was born at Telford, Pa., June 24, 1894; died at her home at Souderton, Pa., Oct. 10, 1985; aged 91 y. She was married to Warren K. Landis, who died on Sept. 12, 1977. Surviving are 2 daughters (Esther—Mrs. Jerry Knechel and Sarah R. Landis), 2 sons (Walter R. and Paul R. Landis), 6 grandchildren, 8 great-grandchildren, and 3 brothers (Henry, Arthur, and Allen Rickert). She was a member of Souderton Mennonite Church, where funeral services were held on Oct. 14, in charge of Samuel Janzen and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Lichty, Hannah, was born in Woolwich Twp., Ont., Dec. 15, 1888; died at Cambridge, Ont., Oct. 3, 1985; aged 96 y. On Jan. 14, 1914, she was married to Irvine W. Lichty, who died on Dec. 14, 1970. Surviving are 3 sons (Gordon, Oscar, and Howard), one daughter (Verna Steckly), 8 grandchildren, 10 great-grandchildren, one brother (Urias Martin), and one sister (Mrs. Barbara Roth). She was a member of Breslau Mennonite Church, where funeral services were held on Oct. 6, in charge of Erwin Wiens and Horace Cressman; interment in Breslau Mennonite Cemetery.

Litwiller, Mildred, was born at Delavan, Ill., Apr. 14, 1912; died at Manatee Memorial Hospital, Bradenton, Fla., Sept. 15, 1985; aged 73 y. On May 9, 1937, she was married to Alvin E. Litwiller, who died on July 6, 1985. Surviving are one daughter (Mary Sisley), 4 sons (Milton D., Earl, Marvin, and Dean), 7 grandchildren, 2 sisters (Frances Cole and Mary Jean Heintz), and 4 brothers (Harry, Neil, Henry, and Paul Mount). She was a member of Hopedale Mennonite Church. Funeral services were held at Bradenton Funeral Home on Sept. 17, in charge of Paul R. Yoder. Graveside services were held at Hopedale in charge of H. James Smith.

Miller, R. Emerson, son of Christian R. and Caroline (Mast) Miller, was born in Chester Co., Pa., Sept. 14, 1922; died at Hahnemann Medical College and Hospital, Philadelphia, Pa., Oct. 3, 1985; aged 63 y. He was married to Mildred Blauch, who survives. Also surviving are 3 daughters (Donna Miller, Linda Luna, and Ellen Waybill), one son (Ronald), 3 grandchildren, 2 brothers (Ernest and Lewis), and one sister (Pearl Stryker). He was a member of Doylestown Mennonite Church, where funeral services were held on Oct. 6, in charge of Ray K. Yoder, Roy Bucher, and Joseph Gross; interment in Doylestown Mennonite Cemetery.

Oberholtzer, Barbara S., daughter of Amos and Barbara (Stoner) Oberholtzer, was born in Warwick Twp., Pa., Aug. 30, 1890; died at the Mennonite Home on Sept. 20, 1985; aged 95 y. Surviving are one foster daughter (Mildred H.—Mrs. Richard B. Hess) and 2 sisters (Sara—Mrs. Lloyd Weaver and Mary Breneman). She was a member of Lititz Mennonite Church. Funeral services were held at the Mennonite Home on Sept. 23, in charge of Jacob Frederick, Richard Hess, and Chester Wenger; interment in Hess Mennonite Cemetery.

Zimmerly, Aldine J., son of Jacob and Anna (Geiser) Zimmerly, was born in Wayne Co., Ohio, Dec. 13, 1903; died at Orrville, Ohio, Oct. 8, 1985; aged 81 y. In 1932, he was married to Velma O. Steiner, who died in 1975. Surviving are one son (Glenn), 3 daughters (Mrs. Lois Copeland, Mrs. Eileen Loeffler, and Esther), 4 grandchildren, one brother (Noah), and one sister (Elma Esh). He was preceded in death by 3 brothers (Dennis, Daniel, and Glenn). He was a member of Crown Hill Mennonite Church, where funeral services were held on Oct. 10, in charge of Noah Hilty and Ernie Hershberger; interment in Crown Hill Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Mennonite Board of Missions board of directors, Bellwood Mennonite Church, Milford, Nebr., Nov. 7-9
Franconia Conference, Franconia, Pa., Nov. 9
Mennonite Church General Board, Camp Wonderland, Wis., Nov. 14-16
Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17
Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22
Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29
Indiana-Michigan Conference ministers/elders meeting, North Goshen Mennonite Church, Goshen, Ind., Dec. 3-4
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 4-7
Mennonite Central Committee annual meeting, Jan. 31-Feb. 1
Mennonite Publication Board, Feb. 7-8
Conservative Conference ministers fellowship, Belleville, Pa., Feb. 17-21
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 20-22
Mennonite Board of Education board of directors, Feb. 21-22

On the cover: Scenes from impoverished northeastern Brazil. The woman on the right is Mennonite Central Committee worker Sonia Musselman.

CREDITS

Cover design by Gwen Stamm; cover photos by D. Michael Hostetler; p. 780 by David Hiebert; p. 781 (bottom) by Jim Bishop; p. 781 (top) by Joy Frailey.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Rambo, violent hero in hit movie, to be developed as toy and as cartoon

Along with *He-Man* and *Masters of the Universe* airing in syndication, *Hulk Hogan's Rock 'n' Wrestling* appearing on CBS-TV's Saturday morning schedule and *Mr. T.* on NBC-TV, children will get to watch another beefcake cartoon when Rambo hits television in animated form in 1986.

Currently, 65 half-hours of the syndicated strip are in development by Taft Entertainment and by toy manufacturer Coleco Industries, which holds the license for the line of toys based on the lead character of last summer's box office movie smash, *Rambo: First Blood Part II.*

Deaths may account for 20-year Methodist membership loss

The membership losses the United Methodist Church has experienced for the past two decades may be due more to deaths of elderly members than to people joining another denomination, according to an analysis in *United Methodist Reporter.*

A feature by Douglas Cannon also said that the membership losses have been accompanied by a steady growth in the number of people who have left other denominations to join the UMC. The figures show that the denomination has been adding more new members by confession of faith since 1976 than it has been subtracting inactive members.

Gallup polls indicate, however, that the UMC has the highest percentage among mainline Protestants of "unchurched" members, meaning people who attend worship services no more than two times a year.

U.S. Catholic official decries 'murder campaign' in Philippines

A high-ranking American Catholic Church official has charged the government of the Philippines with waging a campaign of murder against Protestant and Catholic clergy, and has appealed to government leaders to halt what he called a pattern of killings.

At least six members of the clergy have been murdered during the past year, said the church official, who also called on the Philippine government to investigate the recent abduction of a Catholic priest who was a frequent critic of human-rights abuses in the country.

Daniel Hoye, general secretary of the U.S. Catholic Conference, said Catholics and others in the U.S. have become distressed by the attacks "not just because the victims are church workers but because the motive for the killings seems to be the intention of the armed forces to put a stop to all efforts by church groups to defend the human rights of the poor."

Hoye cited a Philippine Armed Forces colonel who, around the time the killings began, was reported to have told a public gathering, "Kill a priest, a nun, or a church worker and frighten thousands."

Billy Graham in Hungary: a historic "new day"

Evangelist Billy Graham opened a new page in church history in Hungary recently. Supported by leaders of all of Hungary's denominations, and with a strong assist from government officials, Graham preached to overflow crowds in a sports arena in Budapest and on a public square in the southern Hungary city of Pecs.

They were the first evangelistic services on public property since World War II, according to both church and government sources, and possibly in this century. "It is a new day in Hungary," exulted Baptist leader Janos Viczian.

The meetings, sponsored jointly by the Council of Free Churches and the Baptist Union of Hungary, marked the first time Graham has preached on public property anywhere in Eastern Europe. He has preached in six communist-governed countries since 1977, when he launched a special ministry to Eastern Europe with his first visit to Hungary.

Exchange of letters boosts Lutheran-Catholic ecumenical efforts

A warm exchange of letters between Pope John Paul II and Bishop James Crumley, head of the 2.9-million-member Lutheran Church in America, represents an unprecedented response to ecumenical dialogues between Roman Catholics and U.S. Protestants, church officials said recently.

"The public exchange of letters between a leading American churchman and the bishop of Rome is unique," said Bishop James Malone, president of the National Conference of Catholic Bishops. "It really has not happened before in this country."

The letters between the pope and the Lutheran leader were written to encourage growth toward unity between Lutherans and Catholics. The exchange stems from 20 years of Lutheran-Catholic theological dialogues and from a growing personal relationship between the two leaders that has been fostered in conversations that have taken place during Crumley's three visits to the pope in Rome.

East and West faith groups stress unity among religions

Representatives of Eastern and Western faiths gathered at the United Nations Chapel in New York recently to urge the news media to report positive aspects of religion to supplement coverage of religious conflicts and wars.

They agreed that religions have been involved in strife and bloodshed throughout history, but emphasized that the major faiths all teach peace and brotherhood, even though they may have been lax in putting these ideals into practice.

The event was sponsored by the Embrace Foundation, which seeks to "create better understanding between people of different religions, cultures, traditions, and world philosophies," and the Sufi Order, which seeks "to realize and spread the knowledge of the underlying unity within all religions and spiritual traditions."

British Health Service plans tests of spiritual healing

Spiritual healing is being put to the test in Britain. Healers are being given their chance to treat patients, under the National Health Service, in a carefully monitored test to assess whether their techniques really work.

Starting in October, 60 patients suffering from rheumatoid arthritis were invited to take part in a six-month experiment at the outpatient department of Leeds Infirmary in the northern county of Yorkshire.

The subjects are all seen by doctors and treated with standard drugs prescribed for arthritis sufferers. But some, randomly selected, are also receiving treatment once a week from a spiritual healer.

Use of 'Edelweiss' as a benediction may be illegal, says music firm

Congregations across North America are incurring the displeasure of a New York music firm by singing a sacred benediction to the Broadway show tune "Edelweiss."

The managers of the musical estate of Rogers and Hammerstein say that the late Richard Rogers' melody and the late Oscar Hammerstein's lyrics, written in 1959 for *The Sound of Music,* are "wedded" and churches that use the tune with a different set of words are violating copyright laws.

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Is there any aid for AIDS?

Is there no balm in Gilead?—Jeremiah 8:22

I believe I have written before about Barbara Tuchman's history of the 14th century. She has entitled it *A Distant Mirror* because she views it as a twin of the 20th century. "After the experiences of the terrible 20th century," she writes in the foreword, "we have greater fellow-feeling for a distraught age whose rules were breaking down under the pressure of adverse and violent events."

Deadly plagues have been among the terrors shared by these two centuries. In the 14th it was the black death of 1348-50, a disease carried by rats and fleas which killed whole villages and reduced cities to less than half their populations. No reliable figures exist on the extent of the deaths. Estimates range from one third to one half of the population of Europe. In the 20th century it was the 1918 influenza pandemic which killed 20 million worldwide. Half a million died in the U.S. alone.

The black death was made worse because no one knew the cause. How can you respond when something assaults you of which, like the wind, "you do not know whence it comes or whither it goes"? (John 3:8). By 1918 the sources of contagions were better understood, but no effective treatment for the flu yet existed.

By now in the last decade and a half of the century, there is much to celebrate in the prevention and treatment of deadly diseases. It is predicted that by 1990 almost every child in the world will have been vaccinated for six diseases: measles, whooping cough, tetanus, polio, diphtheria, and tuberculosis. Yet problems remain.

There is a significant list of physical and mental illnesses of which causes and treatments are almost as mysterious as the flu in 1918, if not the plague in 1348. There is cancer, for example, multiple sclerosis, muscular dystrophy, Alzheimer's disease, and now AIDS.

While medical researchers pursue the search for prevention and cure, the church has an opportunity to aid the victims. In the 14th century it sometimes happened, but not universally. Indeed, the result of the plague was to drive people apart. "Charity," it is reported, "was dead."

But not altogether. Tuchman tells of nuns in the municipal hospital in Paris who, " 'having no fear of death, tended the sick with all sweetness and humility.' New nuns repeatedly took the places of those who died until the majority 'many times renewed by death now rest in peace with Christ as we may piously believe' " (p. 97).

Today we have the phenomenon of AIDS (Acquired Immune Deficiency Syndrome). This is not a widespread disaster after the manner of the black death or the influenza. It is reported that more than 12,000 in the U.S. have contracted the disease, many of them through sexual contacts.

AIDS is only one of a number of sexually transmitted diseases (STDs) which are prevalent today as a result of sexual promiscuity. But AIDS is different from syphilis or herpes because it is fatal. Diagnosed as afflicted with AIDS, one awaits death as did the influenza or the black death victim. In a similar way, friends and helpers flee because of fear of the disease. In magazines and on television we have seen the gaunt faces of the lonely victims, waiting out the time until death.

It is hard to feel the same sympathy for victims of STDs because it is understood a large majority is ill as a result of sexual promiscuity. (In the case of AIDS, some instead have been taking drugs intravenously). So the best way to avoid herpes, AIDS, and chlamydia is to behave. Conversely, to admit to having such a disease is to admit probably not having done so.

From our standpoint, then, a stigma is attached to these victims because we believe they have been living in sin. Nevertheless, Earl E. Shelp and Ronald R. Sutherland suggest that relief to victims of AIDS is an opportunity for the church. Writing in *The Christian Century* (Sept. 11-18, 1985), they emphasize the concern in the Christian tradition to minister to the needs of the afflicted. Should this ministry not include the victims of AIDS?

"Patients with AIDS can become very weak, either quickly or gradually. Often they do not have enough energy to make the almost daily visits to their physicians that are necessary, or to provide for themselves at home. They could benefit greatly by volunteer help" (p. 799). Also, they point out, visiting family members may need lodging.

Volunteer help is something we Mennonites are known to be good at. We clean up rubbish after disasters, repair widows' windows, and aid the handicapped. Volunteering to aid AIDS victims would be within our line of service.

What would be the drawbacks? Would we be in physical danger? Not likely. Would we seem to condone promiscuity by aiding its victims? Not necessarily. Would we have our reputations harmed by associating with undesirables? It could be.

There being only 12,000 AIDS sufferers in the U.S. and many of them living in large cities means that most of us will not encounter them. Should our service agencies organize projects for them as with other disasters?

At the least we can remind ourselves that the Spirit of our Lord would suggest that service to those in need is our opportunity regardless of how the need developed. The inspired record suggests, in fact, that he refused to back away from those who were outcast regardless of the cause.—*Daniel Hertzler*

November 12, 1985

GOSPEL HERALD

If we move to Alaska . . .





. . . can we still be Mennonites?

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by Audrey Metz Frey

On January 1, 1985, our family faced the unsettling knowledge that we would have to move our place of business elsewhere. On February 6 an acquaintance in Homer, Alaska, invited us to relocate our business in that town. On June 6 we began the long move Homerward. The decision to do so was not quite that easy.

After the initial excitement, one of the first feelings that surfaced when we considered such a drastic move from Florida to Alaska was an uneasiness about our future church status. There would be no established Mennonite church in Homer, though there are a number of Mennonites living there at one time or another during the year—quite a few of them permanent residents. And the four-hour drive from Homer to the Mennonite fellowship in Anchorage would be prohibitive.

Having been Mennonites from so far back I'm not even sure which generation of Mennonites we are, this promised to be a wrenching question for me. It was for my father, also, who is a Mennonite minister. (His reservations didn't last long. He was soon asking us to stay

long enough so he could visit and get in some salmon fishing!)

Doubts fog the horizon. Though I had been instantly ecstatic about the plans to become Alaskans, doubts began to fog the exciting horizon when the deadline for a decision approached. I had become accustomed to a surplus of "good Mennonite" activities, the most soul-satisfying being involvement in music

Because of the number and variety of musical groups at Bahia Vista Mennonite Church and in the Sarasota community, I usually had to choose which one I most wanted to be in because there were too many to be involved in all at one time. Now we would be going to a church where there would be no music of the type that really fed me: a cappella congregational singing and large choirs soaring through the *Messiah* and innumerable lofty anthems, a small madrigal group doing dinner theater and other music for the sheer fun of difficult reading, the vast sound of "606" from *The Mennonite Hymnal* thrilling to the rafters. It was a major adjustment which gave me pause.

One of the first feelings that surfaced when we considered a drastic move from Florida to Alaska was an uneasiness about our future church status.

But not for long! I remembered fondly the enthusiastic singing that had enveloped us when we visited Homer eight years before. And I had, after all, learned to appreciate music at Bahia Vista other than anthems and madrigals—even bluegrass! Perhaps it was time to move on to something else and learn to adjust to the tastes of another people—people who were also members of the church, though some of them had never heard of Mennonites.

Crux of the matter. And that I decided, was the crux of the matter. These people, I knew, would welcome us as members of Christ's church. There had been letters and phone calls from people who lived in Homer offering help, offering prayers, offering love which reached us with charming force in Sarasota. And we knew that as surely as Menno and Jacob and George had warned against involvement in the "world" outside any Mennonite perimeters, there would just as surely be Martin and Charles and Jerry pointing the way to proper Christian living for us and the members of our adopted church of multidenominational backgrounds.

Then there was the matter of leaving the safe shelter of friends whose lifestyles and mores were and probably always had been basically the same as ours. What would we learn about our new friends in our new environment? If we knew them and they knew us, would we still like each other? Or, would our church practices be so dissimilar as to divide us?

Would we fit in? Would our new friends adopt us as eagerly as we were approaching them? That seemed to be answered even before we arrived! We had the feeling of being steadily drawn here—not only by the haunting beauty of the natural environment, but by the feelings stirred in us with each phone call, card, and letter. We felt wanted and were warmed by that.

And it seemed to me that already we were experiencing community—that concept that we had grown up with, thinking it a uniquely Mennonite concept. It began to seem that perhaps we would not have to make any sacrifices without having a similar experience or concept waiting for us.

And, strangely, a feeling began to emerge that I had glimpsed, a bit humorously, long years ago. I had often heard the phrase "once a Mennonite, always a Mennonite." And, "You can always tell who's a Mennonite, no matter what they do to their hair or clothes!" I began to know the truth of those statements in a way that I had not realized before.

Just because I would be in a new church environment, in a new community, would not mean that my heritage would be removed from my personality. Just as Tennyson wrote, "I am a part of all whom I've met," I and my family would remain who we were and are, those parts of the people we'd met and loved going with us. The delightful thing about it was that we would add to those parts and pieces what we would *become.* And the church that we would choose to identify with in Homer could add a dimension that we might not have experienced in a Mennonite church.

One more string to cut. And so the Mennonite connection—that connection that had given us a base—became one more string to cut very gently, but with clear purpose. It did not mean that we would no longer be Mennonites. It simply meant that we would divide our roots and transplant them into a different kind of soil.

The food, then, would need some adjusting. We would still be shoots—"cuttings"—off the original stock. We had become strong enough to be separated and put down our own roots and be able to survive from the inner

Audrey Metz Frey, Homer, Alaska, is a new resident of the 49th state. She and her family used to live in Sarasota, Fla.

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strength already there and from the new strengths that would be injected through the nurturing and tending we had already begun to experience.

It meant that we would be part of a new whole, offering ourselves as we are, but willing to be challenged and changed.

The change, according to one Mennonite living in Homer, might not be as drastic as we might think. Gerald Yoder, a member of the Conservative Conference congregation near Cannon, Delaware, has attended Christian Community Church in Homer for two years. Asked how he feels about severing his close Mennonite ties, Gerald said, "I really appreciate the worship services here. There seems to be more testimony, more freedom in this particular church than in most Mennonite churches."

As to differences, Gerald says, "I suppose the peace position is the main drawback. *I* will need to emphasize that to my family because it is not emphasized in the church's teaching here. Overall, though, I find the church here to not be very different from our own Mennonite church in Delaware."

Mennonites always. Yes, I think we will always be Mennonites. Our pastor in Sarasota assures us that "we will be most happy to retain you as members as long as you want us to." It's just that some of the old leaves have dropped off, some branches carefully pruned—not too much, just enough to promote new growth, new strength, new beauty.

And who knows? Someday when they call the roll at the opening session of Northwest Conference, there may be a resounding response from First Mennonite Church of Homer!

Prayer head covering

by Esther Vogt

I have often been asked, "Why do you still wear the prayer head covering when the Mennonite Church does not require it anymore?" At times I have been the only one present who was wearing one and it has been difficult for me to be different. I've even been told that it is pride to wear my covering when others have quit, but that is not why I continue.

When I was converted in 1916, I made a vow to the Lord that I would always wear it. I was 11 years old at that time, and then all the sisters in the church wore the prayer covering to the Sunday service. Some of the women and girls also wore it at home when they prayed at meal times.

I asked Mama *when* I should wear the prayer covering. "That is something between you and God," she wisely answered. "I cannot tell you when."

I went alone to my room upstairs and took my Bible. I told the Lord, "I'm just going to open this up. If it's your will that I wear my covering when I pray, show me." He opened it for me at 1 Corinthians 11, and I read that "every woman that prayeth or prophesieth with her head uncovered dishonoureth her head."

I had never had an experience like that before. I just opened my Bible to that chapter and there I found two reasons to wear my prayer covering. First, it symbolized that "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Second, because the woman was created for the man, for this reason "ought the woman to have power on her head because of the angels." I remembered that one third of the angels had been disobedient, and I knew that I must show myself obedient to God's Word by wearing my covering when I prayed.

I had asked Mama *when* to wear it and the Lord put another verse into my mind. He brought to mind 1 Thessalonians 5:17, "Pray without ceasing." I vowed to the Lord then that I would wear my covering whenever I prayed. I know that over the years I have failed at times, but I have tried by his grace to be obedient and to honor him by always praying with my head covered.

Esther Vogt, Evanston, Ill., was a missionary in India for 40 years.

Alphabetize your faith

A senior citizen I know has devised a method of making his physical exercise program spiritually productive. As he walks or jogs, he recites Bible memory verses alphabetically. Beginning with "All things work together for good to those who love God," he attempts to proceed through the alphabet.

I tried this as I rested one day. I thought the letter Q was a lost cause, but then I thought of "Quench not the Spirit." Of course V is not so hard, with all the "verilies . . ." and "Vanity of vanities, saith the Preacher." U was not so hard, but I gave up on X and Z. Of course, with a little adaptation, one could say "E*x*-amine yourself to see if *ye* be in the faith" and (The) *z*eal of the Lord has consumed me." One could make a group game out of this idea, going around the circle and repeating verses alphabetically.

One day I met a friend and he greeted me with "Have a good day." "What does that mean?" I asked him.

Quickly he responded, "In the presence of the Lord there is joy evermore."

—Helen Good Brenneman

HEAR, HEAR!

Humpty-Dumpty eisegesis

In the story of *Alice in Wonderland*, Alice says, "*One* cannot help growing old."Humpty-Dumpty retorts, "But *two* might." She refers to one as a person, he as a number. Alice counters that words should be used consistently; one cannot just change the meaning to suit the occasion. Humpty-Dumpty says, "When I use a word it means just what I choose it to mean, neither more nor less."

The purpose here is humor, playing on the meaning of words. Today the same technique is used for a much more serious purpose. It is *eisegesis*—reading the meaning desired into the Scripture without due regard for appropriate hermeneutics.

On the subject of church leadership, a much used term is "mutual submission." This term has its basis in Ephesians 5:21-22. The Greek text has no word for "submit" in verse 22 so it is part of verse 21. The two verses read, "Submit yourselves to one another in the fear of Christ, the wives to their own husbands as to the Lord."

By stopping in the middle of the statement, the doctrine of mutual submission has been devised. Doing this in Psalm 116:11 it would support the doctrine, "All men are liars." Paul wrote Ephesians under the inspiration of the Holy Spirit, yet he said of Peter, "I withstood him to the face" (Gal. 2:11). Again "Gave place by subjection, no, not for an hour" (Gal. 2:5). Certainly, Paul was not here teaching doctrine under the inspiration of the Holy Spirit and practicing something else.

Mutual submission is a contradiction of terms. At any one point in time if there is submission it cannot be "mutual." If two people disagree on a subject—say, the meaning of ordination—then after thinking it over they decide to submit to each other, there would be no gain. They have merely changed places and conflict remains.

There are hundreds of references in the New Testament concerning the relationship of leaders and followers. Many of these have to be ignored to grant supremacy now given to mutual submission. True, we need to give due consideration to others and there are prohibitions against arrogance, exploitation, oppression. But these must be kept in balance with the teachings on the authority and responsibility of leaders. Order must prevail in the church of God.

Sometimes it is pointed out that the word *diakonos* should be interpreted "minister" in Romans 16:1 because it is the same word used of Paul as a minister. A word must be interpreted in context, not what it means in another passage. A check of more than 20 translations in five languages shows that of hundreds of outstanding scholars seeking diligently to know and reproduce in English this Greek word, in this context "minister" was not used.

Furthermore, the root meaning of *diakonos* is "servant," which is no consolation to status seekers who want this verse to indicate the propriety of women pastors. There is not a single unequivocal New Testament Scripture to justify women pastors. In this respect it is on the level of infant baptism. No Scripture justifies that aberration either.

Again it is pointed out that perhaps "succourer" in Romans 16:2 could mean "one who presides over." It is true that if *prostatis* were in the verbal form it could yield this meaning, but it is not a verb and placing it in this verse shows how improbable this meaning is here—Phoebe presiding over "me myself" (literal Greek, Paul speaking).

Women who do not want to be in the helper position try to reinterpret *ezer kenegdo* "helpmeet." They point out that *kenegdo* in Genesis 2:18 can be translated "equal" rather than "meet" or "suitable" if only the Hebrew word *ezer* could be manipulated to mean "power" instead of "help." Then Eve could be a power equal to Adam. This would agree nicely with modern humanistic thinking with all differences between the sexes erased. However, *ezer* does not mean "power." The basic meaning is "help."

A similar word in Hebrew, *azaz*, does mean "strong" but to equate the two is going far out on the exegetical limb with nothing to support it except Humpty-Dumpty eisegesis. Putting "power equal to him" in verse 20 shows that such interpretative manipulation is self-defeating. Without a doubt there were animals in Eden with "power equal to him" (Adam) but God was not initiating a wrestling match. He was seeking a suitable companion as an answer to Adam's loneliness.

Eve was complementary to Adam. Each brought unique characteristics to the union. The Creator did not present Eve to Adam for selfish domination or exploitation. She was to be cherished, valued, and esteemed. Together as a team they were to face life in a loving, caring relationship for their mutual good. This agrees with the rest of divine revelation.

—**Samuel B. Nafziger,** *La Crete, Alta.*

BOOK REVIEW

An engaging picture of Edward Yoder

Edward: Pilgrimage of a Mind *edited by Ida Yoder. Published by Ida Yoder and Virgil E. Yoder, 1985. 482 pp. $20.*

This journal of Edward Yoder contains personal reflections on his life and thought during the period from 1931 to his death in 1945. The reader gains, indirectly, a window to the character and faith of a church leader during a critical period of North American Mennonite church history.

Edward Yoder was born in 1893 on a farm near Kalona, Iowa. By 1928 he had acquired a Ph.D. in Latin literature from the University of Pennsylvania. That summer he and his wife, Estie, returned to Hesston College where he took an assignment as professor of Latin and Greek and as dean of the college.

The Great Depression devastated Hesston College. Enrollment fell sharply. Only by stringent economy was the college able to survive. When Goshen College invited Yoder to join its faculty in 1933 he did so reluctantly, but a barely subsisting school had little to offer a Ph.D. Latinist. Yoder taught at Goshen for five years.

By 1938 he had established himself as a successful writer and respected theologian. After an urgent appeal from Mennonite Publishing House, he became editor of Sunday school literature and writer of the adult Bible lesson quarterly.

Yoder was an interesting and complicated person. An erudite Latin grammar scholar, he used scholarship as a backdrop for a masterly command of New Testament and early church history and theology which he translated into laymen's language for Sunday school use. Always in fragile health, he outwalked today's joggers, "tramping," as he put it, dozens of miles each week. Longing to travel abroad, especially to Anabaptist and classical sites, he shunned travel at home.

A loyal churchman, Yoder avoided, as diplomatically as possible, church conferences and committees. He taught Sunday school nearly every Sunday throughout his adult life, but often found congregational life and worship disappointing. An elegant writer, he

abhorred public speaking.

In an era of authoritarian leadership, theological dogmatism, and rigid nonconformity, Yoder espoused group decision-making, thoughtful discourse, and gentle simplicity. He sometimes longed to escape the narrow confines of the church, but yet gave his entire life to it in a remarkably unselfish way.

Edward Yoder's life spanned the Mennonite era between John Funk and Paul Erb. Termed by some the "Daniel Kauffman era," it is often remembered for a legalistic nonconformity and a dogmatic, doctrinal frame of reference. In the longer view, it will become better known as the seedbed for the transformation of the Mennonite Church.

Church organizations burgeoned. Sunday school and mission work expanded. Two world wars called for a new expression of peacemaking in a war-torn world. A new historical-theological confession known as the "Anabaptist Vision" was born.

Above all it was a school ground for a new generation of Mennonite leaders: Orie Miller, H. S. Bender, C. K. Lehman, John E. Lapp, J. D. Graber, S. C. Yoder, Guy Hershberger, Milo Kauffman, A. J. Metzler, Paul Erb. Edward Yoder was a charter member of the group. But for his untimely death he would have enjoyed the unusual congruence of faith, vision, and fellowship which this group reflected.

Many of us think best as we write. Usually our purpose is directed to an audience. This journal was written as an exercise in thought, but its subject matter focuses on the life of Edward Yoder—on his hopes, ambitions, fears, and loves. And it was written for himself.

Why should we read the private musings of a humble Mennonite scholar? For older Mennonites it will recall an era when simplicity of spirit and character was the norm for Mennonite Christians. Young Mennonites will benefit from a peek over the shoulder of a man whose lifestyle and ideals have great present worth.

To read *Edward* is to soak in the community of memory we all share but are often ignorant of. The church of Jesus known as Mennonite needs exemplars of his way, present and past. Too often we take the past like medicine—as necessary for a cure. Here is a chance to take the past on its own terms in an engaging form.—**Albert Keim**

Excerpts from Yoder's journal

June 27, 1931. News has come that the Indiana-Michigan Mennonite Conference, at its latest session, saw the radically conservative element placed in the saddle and taking full control of the machinery of the conference. Men who have been lifelong leaders in church activities have been omitted from all positions in the conference organization. There are other signs also pointing to a possible period ahead of radically reactionary control of official church machinery. The issues that some try to force to the front cut so far and so deeply that division in the group will almost surely affect the institutions that the church has built up during the past thirty and thirty-five years. The Board of Missions and Charities with its holdings of considerable sums of money, the Board of Education with its two schools and some endowments, the Publishing House, all these institutions will be involved in any major division that might take place, if for no other reason than that it requires the entire body to support them now.

It happens that these institutions are manned by personnels that are more or less liberal in their policies, in the sense that they are supremely interested in maintaining a modus vivendi in the church, so that the institutions can continue to grow. If shortsighted radicals in different sections of the church succeed in getting control of the official machinery it is impossible to predict just what may be the course of events in the immediate future.

The whole is a difficult situation without question. I have no wish or inclination to have any personal part in any fight or war, if there is to be one. I mean to hold aloof and give what energy I may have to other things which to me seem more fundamentally important.

July 27, 1931. Have finished reading the book *St. Paul, Traveller and Roman Citizen.* Am more than delighted with it and wish to acquire a copy for my own library, as a regular reference book. Especially just now that the Sunday school lessons are taken from the book of Acts on the subject of the spread of Christianity, the book has been helpful and stimulating.

The appreciation of Luke's method and his purpose as a historian adds greatly to the significance of the lessons we are studying. Luke's narrative is very brief and he is content to state the bare facts which he has chosen as essential for his purpose, without explicitly stating causes, reasons, and results, leaving the facts to speak for themselves.

Hence in order to get a complete picture of the history Luke is writing, the reader must seek out background material from archaeology and other literary sources, and also from a study of geography and of Roman political history, as well as from the social, commercial, and economic conditions and the philosophical thought as they prevailed at the time and varied from one part of the world to another.

November 1, 1931. Freezing temperatures were with us both this and yesterday morning, not severe frosts but sufficient to nip vegetation. Peanuts, carrots are still to be harvested, the former soon, the latter in a month or so. Have had five tons of semi-anthracite coal stored in the cellar, which is to cost $7.50 a ton plus delivery costs.

Our old Model T has not been on the road for a month and has prospects of enjoying a complete rest, for the winter at least. In the eight years and a half since we bought it new it has had no general overhauling; the motor has never been taken out or repaired. Repairs have been made as they were needed, some of them on occasions of slight accidents and otherwise.

I do not use a car as hard as some do, am very considerate of its feelings and wants, try to treat it somewhat as a living thing that will respond to humane and kindly treatment. Perhaps these reasons will explain why it has served us so long and so well.

I am convinced that people are gadding around over the highways of the country entirely too much. I shall make my own protest against this nervous, eternally restless going, going, going, by staying more and more at home.

I do want to travel, pay this modicum of respect to the wonders and the beauties of God's creation, if at all the good Lord gives me the means and the opportunity. My ideal is to tour the western United States and Canada, Europe and North Africa, and the parts of Asia, not in a high-powered motor car at sixty miles per hour or as a member of a professional tourist party, but leisurely a small part at a time, preferably in the company of a friend or two, and some of it on foot. But it all seems an empty daydream to one who is practically a slave to his food and shelter.

Reversing the sexual revolution

by Katie Funk Wiebe

Some experts believe that AIDS (Acquired Immunity Deficiency Syndrome) may become the No. 1 public-health menace. This AIDS threat should give the church cause to rethink and restate its position on human sexuality.

To believe AIDS will never enter the church is a fallacy. We also thought we were immune to divorce, abortion, and wife and child abuse. AIDS is now considered primarily a sexually transmitted disease, although some people are infected through blood transfusions.

"We have to understand that we all have to change our way of living," says Walter Dowdle of the Centers for Disease Control in *Newsweek* (August 12, 1985). "The message goes out for everybody that the healthy sexual style is the single partner."

Donald Francis, also of the Center for Disease Control, says that even if there are only a few cases among heterosexuals, AIDS "will raise a terrible aura of fear. It certainly will end the sexual revolution." A person might be willing to take chances with herpes and hepatitis B, but not with AIDS.

Not all effects bad. When the sexual revolution started, the essence of which was that sex is a pleasure-giving biological function, it gradually influenced all sectors of society, including the Christian community. Not all effects were bad.

It forced reserved Mennonites to speak more openly about sexuality. We had to acknowledge we were sexual beings, not just two kinds of formed flesh, often dressed to disguise the form.

We were forced to admit the church had at times been too moralistic and prudish, making sexual sin the worst sin in the church. A new look at the New Testament showed us that society had for centuries held to a double sexual standard—promiscuity for men and chastity for women.

We now chuckle at the restrictions placed on courting young people of a generation ago when they say: "We had to call each other Mr. and Miss." "We had to have a chaperon when we visited together." "We could never hold hands in or talk to one another in public." Yet possibly church leaders then sensed better than they could state openly the tremendous power of sexual feelings. They wanted guardrails.

In the ensuing years we have also learned that a person need not be married to be whole—single men and women can also be disciples of Jesus Christ. The gifts of the Spirit do not come with sexual or marital labels attached.

The sexual revolution together with the women's movement showed us that anatomy is not necessarily destiny. Bearing children was not the sole role of women. It may have been so at a time when the world was underpopulated, but today when burgeoning populations threaten parts of the world with extinction, it no longer can be.

I believe, however, that the mass media have relaxed many Christians, especially young people, to accept the new sexual morality. To watch people sleep together as frequently as bees light on a flower makes it seem highly acceptable because it is so common—and so natural. Divorce, cohabiting, abortion, and promiscuity may have infiltrated the ranks of the church later than in society at large, but they're with us also because they seem to lead to happiness.

Centuries ago sexual behavior was determined by the male leaders of a society. In some cultures women were "protected" from other men by being confined in harems, being forced to wear chastity belts, and to cover themselves with veils and clothing to hide their femininity. They were a sexual chattel.

However, the concern of these men was for themselves. The external restrictions were enforced to protect the man's right to know the paternity of the children his wife produced. With no knowledge of eggs and ovulation, it was assumed that the woman provided only the incubating space. The man therefore had to be sure his wife received only his seed.

Responsible love is the key. Today the medical profession sees fear as being the deterrent to the spread of AIDS. This would be an ideal opportunity for congregations to deal openly with the sexual identity and to emphasize once again that responsible love is the key to human relationships.

If at one time the restraints on sexual behavior were made from the outside—laws, veils, social regulations—today we need to assert again that each person has to develop guardrails internally, out of an ethic of love. The restraints have to be self-applied.

Scripture teaches that sexual intercourse is engaged in only within the context of marriage covenant as affirmed by the local body of disciples and the customs of the community. Scripture teaches against promiscuity. True love involves that kind of sexual behavior that accepts all consequences and ramifications of the act.

We should be grateful to the sexual revolution for forcing us to see ourselves as we are—sometimes Pharisaical in thinking of ourselves as better than others. We are sinners in need of grace like anyone else. The sexual wilderness has taught us much about forgiveness and forgiving.

Now, our example that God's love is sufficient for any situation can lead the way through the fear to hope of stronger families and congregations.

Katie Funk Wiebe, Hillsboro, Kans, teaches at Tabor College.

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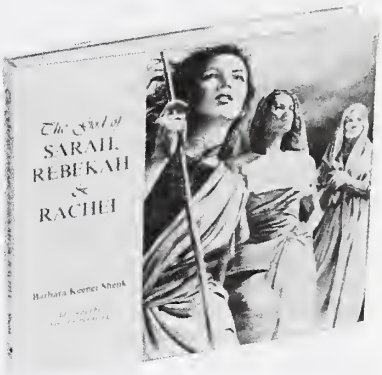
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CHURCH NEWS

Conference stewardship leaders vow to do their part to meet 10-year goals

Conference representatives vowed to do their part to meet the new 10-year goals of the Mennonite Church during the second annual meeting of the Churchwide Stewardship Council, Oct. 28-29, in Martinsburg, Pa.

The event brought together the people who prepare budgets and encourage good stewardship in 18 conferences—treasurers, stewardship commission chairpersons, and others. Four conferences were not represented.

"We now have to put our stewardship—our money—where our mouth is," said Gordon Zook, executive secretary of Mennonite Board of Congregational Ministries. He leads the Churchwide Stewardship Staff Team, which is charged with helping the Mennonite Church double its giving in 10 years.

The council practiced good stewardship in using a travel pool and holding its meeting at a church. The congregation provided meals and lodging, while the council, in turn, gave the congregation two thirds ($1,400) of what it would normally pay for hotel rooms and restaurant meals. The congregation will use that money for a special project.

The 10-year goals, adopted by the General Assembly last August in Ames, Iowa, focus on two areas—witness and stewardship. The former calls for doubling the denomination's witness efforts and increasing membership by 50 percent. The latter calls for increasing the amount put in congregational offering plates from the current average of 5 percent of a member's income to 10 percent.

The goals grow out of two statements adopted by General Assembly in 1983 in Bethlehem, Pa.—"Vision for Witness" and "Call to Faithful Stewardship."

Ray and Lillian Bair have the task of putting the stewardship statement into practice, and they were instrumental in organizing the Churchwide Stewardship Council last year. They are the authors of *God's Managers*, and travel throughout North America to lead "God's Managers" workshops in congregations.

"This whole stewardship effort is not first of all to raise more money for our church agencies but to help us be more faithful to our cause as Christians," said council chairperson Merrill Moyer, a bank president who chairs Franconia Conference's Stewardship Commission. (Jim Halteman of Illinois succeeded Moyer as chairperson at the end of the meeting, and Tim Burkholder of Northwest was selected chairperson-elect.)

In three-minute reports from each conference representative, a recurring lament was that pastors are neglecting stewardship teaching and that stewardship leaders are viewed suspiciously as fund-raisers.

"Our greatest challenge and obstacle is egocentric living," said Allegheny Conference fieldworker Irv Weaver in the keynote address. He challenged council members to help the people in their conferences develop a vision, grow in faith, and get in on the action.

In a "show and tell" session, Dewitt Heatwole of Virginia gave an example of the "stewardship nuggets" that he sends to congregations—"Money is like manure, pile it up and it stinks; spread it around and it does a lot of good." Ernie Metzger of Ontario/Quebec told how his conference is having much fun and success erasing its $60,000 deficit through a "pizza challenge"—the price of one pizza per family in the conference will do it, he said.

Considerable time was spent working through a 15-page "tactical directions" paper developed by the Churchwide Stewardship Staff Team. Gordon Zook's leadership of this group process was skillful, and the mood was positive.



Orval and Dorothy Shank demonstrate an object lesson they use in their travels to congregations as Virginia Conference's stewardship ministers.

But the responsibility for leading the church in doubling its giving was obviously a heavy one, and several people said more time should be spent in prayer. Dorothy Shank of Virginia said the members of her conference's new Stewardship Task Force spend every Wednesday noon in prayer and fasting.

In response, the conference representatives broke into small groups for prayer and then reassembled in a large circle for the closing. Laying their hands on each other's backs, they gave each other backrubs as they commissioned each other and prayed for each other.

—Steve Shenk

Statement of Churchwide Stewardship Council

Oct. 29, 1985
Martinsburg, Pa.

As representatives of 18 Mennonite Church conferences,

1. We enthusiastically affirm the Ten-Year Goals adopted by the General Assembly at Ames, Iowa, in August. We believe they are realistic not in our own efforts but in the power of the Holy Spirit. We are especially grateful for the joining of witness and stewardship emphases in this long-range vision. We encourage close collaboration with our witness and mission leaders at all levels in further development of the goals.
2. We affirm in general the strategies suggested in the document "Some Tactical Directions for a Ten-Year Response to a Call to Faithful Stewardship," including revisions and additions emerging from the work of this meeting.
3. We will give ourselves, during the next year, to generating vision and ownership of the Ten-Year Goals in our congregations and conferences, including:
   - Regular prayer to find and empower committed leadership for goals development in congregations, conferences, and churchwide.
   - Encourage the formation of covenant groups for mutual support and accountability.
   - Help our conference delegates consider and own the broad Ten-Year Goals.
   - Encourage and help congregations consider and own the goals.
   - Ask congregations to appoint stewardship representatives and committees.
   - Encourage conferences to set particular goals relating to churchwide goals.
   - Encourage congregations to set particular goals.
   - Encourage the development of inter-congregational teams and other congregation-to-congregation reporting.
   - Give ourselves to telling stories about our own stewardship experiences.

MBE president warns of crisis in Mennonite Church

"Unless we educate more of our youth in our church colleges—at least 25 percent of them—we are headed for a greater leadership crisis and a greater denominational identity crisis."

This prediction came from Charles Gautsche, president of Mennonite Board of Education, during an Oct. 14 consultation between Goshen College overseers and conference representatives.

In conjunction with the consultation, the Goshen College Board of Overseers also held its quarterly business meeting on campus Oct. 14-15.

Gautsche outlined three fundamental questions for the Mennonite Church: Who are we? Where are we going? How are we getting there? A pastor from Archbold, Ohio, Gautsche believes that colleges play a key role in the church's answer to these questions.

He said the congregation is the primary recruiter for the church college, and he challenged the Mennonite Church to help every qualified young person spend at least one year at a Mennonite college.

Participating in the consultation were representatives from five conferences that relate closely to Goshen College: Indiana-Michigan, Illinois, Ohio, Allegheny, and Atlantic Coast.

One goal of the consultation was to consider the formation of a Conference Advisory Board. Participants agreed that such a group would aim to foster mutual understanding and appreciation between Goshen and the conferences.

The GC overseers, in their meeting, enthusiastically endorsed the formation of a Collegiate Studies Department. It will provide improved support services and a departmental "home" for students until they choose an academic major.

In other action, the board granted the status of business manager emeritus to Robert Kreider, who retired last summer after 14 years in that position. Named physical plant director emeritus was Kenneth King, who will retire at the end of this year after 19 years.

The 1985-86 GC budget, totaling $9.1 million, was approved by the board after vigorous debate. Included in the approved budget is a 4 percent salary increase for faculty. Also included is an amount equal to 4 percent of staff wages to adjust for staff job reclassifications and to provide general increases.

Mennonites call John Wimber 'modern Anabaptist'

Some 30-40 Mennonites were among the 6,000 people who gathered to hear John Wimber teach on "The Ministry of the Kingdom of God," Sept. 19-21, in Ann Arbor, Mich.

Each of the seven sessions concluded with a "clinic"—a demonstration by Wimber on how to conduct healing. Participants were then invited to minister to those with needs around them.

Wimber, a professor at Fuller Theological Seminary's School of World Mission in Pasadena, Calif., had his ministry revolutionized when he saw that the kingdom of God is central in the message of Jesus. The kingdom is God's rule and is to be expressed now, though it will be expressed more fully sometime in the future. In expressing the kingdom now, Christians are to minister the words and the works of Jesus.

Wimber teaches that Christians are called to proclaim the kingdom and to pray for the Holy Spirit to come in power. He also teaches that *every* Christian is to minister as Jesus did, with the help of the Spirit.

Mennonites who heard Wimber in Ann Arbor thought he sounded like a modern-day version of Anabaptism. "I see Wimber and the Anabaptists standing together on the conflict of the two kingdoms and our involvement through ministry to those around us," said Harold Bauman of Mennonite Board of Congregational Ministries.

Christmas Sharing Fund focuses on minority needs

Special projects prepared by the black and Hispanic staff of Mennonite Church General Board will be a major objective for the 1985 Christmas Sharing Fund. This fund gives opportunity for persons who want to celebrate Christmas with specially designated gifts to projects that sometimes get forgotten in regular budgets. Last year's Christmas Sharing Fund received about $19,000.

The projects for this year are:

1. *Black and Hispanic ministries*	
•Black ministries	
—United Action newsletter	3,000
—100th anniversary assembly	3,000
—Men's Manual completion	500
•Hispanic ministries	
—Hispanic Youth Convention	3,000
—Pastoral encounter/retreat	3,500
2. *Study committees*	4,000
•Ministry of Spirituality	
•Confession of Faith	
•Tax Withholding	
3. *Conversations on Faith III*	2,000
4. *General Board deficit*	7,000
	$26,000



Otis, Debra, Richard, and Betty Hochstetler

BACK FROM BRAZIL

Hochstetlers serve Brazil Mennonite Church

Serving Brazil Mennonite Church and developing new leaders are the roles Otis and Betty Hochstetler play. Mennonite Board of Missions workers for nearly 20 years, they are currently on a one-year North American assignment.

Otis manages two Christian bookstores in the capital city of Brasilia. He also served the past three years as treasurer of Brazil Mennonite Church.

Anabaptist-Mennonite materials in the Brazilian language of Portuguese are becoming more readily available, Otis said. J. C. Wenger's book *The Way of Peace* has just been released. Three others in the Mennonite Faith Series and a manual for understanding the Christian faith were released earlier.

Otis and Betty assist Gama Mennonite Church, which they helped found in 1970. The 48-member congregation presently meets in a house which it plans to expand. The pastor, Osvaldo Freitas, is president of Brazil Mennonite Church and a full-time accountant for the church and the bookstores.

The youth in the Gama congregation excite the Hochstetlers. Of the 15 active young people, four have attended seminary, three are going to college, three have participated in Mennonite Central Committee's International Visitor Exchange Program, and five have just completed Brazil Mennonite Church's two-year leadership training program.

Betty's involvements include working on visas and other legal documents for a number of denominations and mission agencies. She also enjoys showing visitors the city of Brasilia, participating in several Bible studies, and coediting the Brazil Mennonite Church paper.

Betty sees the recent election of two women to the Executive Committee of the Brazilian Church as a significant step in a culture where leadership positions have been held primarily by men. "The ways women can use their gifts are limited," Betty said.

Otis is from Goshen, Ind., and Betty is a native of Orrville, Ohio.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Cathy Knopp, Albion, Ind.

It has not been easy to read *Gospel Herald* these past months. Some weeks I finish reading "Hear, Hear!" and "Readers Say" and remember how encouraging hearing from other brothers and sisters used to be. It is not the disagreeing that is discouraging; it is that we seem to have forgotten how to be kind, how to tell the truth in love. However, in the past weeks there have been articles to inspire hope, provoke thoughts, and lift spirits.

"Paying a Price for Peace" (Oct. 1) came when two students in my school began research on the "pros and cons" of military service. When they couldn't imagine any cons, their teacher sent them to me. They are getting this article along with other Herald Press literature and a confession that we are not always unified.

At a time when the whole world mourns for South Africa, the story of Ezra in Judy Zimmerman Herr's article "Anger Will Just Destroy You" (Oct. 1) does offer hope.

"Men Need Liberation, Too!" by Edgar Metzler (Oct. 15) was especially important to me. It offers hope, also, and understanding. The hymn "Rise Up, O *Men* of God" doesn't address me, a woman of God. Thank you, Brother Metzler.

Last of all, I am grateful for J. Nelson Kraybill's "New England Mennonite Church Planter's Lexicon" (Oct. 22). These people were able to take a serious look at themselves while maintaining a sense of humor, an attribute we seem to lack much of the time.

Evan Brenneman, Stuarts Draft, Va.

With the article by Doug Hostetter, "I Saw 'Humanitarian Aid' at Work" (Oct. 15), does the *Herald* mean to be taking sides in the conflict in Central America? The statement which ends "contra rebels fighting against the elected government of Nicaragua" means that Hostetter is speaking from the viewpoint of the Sandinistas. The question of which is the legitimate government of Nicaragua is what the war is about. We hear convincing arguments on either side. Would atrocities such as described later in the article be more acceptable for the side with the legitimate claim?

The kingdoms of this world gain and maintain power with the sword. The violence witnessed by Hostetter is routine in war. With the kingdom of God it is not so. Violence is not Jesus' way, no matter what the goal. It may be that President Reagan's likening of the "freedom fighters" to the American patriots is not far out of line. The winners of wars are always vindicated and honored in their history books.

My point is that if the Mennonite Church is seen by our government as favoring the position of the Sandinistas, they won't hear us, for we will have become a part of the enemy. Thus there is a bit more reason for raising taxes for defense. The other side will only use us to add justification for their own violence.

People everywhere are sick of violence. We have good news. Let's stick with it.

Walter K. Kropf, Harrisburg, Oreg.

I would like to make some observations concerning the subjects of alcoholism and homosexuality which have been repeatedly discussed in recent articles and letters. In 1 Corinthians 6:9-11, God did not have Paul condemn without offering a possible and practical salvation. *Possible,* because it was available to all, and *practical,* because some had already accepted and were living proof that it worked.

If you will notice, God, through Paul, compares homosexuals and alcoholics to thieves rather than diabetics. We would do well to use God's definitions instead of man's. If 1,001 people with good intentions call spinach "peaches," it doesn't change the taste. Accommodating sin with a name change or any other way robs our fellowmen of the opportunity to repent and accept God's wonderful salvation, forgiveness, victory, and eternity.

Dale Ingersoll, Tiskilwa, Ill.

I would like to direct your attention to some studies done fairly recently on the psychological nature of the homosexual condition. They point the way to a true Christian healing ministry as a vocation of the church. These studies do not condone homosexual practice in any way, but do offer hope to the homosexual Christian.

The author is Elizabeth K. Moberly, a British theologian who has been speaking widely in North America since last summer. In most denominational publications I read much more heat than light in the debate over homosexuality. A review of these studies might help bring the two sides together. Her books are *Psychogenesis: The Early Development of Gender Identity* (Routledge and Regan, $17.95) and *Homosexuality: A New Christian Ethic* (Attic Press, $5.95).

Eric Kouns, Harrisonburg, Va.

As a first-generation Mennonite I was saddened and distressed by Robert L. Koch's article, "A Church Without Mennonites" (Sept. 10).

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The non-Mennonite congregation which Koch described is a part of the tradition in which I was reared. My heart ached as I read his near-denigration of everything from the congregation's manner of dress to its preference in style of music. His comment regarding the congregation's "hearts on [their] sleeves" comes painfully close to judgmentalism. And his statement that "the sermons never bear on topics from the daily world; they are always expository" only reveals his own inadequate understanding of the nature of genuine expository preaching.

I am an evangelical Christian who voluntarily aligned myself with the Mennonite communion after serious biblical and theological reflection. For three years I have served an established Mennonite congregation in pastoral ministry. Even so, I have frequently encountered situations where my lack of "ethnic Mennonite" culture and tradition has stranded me awkwardly on the periphery in both social and ministerial contexts.

Much of the difficulty which "nonethnics" face in being assimilated into the mainstream of American Mennonitism stems from the blatant bias which Koch's article seemed to reveal. This article has served only to reinforce my concern that the Mennonite church in America is more a sociological/cultural phenomenon than a theological/spiritual communion.

It is ironic that Koch's article appeared in the same issue with E. Elaine Kauffman's insightful "Let's Revise the Mennonite Game." Unless a perspective similar to Kauffman's prevails in the denomination, the established Mennonite church will never penetrate society with the gospel of the kingdom. And if nonethnic converts feel at home only in newly planted congregations, the denominational leadership might well consider the consequences of an "establishment/nonestablishment" dichotomy within the church some years down the road.

Clara Jutzi, Waterloo, Ont.

"Where Was God When the Farm Failed?" (Aug. 20) by Robert Hartzler is an excellent article. What a gift with words! I have read the article several times.

At the end of chapter 2 in Job, where it talks of Job's three friends, it says, "Then they sat on the ground with him for seven days and seven nights. No one said a word to him because they saw how great his suffering was."

Perhaps we can all adopt this idea to *be* with people in their suffering, to comfort them and sympathize with them. It is probably much healthier than offering "cures."

Norman Teague, Chesapeake, Va.

I think the time has come for the Mennonite Church to respond to our people in agriculture just as we so gallantly supported some 12,000 Civilian Public Service men during World War II. Our roots have been in the soil!

"Solid joys and lasting treasure" have been best understood by folks in farming. Growth, nurture, absence of the phony, solidarity of the family all do the same thing: these happen on the farm—usually. In our efforts to "go urban" economically and in missions let's not despise our roots!

I want to emphasize that our spiritual roots are in Christ, the Vine. But, in saying this, our concern for our brethren in farming should be just as great as those who are starving in Ethiopia. Several dear brethren in my home community have said that farming is becoming more and more a liability. These are good brethren who know how to be frugal and not "overborrow." These are people who have known for generations how to make a living off the soil and still have given the most heavily to missions.

I think it's time we appointed a task force of farmers who can administer a Farmer's Loan Fund, to loan at 8 or 10 percent. Perhaps as an adjunct to Mennonite Central Committee?

Don Schrader, Dakota, Ill.

Within the past 10 years five persons close to me have been murdered—my elderly grandparents while asleep in their country home; a minister's son, John; a handicapped college student, Brynn; and my former foster son, Joe. On one occasion my life was threatened at gunpoint.

Yet I strongly oppose the death penalty ("A Question of Life and Death," Aug. 13). Taking the offender's life does *not* restore the life of the victim. The main reason for execution is unforgiving revenge. Anyone, including a killer, can experience forgiveness and change.

The goal of a genuine justice system is the healing of the community, with reconciliation between the offender and the victim, or in the case of murder—the victim's family and friends. Memory is the worst punishment for anyone with a conscience, and our consciences are formed by our being loved.

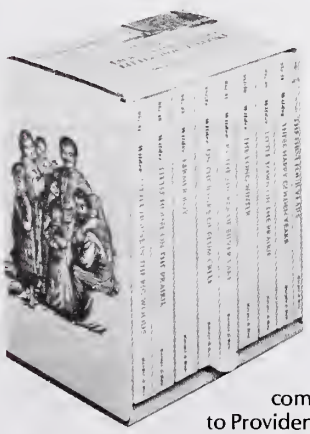
If you deeply love your son and he commits some terrible atrocity, you are hurt and angry and you rebuke him sternly. But once you see he is truly sorry and wants to change, how can you go on condemning and shaming him?

Remember, Jesus prayed, "Father, forgive them ..." for his murderers. When the self-righteous religious of his day confronted Jesus with a woman liable for the death penalty, Jesus said, "Let him who is without sin among you cast the first stone." Remember that both King David and Paul the apostle committed murder and later repented. Do we realize that when we hear their Scripture writings read in churches?

In 1982, six years after my grandparents' murder, the murderer was arrested and confessed. I wrote to him offering him my forgiveness. He wrote back profoundly penitent for the terrible crime. No one regrets that tragedy more than he. How he longs he could undo that evil. He and I have corresponded since then and he has bared his soul to me.

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MENNOSCOPE

Lack of transportation to church and lack of access to the building are only two of the obstacles facing disabled people today, according to a recent survey conducted by Mennonite Central Committee Great Lakes. Nearly 120 Mennonite, Brethren in Christ, and Amish pastors in Ohio responded to the survey, identifying a total of 485 disabled people in their congregations. In addition to transportation and access problems, the survey found that some disabled people are unable to participate fully in worship services because of their condition. The purpose of the survey, coordinated by MCC's Developmental Disability Services, was to identify people with disabilities and discover how congregations can be effective in ministry to them.

Enrollment at Penn View Christian School in Souderton, Pa., has topped 700 for the first time in its 40-year history. This fall it reached 727 in nursery school through grade eight. Over 65 percent of the students are from Mennonite churches. Tuition costs are offset by an annual Fall Harvest Sale, which was held Nov. 1-2 this year. The school is owned and operated by Franconia Conference.

"A lot of people do not want to survive a nuclear war; I do," said Henry Weaver in an Oct. 3 forum at Associated Mennonite Biblical Seminaries. Weaver said his will to live even after a nuclear catastrophe motivates him to act to prevent such an event, just as his desire to live helped him to lick cancer a few years ago. A former Goshen College administrator, Weaver is currently a University of California administrator.

A two-week course to train church workers in preparing media materials for outreach is again being offered by Mennonite Board of Missions and Eastern Mennonite Seminary. It will be conducted Jan. 7-17 in Harrisonburg, Va., just before EMS's annual Ministers' Week. The leader is Diane Zimmerman Umble. Intended for pastors, lay leaders, and students, the course offers hands-on experience in producing video tapes, radio programs, audiovisuals, news releases, and newspaper advertisements. Tuition and transportation scholarships are available. More information can be obtained from Shirley Brunk at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

Building bridges of better understanding between Catholics and Protestants and between the Indian and non-Indian world is becoming an increasingly important role for missionaries Mike and Mattie Mast. They serve several Indian groups in northern Argentina under Mennonite Board of Missions. "It is not at all unusual on any given day," Masts says, "to have a priest drop in to chat about Indian land problems, or a recently converted Catholic woman come for Bible orientation, or an evangelical pastor stop by to confirm the next month's pastors' meeting, or a group of Indians stop in while in town for legal matters." Mattie says she is surprised how many prejudices are built on wrong or incomplete information.



Allegheny Conference sponsors "overnighter" for juniors. *Phillip Yoder (left) of Davidsville, Pa., and Dorsey Eash of Johnstown, Pa., work at tying a bowline knot during a recent overnight event for junior-age young people sponsored by Allegheny Conference.*

Yoder and Eash were among 120 participants who traveled to Pine Springs Camp near Johnstown. Knotting and fire-building contests were two of the many activities they enjoyed.

A Mennonite is one of the contributing editors of a new British magazine called *Grass-Roots.* He is Alan Kreider, a Mennonite Board of Missions worker who is director of London Mennonite Centre. The magazine, published by the Paternoster Press, "seeks to explore what it means for the church to be the people of God, a sign of celebration of life in Jesus Christ, and a friend of the poor and oppressed."

Sixteen North American Mennonites went to Asia on Oct. 21 for a three-week Mission Fellowship Visit sponsored by Mennonite Board of Missions. Led by Simon Gingerich of MBM, the group traveled in Japan, China, and Hong Kong. The participants, who represent five states, are paying their own expenses. They will be available to speak in churches when they return.

A media workshop attracted 70 people during the annual meeting of Hispanic congregations in southern Florida. The recent event, held at Lakewood Retreat near Brooksville, was sponsored by Southeast Convention. The three-part workshop prepared Hispanic Mennonites to seek program time from radio and television stations. It was led by Elias Acosta, media director for Menno-Latin Association for Communication. He is available to lead other workshops, especially on video and broadcast production. More information is available from Mennonite Board of Missions at Box 370, Elkhart, IN 46515; phone 219-294-7523.

The Choraleers of Lancaster, Pa., have released a new music album entitled "In Focus." It was produced in Harrisonburg, Va., by Alive Recordings of Mennonite Board of Missions. The 20-member young adult choir is directed by Arnold Moshier. The album can be ordered from Moshier at Box 261, Smoketown, PA 17579.

"Your Time" speaker Marg Foth is helping launch a training program for colleges and businesses during a four-month study leave from Mennonite Board of Missions. She is working with Public Broadcasting Service (PBS) in Washington, D.C., to develop a National Narrowcast Service offering video programs. "I'm excited about this opportunity," Foth said, "because it will help prepare me for the new direction in MBM's media work—producing and evaluating video materials for congregations to place on local TV and cable systems or for use in congregational settings."

Lancaster Conference secretary Howard Witmer conducted Bible-teaching seminars for Mennonites in the Philippines during a recent one-month visit to that country. He noted that Filipinos face many hardships today because of runaway inflation and government abuses. But Witmer was encouraged by capable young Mennonite leaders who are enthusiastic about their faith and who have a vision for the church. Filipino Mennonites call their church Missions Now. An independent church of 2,500 members in 21 congregations, it joined the worldwide Mennonite family a few years ago. It relates to Lancaster Conference's Eastern Mennonite Board of Missions.

Conrad Grebel College held its first-ever beginning-of-the-year convocation on Sept. 4. Most of its 113 resident students and many of its more than 70 associate students were present to hear Acting President Rod Sawatsky, Chaplain John Rempel, and Dean of Students Gloria Martin Eby welcome them. This fall's enrollment is about the same as last year's in spite of a drop in the number of students enrolled at the University of Waterloo, with which Conrad Grebel is associated.

A new Peace and Conflict Studies Center has been created at Conrad Grebel College with the recent completion of renovations and the hiring of an administrative secretary/receptionist. The new staff person is Elsie Gerber. The center is also the new home of Project Ploughshares, a research and educational organization related to the college.

Three Conrad Grebel College teachers have contributed articles to the new *Canadian Encyclopedia.* They are Walter Klaassen on "Anabaptists," Frank Epp on "Mennonites," and Rod Sawatsky on "Evangelical and Fundamentalist Movements."

Six Phoenix area congregations have organized Arizona Inter-Mennonite Services to operate a variety of programs, including Oasis Shop, Menno House, and Arizona Mennonite Mutual Aid. The purpose of the organization, growing out of the weekly inter-Mennonite pastors meeting, is to involve more lay people in planning programs, to provide legal protection for them, and to encourage creativity in inter-Mennonite efforts. "When Mennonites are together in large cities, they hardly have integrity unless they are unified," said Trinity Mennonite Church pastor Peter Wiebe, chairman of the new orga-

nization. "By harnessing resources, they are more visible and have more impact, without being competitive."

The tension between parenting and personal fulfillment is explored in a new Herald Press book by Sara Wenger Shenk. It is entitled *And Then There Were Three: An Ode to Parenthood.* Shenk shows that motherhood and feminism are compatible. The daughter of former missionaries in Ethiopia, the author is a writer and mother currently living with her graduate student husband in Evanston, Ill.



Drescher

John Drescher was commissioned as an overseer of the Northern District of Virginia Conference on Sept. 29. He succeeds Linden Wenger, who is retiring after 25 years. The district includes 18 congregations in northwestern Virginia and in West Virginia. The commissioning service was held at Zion Mennonite Church in Broadway, Va., where Drescher has served as interim pastor. Drescher is an author, seminary instructor, and former editor of *Gospel Herald.*

New appointments:
•*Abe Clymer,* president of Laurelville Association, October. He succeeds Ralph Hernley. The 250-member association operates Laurelville (Pa.) Mennonite Church Center. Clymer is a bookstore owner in Harrisonburg, Va.
•*Joyce Hedrick,* administrator of Mennonite Historians of Eastern Pennsylvania, October. The inter-Mennonite organization has its office at Mennonite Heritage Center in Souderton, Pa. Hedrick continues to serve also as administrator of Mennonite Archives and Historical Library in nearby Lansdale. She is a former high school teacher and Franconia Conference administrator.

Pastoral transitions:
•*Morris Hatton* became pastor of Newtown Gospel Chapel, Sarasota, Fla., recently. Well known in Mennonite circles as a gospel singer, he served previously as pastor of Boone (N.C.) Mennonite Brethren Church.
•*Roy Williams* was installed as interim pastor of College Hill Mennonite Church, Tampa, Fla., on Oct. 13. A bank vice-president, he is formerly from Jamaica. He succeeds Pastor John Moore, who has been disabled by a stroke.
•*Oliver Yutzy* was installed as pastor of Providence Mennonite Church, Montgomery, Ind., on Sept. 8. He served previously as pastor of Bethel Mennonite Church, Wayland, Iowa.
•*John and Wanda Sinkey* were licensed and installed as copastors of Elmwood Mennonite Church, Kendallville, Ind., on Oct. 13. They are from Appleton, Wis., where John was a chemist and Wanda was a teacher.
•*Paul Smith* was installed as pastor of Hudson Lake (Ind.) Mennonite Church on Oct. 13. He was formerly a pastor in North Dakota.
•*Laurence and Marian Horst* became interim pastoral leaders of Benton (Ind.) Mennonite Church on Sept. 1. They are filling in for Pastor Calvin Kaufman, who is on a six-month sabbatical leave.

Church-related job openings:
•*Administrator of* Camp Hebron. A mature person with camping experience preferred. Contact Herbert Kraybill at 2302 Hobson Rd., Lancaster, PA 17602.
•*Registrar* at Associated Mennonite Biblical Seminaries, beginning on July 1. The position is three-fourths time, but additional duties may be possible depending on the qualifications and interests of the applicant. Contact Gayle Gerber Koontz—before Nov. 30—at AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219-295-3726.

Special meetings: *John Drescher,* Harrisonburg, Va., at Central, Archbold, Ohio, Nov. 10-15, and at Metamora, Ill., Nov. 17-19. *Kenneth Martin,* at Mechanic Grove, Quarryville, Pa., Nov. 13-17. *Paul and Betty Negley,* Chambersburg, Pa., at Bossler, Elizabethtown, Pa., Nov. 14-17. *Ervin Stutzman,* Mt. Joy, Pa., at Erisman, Manheim, Pa., Nov. 10-17.



Franconia Mennonites break ground for new building. *Groundbreaking ceremonies were held in Harleysville, Pa., on Sept. 22 for the new home office of Franconia Mennonite Aid Plan for Mutual Fire Insurance. It and other Mennonite offices are currently located at Souderton Shopping Center.*

The new building, scheduled for completion in 1986, is on an 11-acre site which is being developed as a church center to serve the local Mennonite community. An existing farmhouse on the site is being renovated for use by Indian Creek Foundation, a Mennonite agency which serves the developmentally disabled. Other Mennonite organizations will also eventually move their offices to the site.

Participating in the ground-breaking were (left to right) general contractor Paul Detweiler, Franconia Conference coordinator James Longacre, Franconia Mennonite Aid Plan president Harley Smith, FMAP secretary John Frankenfield, and architect Wallace Wolff.

New members by baptism and confession of faith: *Groffdale, New Holland, Pa.:* Tiffany and Ted Book, Fred Eberly, Deb and Janice Hanna, Shelby Martin, Shawn Metzler, Kim Youndt and Shelley Wissler. *Smithville, Ohio:* Gina Spence, Steve Beyeler, Katie Smucker, and Dorothy Shetler. *Albany, Oreg.:* Brenda Beachy, Darin Beachy, Calvin Gerig, Brenda Gerig, and Richard Parker. *Sunnyside, Meadville, Pa.:* Jim and Kim Rhodes by baptism and Roy Schlabach by confession of faith.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bare, Wendall and Janet, Burlington, Iowa, second child, Benjamin James, Oct. 7

Carmien, Dale and Arlys (Heiser), Dewey, Ill., second daughter, Alyssa Kay, Oct. 16.

Conrad, Lynn and Cindy, Mt. Pleasant, Iowa, second child, Jason William, Oct. 12.

Cross, Gary and Beth (Wilhide), Taneytown, Md., first child, Ryan Eugene, Aug. 20.

Gerber, Glenn and Phyllis (Nussbaum), Apple Creek, Ohio, second child, first son, William David, Oct. 19.

Guill, Randall and Renee (King), Richmond, Va., first child, Jesse Tyler, Aug. 11.

Hershey, Randall and Penny (Simmons), Gordonville, Pa., first child, Neil Randall, Oct. 6.

Knepp, Richard and Barbara (Wonder), Montgomery, Ind., second daughter, Megan Marie, Oct. 23.

Kolb, Paul and Beth (Cassel), Spring City, Pa., second son, Bradley Scott, Oct. 4.

McCormick, Mike and Angela (Gundon), Pigeon, Mich., Kelsey Ann, Aug. 12.

Miller, Ross and Judith (Conrad), Elkhart, Ind., first child, Andrew Stephen, Oct. 19.

Olszewski, David and Sharon (Hunsberger), Elkhart, Ind., second son, Paul Nelson, Oct. 16.

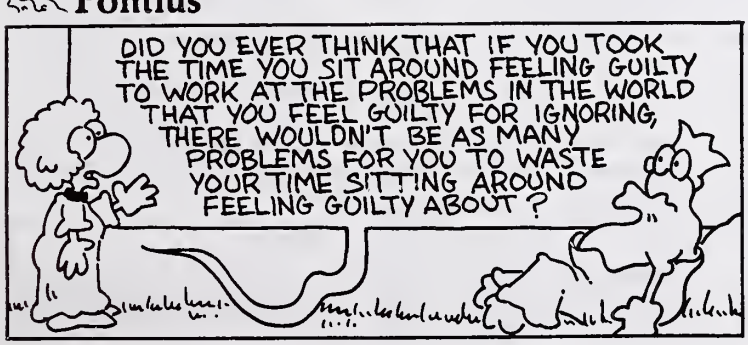
Raber, Firman and Diane (Steiner), Dundee, Ohio, second son, Zachery Alan, Oct. 23.

Rutt, Roger and Pamela (Rohrer), Lancaster, Pa., second child, first daughter, Katelyn Joy, Oct. 23.

Stauffer, Gene and Lora, Burwell, Nebr., second daughter, Angela Jean, Oct. 18.

Stehman, Randy and Chris-

Pontius **Joel Kauffmann**





stine (Johns), Moundridge, Kans., second son, Aaron Mead, Aug. 30.

Tucker, Douglas and Jayne (Chambliss), Tremont, Ill., first child, Whitney Lyn, Oct. 15.

Wismer, Robert and Joan (Diehl), Sellersville, Pa., first child, Rebekah Lynn, Oct. 22.

Yoder, Marlin E. and Mary (Hostetler), Selinsgrove, Pa., second child, first son, Karl Anthony, Oct. 4.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Chu-Ulrich. Tim Chu, Marion, Ind., Baptist Church, and Beth Ulrich, Eureka, Ill., Roanoke cong., by Dan Yutzy, Oct. 5.

Derstine-Gehman. Arnold Derstine, Telford, Pa., Perkiomenville cong., and K. Marlene Gehman, Telford, Pa., Franconia cong., by Clyde G. Kratz and Mike Derstine, Sept. 28.

Halley-Amstutz. Jay Halley, Columbus, Ohio, and Annette Amstutz, Columbus, Ohio, Kidron cong., Sept. 21.

Jantzi-Amies. Terry Jantzi, Petersburg, Ont., Wilmot cong., and Susan Amies, Cambridge, Ont., United Church, by Glenn Brubacher, Oct. 12.

King-Gunden. Delmar King, Goshen, Ind., College cong., and Sherri Gunden, Elkhart, Ind., Belmont cong., by Dean Ropp and Rachel S. Fisher, Oct. 19.

Lehman-Riegsecker. Allan Lehman, Lagrange, Ind., Town Line Cons. cong., and Kim Riegsecker, Middlebury, Ind., Pleasant View cong., by John Steiner, Sept. 21.

Litwiller-Greider. Daniel Litwiller, Delavan, Ill., and Susette Greider, West Liberty, Ohio, South Union cong., by Vernon Janzen, Oct. 19.

Lo-Conrad. Mathew Lo, London, England, Catholic Church, and Mary Conrad, Scottdale, Pa., Scottdale cong., by James E. Horsch, Oct. 19.

McElwee-Kratz. Richard Allan McElwee, Hot Springs, Va., and Julie G. Kratz, Harleysville, Pa., Franconia cong., by Clyde G. Kratz, July 20.

Ressler-DuCharme. John Ressler, N. Lawrence, Ohio, Pleasant View cong., and Roberta DuCharme, Bible Church, W. Chicago, Ill., by Vince Eisaman, Oct. 5.

Ropp-Nauman. Gerald Ropp and Bonnie Nauman, both of Sarasota, Fla., Ashton cong., by Ken Nauman, Oct. 19.

Shenk-Brunk. Melvin Shenk, Newport News, Va., Warwick River cong., and Cheryl Brunk, Harrisonburg, Va., Harrisonburg cong., by Truman H. Brunk, Jr., Oct. 19.

Weeks-Fletcher. Johnny Neal Weeks, Raphine, Va., Presbyterian Church, and Karen Virginia Fletcher, Lyndhurst, Va., Lynside cong., by Vance R. Brydge, Oct. 12.

OBITUARIES

Birkey, Clarence L., son of John and Mary (Zimmerman) Birkey, was born at Foosland, Ill., May 1, 1910; died of a heart attack at Gibson Community Hospital on Oct. 20, 1985; aged 75 y. On Sept. 25, 1940, he was married to Frances Hieser, who survives. Also surviving are one son (Warren), one daughter (Susie Oyer), one granddaughter, and one sister (Gladice Birkey). He was a member of East Bend Mennonite Church, where funeral services were held on Oct. 22, in charge of Paul O. King; interment in East Bend Memorial Gardens.

Driedger, Jennifer Anne, daughter of James L. and Irene (Liefso) Driedger, was born at Hanover, Ont., Oct. 27, 1980; died of a brain tumor, at Chesley District Hospital, Chesley, Ont., Sept. 21, 1985; aged 4 y. Surviving are her parents, one brother (Mark), grandparents (Harry and Margaret Driedger and Laurier and Mary Liefso), and great-grandparents (Jacob and Agnes Driedger and Gerhardt and Mary Wiebe). Funeral services were held at St. Mark's Lutheran Church on Sept. 23 in charge of Maurice Martin; interment in Paisley Cemetery.

Freed, Alverda, daughter of Charles B. and Mary (Overholt) Brunner, was born in Montgomery Co., Pa., Oct. 19, 1895; died at Souderton Mennonite Home, Souderton, Pa., Oct. 17, 1985; aged 90 y. She was married to Allen G. Freed, who died in June 1979. Surviving are 5 daughters (Elsie—Mrs. Abram H. Wismer, Aquilla—Mrs. Paul L. Myers, Mary B.—Mrs. Harold T. Derstine, Agnes B. Gussman, and Alverda B.—Mrs. Clayton M. Landes), one son (Allen B.), 19 grandchildren, 37 great-grandchildren, and 4 great-great-grandchildren. She was a member of Souderton Mennonite Church, where funeral services were held on Oct. 20, in charge of Curtis D. Godshall and Sam Janzen; interment in Souderton Mennonite Cemetery.

Landis, Mary B., daughter of Christian and Fannie (Brubaker) Lefever, was born in Manheim Twp., Pa., Nov. 8, 1896; died of a cardiorespiratory arrest at Landis Homes Retirement Center, Lititz, Pa., Sept. 18, 1985; aged 88 y. On Oct. 28, 1920, she was married to Elmer B. Landis, who died on Mar. 17, 1979. Surviving are 2 sons (Mervin L. and James L. Landis), 15 grandchildren, and 21 great-grandchildren. She was preceded in death by one daughter (Erla—Mrs. Melvin Rohrer). She was a member of Landis Valley Mennonite Church, where funeral services were held on Sept. 21, in charge of Donald Good and Lester Hoover; interment in the church cemetery.

Roth, Nellie Elizabeth, daughter of Noah and Catherine (Hartzler) Yoder, was born in East Lynne, Mo., Jan. 12, 1898; died at her home at Harrisonville, Mo., Oct. 18, 1985; aged 87 y. On Nov. 12, 1922, she was married to Clarence V. Hartzler, who died in 1957. In December 1962, she was married to Frank Roth, who died on June 9, 1983. Surviving are 5 daughters (Mary Kathryn—Mrs. Lester Yoder, Ethel Hartzler, Helen—Mrs. Marvin Kenagy, Esther, and Evelyn—Mrs. Maurice Smith), one son (J. T. Hartzler) one stepson (Harold Roth), 2 stepdaughters (Celesta Sperry and Ruth Roth), 13 grandchildren, 4 great-great-grandchildren, 4 stepgrandchildren, 9 step-great-grandchildren, and one brother (Reuben Yoder). She was a member of Sycamore Grove Mennonite Church, where funeral services were held on Oct. 21, in charge of Darrell Zook and Jim Powers; interment in Clearfork Cemetery.

Schertz, Mattie Ellen, daughter of Peter and Mary (Saltzman) Schertz, was born in Flanagan, Ill., July 25, 1882; died at Meadows Mennonite Home, Chenoa, Ill., Oct. 21, 1985; aged 103 y. She was a member of Waldo Mennonite Church, where funeral services were held on Oct. 23, in charge of Lester Zook; interment in Waldo Cemetery.

Schwartzentruber, Barbara, daughter of Solomon and Bena (Yantzi) Streicher, was born in Perth Co., Ont., Aug. 4, 1903; died at Stratford General Hospital on Oct. 15, 1985; aged 82 y. On Sept. 4, 1923, she was married to David Schwartzentruber, who died on Dec. 11, 1982. Surviving are 3 sons (Harold, Glenn, and Earl), one daughter (Betty—Mrs. Enos Bearinger), 12 grandchildren, 9 great-grandchildren, one brother (Elmer Streicher), and one sister (Magdalena—Mrs. Aaron Stere). She was a member of Tavistock Mennonite Church, where funeral services were held on Oct. 18, in charge of Gordon Bauman; interment in East Zorra Mennonite Cemetery.

Shank, John F., son of Perry E. and Katie (Showalter), Shank, was born at Broadway, Va., Feb. 19, 1911; died of a heart attack at Broadway, Va., Oct. 18, 1985; aged 74 y. On Dec. 12, 1935, he was married to Katie Brunk, who survives. Also surviving are 2 brothers (J. Ward and Samuel), and one sister (Martha—Mrs. Clarence Whissen). He was ordained to the ministry in 1951 and served as pastor in several congregations in the Northern District of Virginia Conference. He was also administrator of Peggy Memorial Home in Jamaica for 12 years. Funeral services were held at Zion Mennonite Church on Oct. 20, in charge of Earl R. Delp and Lloyd S. Horst; interment in the church cemetery.

Showalter, Mary Magdalene, daughter of Timothy and Susie (Shipe) Showalter, was born at Broadway, Va., Feb. 22, 1912; died at Rockingham Memorial Hospital, Harrisonburg, Va., Oct. 5, 1985; aged 73 y. Surviving are 5 sisters (Ada, Emma, Ida, Martha, and Grace Showalter), one brother (Daniel), and one foster brother (Teddy Hartman). She was a member of Zion Mennonite Church, where funeral services were held on Oct. 8, in charge of Harvey Yoder and Stephen Dintaman; interment in Zion Mennonite Church Cemetery.

Snider, Howard S., son of Jacob and Ida Snider, was born in Waterloo, Ont., Aug. 18, 1888; died at Kitchener, Ont., Oct. 13, 1985; aged 97 y. On June 10, 1919, he was married to Linda Becker, who died on Sept. 7, 1985. Surviving are 6 daughters (Carol—Mrs. Howard Gimbel, Delphine—Mrs. Mervin Gingrich, Jean—Mrs. Robert Fitzgerald, Elaine—Mrs. William Yoder, Elizabeth—Mrs. Joe R. Weber, and Lucille—Mrs. Howard Weber), one son (Howard, Jr.), 20 grandchildren, and 15 great-grandchildren. He was preceded in death by 3 brothers and 4 sisters. He was a member of Erb Street Mennonite Church. Funeral services were held at Edward R. Good Funeral Home Chapel on Oct. 16, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Zook, Edd T., son of John and Barbara (Zook) Zook, was born at Garden City, Mo., Jan. 21, 1893; died at Mercy Hospital, Iowa City, Iowa, Oct. 4, 1985; aged 92 y. On Aug. 4, 1914, he was married to Martha Bender, who died on Feb. 12, 1970. On June 18, 1972, he was married to Abbie Blosser, who died on Oct. 29, 1972. Surviving are 2 daughters (Edith—Mrs. Gideon Yoder and Mary—Mrs. Randall Davis), one son (Raymond), 6 grandchildren, and 13 great-grandchildren. He was a member of East Union Mennonite Church, where funeral services were held on Oct. 7, in charge of Norman Derstine; interment in East Union Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Mennonite Church General Board, Camp Wonderland, Wis., Nov. 14-16
Mennonite Economic Development Associates annual convention, Cedar Rapids, Iowa, Nov. 14-17
Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22
Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29
Indiana-Michigan Conference ministers/elders meeting, North Goshen Mennonite Church, Goshen, Ind., Dec. 3-4
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 4-7
Mennonite Central Committee annual meeting, Jan. 31-Feb. 1
Mennonite Publication Board, Feb. 7-8
Conservative Conference ministers fellowship, Belleville, Pa. Feb. 17-21
Mennonite Board of Missions board of directors, Elkhart, Ind. Feb. 20-22
Mennonite Board of Education board of directors, Feb. 21-22

CREDITS

Cover design by David Hiebert; photo (left) by Toge Fujihira; p. 792 by Steve Shenk; p. 796 by David Hiebert; p. 797 by Ron Blaum.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Health journal questions religion's links to tobacco industry

The acceptance by religious groups of donations from cigarette manufacturers has increased in recent years, while the morality of this relationship has gone "virtually unquestioned in religious circles and the mass media," according to an article in the *New York State Journal of Medicine.*

The article commented that Philip Morris, the nation's largest cigarette manufacturer, "attached itself to the prestige and influence of the Vatican" when it sponsored the first United States tour of the Vatican art collections in 1983, and that last year Philip Morris sponsored the national tour of "The Precious Legacy," an exhibit of Jewish artwork confiscated from individuals killed in the Holocaust.

The medical journal also noted that such groups as the National Conference of Christians and Jews, Catholic Charities, the Anti-Defamation League of B'nai B'rith, the United Jewish Appeal, and the American Jewish Committee have all hosted dinners in recent years honoring tobacco company executives.

Boy Scouts change rule requiring belief in 'supreme being'

A 15-year-old Boy Scout who was denied a promotion because of his refusal to affirm belief in a supreme being has won a fight to change the organization's practice of questioning boys on their religious beliefs.

Paul Trout was granted a promotion to Life Scout after the national executive board of the Boy Scouts of America removed language from its bylaws which had prevented the West Virginia boy from achieving the rank, scouting's second highest.

National Scout officials had denied him the rank after he told his local review board that while he respected the religious beliefs of others, he did not believe in God as a Supreme Being.

Doctor and chaplain call for compassion toward AIDS victims

While admitting that recent cases show that AIDS can spread to the general population, medical experts and clergy here stressed that the hysteria sweeping the U.S. is unjustified and called for church leaders to be at the forefront of efforts to combat the rising panic while showing more compassion for victims of the disease.

The message of warning and compassion was delivered during a recent workshop sponsored by the Council of Churches of the City of New York, "The Church's Response to AIDS." About 40 percent of reported AIDS cases originate in New York City.

"God does not punish people with sickness," said William Doubleday, a chaplain at St. Luke's/Roosevelt Hospital in Manhattan. "Jesus communicated a message of healing for those who are ill and oppressed."

Michael Lange, assistant chief of infectious diseases and epidemiology at the same hospital, called on church leaders to help control the panic over AIDS, which he called unnecessary hysteria created by the mass media.

Both men, who relate to AIDS victims every day, urged the church to have more compassion for these people.

20 years at 'The Other Side': still not accepted by fundamentalists

When the publishers of a national Christian magazine in Philadelphia sent out a promotional mailing recently, they made sure to include in it a photograph of a front cover featuring Bishop Desmond Tutu of South Africa. They thought that by identifying with the popular 1984 Nobel Peace Prize winner, they would bring in new subscribers.

The result, however, was exactly the opposite. Returned in the mail to *The Other Side*, a progressive Christian monthly, were what its editors termed a "shocking quantity" of hate mail directed against the black Anglican opponent of racial apartheid.

For *The Other Side*, which has helped nurture a new movement of socially conscious evangelicals, angry letters like these are nothing new. When launched in 1965 as a voice for racial justice within the fundamentalist world, the magazine almost immediately found itself ostracized from its intended audience.

Black Catholics gather for revival in Chicago cathedral

"God has done great things for me and I need to shout about it," Father James Goode declared before some 2,000 black Catholics packed into Chicago's Holy Name Cathedral.

The occasion was the first night of a three-night "revival" for black Catholics hosted by the Archdiocese of Chicago. It was the first such event ever run by the archdiocese and was described by a spokeswoman as "a celebration of black faith and culture."

Goode led the congregation in gospel songs, hand-clapping, and prayer, including an altar call. At least one of the worshipers had to be helped from the altar when he was "overcome by the Spirit" during the service.

There are some 100,000 black Catholics in the Chicago archdiocese—comprising 8 percent of the black Catholics in the nation. The revival at Holy Name was a response to a pastoral letter written last year by the nation's 10 black bishops, in which they urged the Catholic Church to encourage black Catholics to deepen their awareness and understanding of the whole church.

'Back to the Bible' founder, Theodore Epp, dies at 78

Theodore Epp, founder of the *Back to the Bible* broadcast in 1939, died in Lincoln, Nebr., on Oct. 13 of a heart condition at the age of 78.

He grew up in a Mennonite missionary family tnat was working with Hopi Indians in Arizona. After graduating from Southwestern Baptist Theological Seminary in Fort Worth, Tex., he assumed the pastorate of Zoar Mennonite Church in Goltry, Okla., where he became acquainted with Myron Webb, speaker on the *Bible Fellowship Hour* radio program. Epp became a substitute speaker for Webb in 1934, and two years later he left the pastorate to become an evangelist and radio preacher.

Known formally as the Good News Broadcasting Association, the *Back to the Bible* program is now heard six days a week on nearly 600 stations around the world. It has influenced another generation of preachers, including Jerry Falwell of the *Old Time Gospel Hour.*

Three Catholic bishops endorse increasing farm price supports

Three Minnesota Roman Catholic bishops, saying that the poor farm economy is causing anguish among their people, have urged support for federal legislation that would raise farm price supports and increase farm exports in the United States.

Archbishop John Roach of Minneapolis and Bishops Raymond Lucker of New Ulm and George Speltz of St. Cloud voiced support for the so-called Harkin Bill now before the U.S. Senate.

"We come as pastors to this issue," said Roach. "We see personal and societal symptoms of the increasingly bad rural and farm economy. A growing number of divorces in farm families, increasing instances of spousal and child abuse, a growing alcoholism, a greater number of suicides. All of these graphically demonstrate how the crisis takes its toll in human terms."

Although the legislation the bishops endorsed is opposed by President Ronald Reagan, it is the only way, they believe, of maintaining the moderate-size family farm—the mainstay of rural communities.

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Mennonitism

Whenever we want to put a subject in its place we add the letters "ism" at the end of the word and we seem to have it properly classified. Like Adam naming the animals, there is something eminently satisfying in this exercise. Whole categories of thought and action can be summed up in one word by adding these three letters.

One thinks of Catholicism, for example, or its corollary, Protestantism. There is communism and capitalism. Within these fields of endeavor there are the practitioners—Catholics and Protestants, communists and capitalists. Secularism has its secularists, fundamentalism its fundamentalists, and Mennonitism, we assume, is supported by Mennonites.

Such designations may be used positively or negatively, depending on the point the speaker wants to make. Because these are very broad categories, their usefulness is limited; only by stretching the definitions as far as possible may everyone in almost any of the above be included in the same category.

Yet categories are useful, not only for the classifiers, but for the classified. At times each of us is called upon to reflect on the question "Who am I?" The broad categories provide a place to begin.

The Mennonite Church, for example. What does it mean to us to be called "Mennonite"? It depends, in part, on whether we begin with our own self-definition or definition from without. The most common outside stereotype is of Mennonites as a novelty—peculiar people who are out of step with the times. Such a stereotype is most distressing to those among us who aspire to be up-to-date. The first order of business for such persons is to distance themselves as far as possible from the Old Order people.

Another stereotype I once heard was that of Mennonites as educated people. This was from a person who had met Mennonites only on university campuses.

Neither of these stereotypes need alarm us enough to lose sleep over it. But their existence does suggest that we do well both to consider for our own good who we really are and to question how stereotypes may be turned on their heads as opportunities for communication. There are those among us whose first question about Mennonites was to ask to see their buggies. On the other hand the presence of Mennonite intellectuals provides a source of stability for us which is too often overlooked and too little appreciated.

Who, then, are we as Mennonites if we ask the question from within? What is Mennonitism? Almost any of us can find our way back to Menno, son of Simon, a Dutch Catholic priest who joined with Anabaptists 450 years ago next January. Menno aimed to follow Jesus, but somehow his name got attached to the Anabaptist tradition. Today, however, the Mennonites of Holland are known by a name which translates roughly as "Baptism-Minded." Or, perhaps, as we might say in English, "Baptist."

A monument to Menno Simons has been raised in Holland and on its base is quoted 1 Corinthians 3:11, a verse which Menno is said to have favored. "No other foundation can any one lay than that is laid, which is Jesus Christ." Like Martin Luther's salvation by faith alone, this is a "foundational" theme for Mennonites. It has been given exposure in North America in recent years by The Foundation Series, a set of curriculum materials for study in Mennonite Sunday schools.

Beyond this, Mennonitism includes, of course, various systems of organization, governance, and service. Mennonites are known to some as people of peace. To others we are known for the particularity which divides us into various groups. This is at the same time our greatest strength and our greatest weakness. We are determined that the church must be locally recognized and rigorously governed. This means that anyone trying to get all Mennonites together under one ecclesiastical umbrella has his work cut out for him.

These are only the beginnings of how Mennonitism may be characterized. There are those who would decry an emphasis on Mennonites as an organizational entity. "Let us all follow Jesus." They may be in the spirit of Menno, but to be able to function in today's society calls for some form of organization.

There may be others who would want to be included in Mennonitism from a social standpoint but not wish to be identified as following Jesus. This, too, we must challenge in the name of Menno's motto.

The *Gospel Herald* is a publication related to Mennonitism in an organizational expression. We support and publicize the work of the Mennonite Church General Board and the five program boards. We make no apology for this. At the same time we are just as concerned to publish material that illuminates Mennonite concerns about belief and practice—to bring Menno's concerns continuously up-to-date.

One matter is illustrated over and over in a publication such as the *Herald:* there is never complete agreement on what it means to believe and practice like a Mennonite. It was ever thus. There was a time when disagreements were kept quiet. Today we are more likely to publish them openly.

As I read and study the Bible I am impressed that disagreements are expressed there also. I am more encouraged than discouraged by this. It suggests that we are not worse Christians than the early Christians. We may have different sets of issues, but we have the same challenge as they: to build on that true spiritual foundation, Jesus Christ.—*Daniel Hertzler*

November 19, 1985

GOSPEL HERALD

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November is Missions Month!





Refugees from El Salvador are escaping the civil war in their tiny Central American country. The children pictured above eat beef and tortillas supplied by Mennonite Central Committee. Left, a grandmother and child prepare their tortillas at a refugee camp. Below, refugee women wash clothes.



They opened their hearts and homes

by Yvonne Dilling

The small Honduran village of Los Hernandez was quiet in the pre-dawn hours of March 18, 1981. Only a few residents were awake and moving about their homes. It was an uncomfortable quiet, because during the previous three days, the rumble of distant war could be heard from beyond the mountain ridge in the direction of El Salvador.

Into that early morning quiet, a few dozen strangers arrived at one of the homes. They seemed hesitant to come right up to the house. They looked very tattered and dazed.

Beggars are a common sight in Honduras. But so many together was unusual. A Honduran man left his porch to see what the people wanted. As he rounded the bend at the stone fence marking the edge of his property, he stopped short. There were more than a hundred people slowly coming up the dusty path.

By nightfall that same day, more than 3,000 refugees fleeing the war in El Salvador crowded into the yards, paths, and porches of Los Hernandez. The 50 homes in the village were filled with sick children and old folks. A few residents had closed their doors for fear of

involvement in something they did not understand.

Honduran soldiers surrounded the village just as the sun set. They refused to let anyone leave the village. For subsequent months Los Hernandez was kept under close military surveillance.

The result of upheavals. Refugee experiences such as this are not a new phenomenon in Latin America's history. Since the beginnings of colonization by Spain, Britain, Portugal, and later the United States, countless events have provoked or forced societal upheavals. Although our history books have not explicitly described the affected people as refugees, particularly if they were Indians, they have been just that—refugees from natural disasters, conquerors, dictators, hunger, exploitation, and—in general—from the sudden unraveling of their societal structures.

There is, though, a very new and significant element in the radical social changes that began sweeping through Central America in the 1970s and is continuing in the 1980s. Quite simply, it is the Bible, written in the language of the people and placed in the hands of the laity. This factor distinguishes this decade's Central American strife from that of the past.

In previous times, whether refugees were fleeing the natural disasters of earthquakes or the human disasters of power-hungry generals, they turned to the church clergy for an explanation and for hope. Similarly those who found themselves facing desperately needy people on their doorsteps also looked to the church hierarchy for guidance on how to respond.

Today both of these groups—those who find themselves homeless and on the run, and those who find needy people in their midst—are looking to their Bibles, their faith communities, and the guidance of the Holy Spirit within them to determine their response.

I believe it is most of all this grounding in the Bible that is bringing these Central Americans into the mainstream of history-making and changing. The world is being altered by the experience of millions of lay people in Latin America trying to make sense of the oppressive circumstances in which they find themselves from the viewpoint of the Bible in their laps.

Insights from Honduras. I spent a recent year and a half living in the mountains of Honduras.

I was a white, middle-class Protestant from the Anabaptist tradition, suddenly living in the midst of a poor, Catholic, Latin population. As I immersed myself in that experience and I witnessed acts of Christian charity, I found myself drawing comparisons with my own family, my own congregation, my own hometown, my own country.

One of my earliest experiences was a trip to a Honduran village, where I visited a very small home that sheltered five Salvadoran families. As I spoke with the six women and four men, including the Honduran host couple of the house—all of them with toddlers clamoring underfoot—my mind made rapid jumps between that home, that humble Honduran kitchen that fed some 25 people each meal, and the homes and kitchens of my family and friends. Women sharing the same kitchen amicably and men cultivating the land together and sharing farm tools, not for a day or a week, but for months on end.

By nightfall, more than 3,000 refugees fleeing the war in El Salvador crowded into the yards, paths, and porches of Los Hernandez.

I asked the women straight out if it was difficult for so many women to share one kitchen. The way they laughed, looking everywhere but at one another, assured me that although it was an emergency situation, it was the little things that tripped them up, too. They expressed to me, however, that as they learned to focus on the bigger issues, they could put the small things aside.

"It is hard to maintain our quarrels in the kitchen," one woman said, "when we are reciting the rosary together each night."

Through a multitude of experiences and interchanges such as that one, I learned that the immediate question was not, "Would I or my family, my church, my town be able to respond to great need in such an open way?" The more important question was, "Would I be able, in my own North American context, to be so open to the Bible's guidance in my life as to allow for the total altering of my habits, lifestyle, and everything I am used to?"

Situation demanded a response. The Hondurans did not go looking for a new church project. The situation came to them and demanded a response. Some closed their eyes; some looked more closely.

The required response did not seem to offer any rewards, commendations, or praise. Rather, it very clearly looked as though to respond was to invite trouble in harsh form and degree. Little did they imagine the extent, however. Perhaps it was a blessing not knowing beforehand just how tight the screws of surveillance would turn. Had I known what was in store for me, I doubt that I would have chosen to be there.

I observed that when the Honduran people were confronted with this situation that could not be ignored, the Christians chose the extremes. Either they opened their hearts and homes, accepting all the unknown consequences, or they bolted the door and said, "Go elsewhere." Whatever their choice, all the people of faith experienced an acute tension between fear and spiritual trust.

To a large extent, the Christians who closed their doors were paralyzed by

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fear and then suffered from an additional internal conflict: the knowledge that they were acting in order to protect their own comfort, jobs, homes, family members, and indeed their very lives. Those of us who have never faced such an agonizing decision have no grounds on which to judge them, and those in that situation who have taken the other path of embracing the unknown will certainly feel compassion born of their own experience of suffering.

I worked with a team of local volunteers under the auspices of Caritas of Honduras. Most of my co-workers were born and raised in the immediate area. None of them had much more than a high school education. Most were simple laborers. They ranged in age from those in the local youth group to a few whose hair had turned white and whose teeth were long gone. All were active in the Catholic Church, and most were lay leaders. They had a strong personal faith that they tried to live out daily; they had compassionate hearts.

Into their lives came the Salvadoran refugees. First there were a few dozen hiding in ravines in unpopulated areas. Those Hondurans who were distantly related to Salvadorans took the first small amounts of food out. The refugee numbers swelled, and then a few Caritas leaders took food out.

It took months, and the numbers swelled to more than a few thousand before someone took the bold step to say, "Come into my home." Remember the context in which they acted. There was a civil war going on in El Salvador. The Honduran government filled its radio reports with descriptions of subversion and communism tearing apart the fabric of Salvadoran society. As the Honduran families listened to the radio propaganda and looked into the faces of needy people, they faced a dilemma. They found the answer in the Scriptures, then sought the courage to follow the biblical mandate.

For those who embraced the task, for the Caritas volunteers and their families, the way was not easy. Indeed it got harder than anyone imagined. But those who plunged most deeply into the work of simple biblical charity told me time and again that their faith had deepened beyond all boundaries, in ways they had previously not thought possible.

Grounded in the Scriptures. Three factors in the Honduran Christians' involvement are especially noteworthy. The first is that they grounded themselves solidly in the Scriptures. With each achievement they gave praise to God. They celebrated; they had fun. And whenever they encountered an obstacle or persecution, they turned to the Bible to once again get their bearings.

They scrutinized themselves and each other, identified errors and corrected them, and went on. They faltered. They rethought their involvement and went through the decision-making process again and again.

Some families burned out and pulled up stakes to move off to another part of the country. Some individuals found that family and friends turned from them. Most found themselves the targets of government suspicion and harassment. Many faced imprisonment and torture. Some were killed.

We never thought it would reach that point. We were very naive. The Honduran church also made mistakes, such as encouraging total investment by their lay catechists, then not moving in with full support when those lay leaders found their homes, livelihoods, and positions in the community threatened and destroyed.

We must dare to confront our definition of Christian charity as giving of our excess and no more.

At every new development, the Caritas team sought out one another to study the Bible and pray. When the obstacles and hardships evoked doubts in them, they would turn again to the Scriptures to make sure they had read them right. They could gain reassurance and hope from both the Scriptures and each other.

Second, the Caritas team became aware that as months passed without any sign of change for the refugees, it was the poorer Honduran families that remained most faithful. Families with more material possessions were not more generous. Their possessions continually posed obstacles to their faith. Possessions competed with the refugees. Fear of losing everything they possessed made some Hondurans pull away from the work.

We in North America must dare to confront our own attitudes toward our possessions and our propensity to define Christian charity as giving of our excess and no more. We must be willing to give more and to change our perceptions of what our basic necessities are. Our congregations must take seriously the responsibility to support those who give everything to help others.

The third point is one of attitude. It is very difficult to maintain a sense of the worth of the individual when the word "refugee" replaces the word "person." Persons are more easily seen as brothers and sisters, as equals in the sight of God. Refugees tend to become inanimate objects toward which we direct our charity, for which, we think, they should be exceedingly grateful.

The Honduran Caritas workers were able to see the worth of the individual, acknowledge it, and draw it out. Songwriter and singer Holly Near expresses in one of her songs, "It could have been me, but instead it was you." Our tendency in North America is to say the opposite: "It could never happen to me." While even a trace of that condescending attitude lurks within us, we will not be able to fully embrace the Central American refugees among us as brothers and sisters.

Harassment followed. A final observation: the Salvadoran refugees I worked with were eventually moved into a refugee camp far from the border. The Hondurans who had helped them were left with nothing but a bad reputation in the eyes of the local authorities. Harassment continued. Three of my coworkers were killed because of their refugee work, their children orphaned.

I correspond with some of the Caritas workers who survived. One might expect bitterness from them toward God, or at least toward the Catholic Church hierarchy. But they are not bitter. They say that the biblical message continues to bear them up. They write that their suffering is not an unbearable burden. Their hearts have learned the deep and inexplicable joy of simply having done what was right. Hope for a better future is still very much theirs.

Honduran Christians experienced what they did because they turned to the Bible for direction when confronted by a difficult situation. When it became more difficult, they refilled their souls from the same Scriptures. It proved to be adequate nourishment.

What have we learned? I don't expect any of us to find 1,000 people in our front yards overnight. Nor will the U.S. authorities respond so rapidly or with such intense brutality as the Honduran authorities did. Nevertheless, the way will not be easy for us. Already some of us are persecuted by U.S. authorities for opening our doors to refugees rather than turning away.

My hope is that we can ground ourselves in the Scriptures and be sustained and encouraged by the words we find there, and by one another. When we do, we also will experience the deep joy of having done what is right.

Bible studies for women in prison

by Rhoda Snader Lapp

When the Lord began to speak to me that I should go into the Lancaster County Prison to teach Bible studies to the women there, I responded with, "Lord, I think you've asked the wrong person. I can't relate to them since I've never been where they've been. Why don't you ask somebody who understands where they are coming from? Someone who was in their situation and got her life straightened out." But the Lord kept nudging me.

So I decided to seek counsel from mature Christians. One person said, "We need people like you with mercy and compassion to go in there." Then I told another person, "I can't relate to them." I was told, "You don't need to relate to them. You point them to Jesus." A third person I talked with confirmed that it was wise to go only on the women's side of the prison, which is what I felt the Lord had said. But I was glad for that confirmation. With three people very strongly encouraging me, I decided to get rid of the idea that I could not adequately relate and to depend on God to help me in the work he had called me to.

Amazed at what I found. I was truly amazed to find that most of these prisoners are not hardened criminals, but more likely young women from ages 18 to 25. Some are mothers, wed or unwed. Most of them care about their children and their husbands. Sometimes their husbands are on the men's side of the prison. Couples often get into crime together.

In a typical Bible study session, we sit in a circle on chairs in the prison chapel. First, we welcome any newcomers. I like to open with prayer. We then spend time singing, which is led by the song leader from our group for the evening.

After I teach the Bible lesson, I always give an invitation for anyone to accept Christ. We stand and hold hands and I give the group an opportunity to follow me sentence by sentence in a prayer of receiving Jesus into their lives, and receiving his forgiveness. I tell them ahead of time they can repeat the prayer even if they have already received Jesus because that helps others to pray the prayer, too. Most of the time most of them follow along sentence by sentence in the prayer.

Some of our women in prison are transitory and may be there only a day or two while in transit to another prison. This may be the only opportunity that one will have to hear about and receive Jesus as her Savior.

Next I give the women a chance to mention prayer requests for themselves and others. I am still amazed at the love and concern they show for each other. Often, amidst tears and crying, they pray aloud for one another's needs. Many times my heart is touched as they thank God "for the ladies who have come to us tonight."

Another thing that amazes me is the number of women who can quickly find verses in their Bibles that are provided for them by the prison. A lot of them even know Scripture songs. Many have been previously "churched." To myself I often wonder, "How did you land in here?" But I never ask.

We are there to communicate love. We are there to tell the women that we love them and that Jesus loves them too. Sometimes, though, they voluntarily tell us about their past. If we wanted to, we could keep up with accounts of their trials in the local newspaper. I never bother to do this.

The prison holds 25 women at its peak capacity. Recently the count was down to 12. Our attendance at Bible study has ranged from 2 to 12, depending somewhat on the number in prison. Then, too, attending our Bible study is on a voluntary basis. One night when there were only three women there, I felt the presence of the Holy Spirit stronger than ever before or since. I was teaching "The Love of God" that evening. And I had three young women all listening attentively, drinking in every word.

"Lord, I think you've asked the wrong person. I can't relate to prisoners since I've never been where they've been."

Sometimes we need to spend time to help those who may have what they think are sincere excuses. I have heard such excuses as, "I am afraid I can't make it in the Christian life." Or, "I don't have enough faith." Or, "I've been too bad." We need to help them to work through these various excuses by showing them the appropriate Scriptures to combat their particular excuse. Even so, the decision to accept Jesus as their Savior and to serve him must be the women's decision, not ours.

Sometimes we see the same woman recommitted to prison time after time. This could be very discouraging. But we need to claim God's Word which says, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

On the other hand, there are those who are released and attend our church faithfully. My heart rejoices with them as they live a new lifestyle. If they do not have a car, they can come on our church bus which goes into town to pick up anyone who needs a ride.

When they are released from prison, we strongly en-

Rhoda Snader Lapp, Lititz, Pa., is a registered nurse. Her congregation is the Worship Center.

courage the women to get into a local church (if they didn't have a church), and to get back into going to their church if they had a church and it was a Bible-believing church. We also encourage them to get a whole new set of friends, especially if they were into drinking, drugs, organized theft, or prostitution. Some are in for minor shoplifting under financial pressure.

The major problem the women have when they get out is finding a job. Some people do not trust an ex-inmate, and do not want to hire them. Sometimes their own families turn against them. If I feel a woman is truly changed, I do not mind having her use my name for reference when filling out a job application.

During the past four years, some of the women who have assisted with the prison ministry have been called of the Lord to other areas of service, including work overseas and in a girls' home. In some cases the Lord seems to be using the prison experience as a training ground for other work in his kingdom.

Presently there are 10 of us going into prison, but taking turns. We make up a schedule for about four weeks in advance and give it to the prison chaplain, at his request. We schedule at least two of us each Thursday evening—one to lead music and one to teach. We never take more than four at a time. We are not all the same age. Thus inmates have big-sister figures, mother figures, and even grandmother figures from our group. We can all say that we count it a privilege and a blessing to be able to go into Lancaster County Prison for Bible study time.

HEAR, HEAR!

Martyr evangelism

Today *friendship evangelism* is in vogue. Statistics prove that people join churches where their friends are members. It is exactly the same with country clubs. Churches and country clubs grow through friendships.

Today we are obsessed with church growth and church planting. Evangelism is seen as getting more fish into our nets and landing them in our boat.

I think the early church and the Anabaptists would be confused by friendship evangelism. I believe they were into what I call *martyr evangelism*. Witnessing to them meant coming home with blood running down their faces, not invitations to have dessert.

Perhaps we lost some of the saltiness of Acts 1:8 when the King James translators rendered the word *martus* as "witnesses." What if our Bibles read—

> *ye shall be martyrs unto me in both Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth?*

If the word *martus*, which in Greek can be rightly translated "martyr," had been translated as such, what a different bent our churches would have today. The focus would not be on church growth, but on boldness, confrontation, and dying. Who knows, we might even fit into Hebrews 11, where it says early witnesses—

> *were stoned, they were sawn asunder, were tempted, were slain with the sword.... Wherefore seeing we also are compassed about with so great a cloud of "martyrs," let us ... run with patience the race that is set before us.—Hebrews 11:37—12:1*

Now I am not suggesting as witnesses we do our best to be killed, but I am suggesting that a true witness will come to a place of decision. There will come situations where you could stay and die, or flee and live. When all is calculated, choosing to die could be the greater act of love and leave the most effective witness. It appears that when the majority of Anabaptists chose migration over martyrdom they moved away from the cutting edge of the gospel.

I was at a missions rally at Eastern Mennonite Seminary and heard the leaders suggest that we hide our peace position and other Anabaptist distinctives from newcomers until they become regular church attenders. That reminds me of what the Moonies call "heavenly deception." To me half a truth is as false as a lie. I'd rather meet with two or three who loved the truth than a thousand who were afraid of it. If we continue to train our evangelists to be handshakers and back patters with big toothy smiles and lots of warm eye contact, we will be making them into play actors (hypocrites).

The gospel is a stone of stumbling and to many a rock of offense. If we come home filled with ice cream instead of covered with bruises, can we really say we went witnessing? Peter and John, after having been beaten for preaching in the temple, went right back to the temple. That's witnessing.

Legends of the Anabaptists in *Martyrs Mirror* indicate that many of them were driven from a town only to be back preaching there the next day. It almost looks as if they were begging to be killed. Indeed they often spoke of the blood of the martyrs being the seed of the faith.

Alas we North Americans are obsessed with success. Church growth spells success. And yet God is more concerned with our faithfulness than our successfulness. We dare not play down "loving our enemies" in order to get a few more hawkish Christians to roost in our church houses.

In the seminary we had a "successful church planter" come to lecture our class on church-planting techniques. The ideas he shared with us were the exact same techniques used by the cults. You can indeed manipulate people to come to your church, but at what price to integrity, honesty, and true love? We condemn the cults for their underhanded psychological recruiting methods, but are we now doing the same thing? If I am making friends with someone in order to get them to join my church, then I am not a real friend; I'm just a modern-day scalp hunter.

We need to refocus. Church growth is not our goal, but reconciling people to God and to each other through Jesus is what witnessing is all about. But look out! That is the way of the cross. We are like kittens sent to break up a dog fight. Jesus compared it to sheep going among wolves. That means we will be torn and maimed and, yes, killed. How long does a sheep last (especially a friendly one) among wolves? But that is the way Jesus went. It is a bloodstained path that leads to Paradise.

We like to hear about Jesus' blood but not our own. We North Americans want showers of blessings, prosperity, and the yellow-brick road. Martyr evangelism does not appeal to us. It sounds like poor stewardship. It sounds reckless, foolhardy, and messy.

We like the sound of "friendship evangelism." It rings with the sound of dinner plates, whipping cream, and stimulating theological conversations. It also holds the promise of winning. We want to live for Jesus—"live it up," "be all you can be," "seek Christian dominion."

The Gospels tell us that Jesus related to 153 people. Very early in each conversation, he confronted each person. He did it gently but firmly, and once done he did not waver. Some loved him for it, but most did not. His method led to his death. That is martyr evangelism.

—**Robert Roberg,** *Clayhole, Ky.*

Working for change through nonviolence

by Jim Miller

A recurring question for church workers in Latin America has been, "Why didn't the Anabaptists and historic peace churches begin earlier to teach peace and nonviolence as part of the gospel?"

I have thought about our experience in Brazil. Can a Christian teaching of social change through nonviolence stand up to the increasing social disruptions Brazil is currently facing?

I believe there are brave, fragile, and human examples of nonviolence bringing about needed change in Brazil. My wife and I returned for our fourth year of service in Brazil with renewed commitment to find and strengthen those signs of hope for nonviolent resolution of conflicts.

As I reflect on Mennonite Central Committee's 15 years of work in Northeast Brazil, I see a witness that is respected because of its grass-roots involvement with people. MCC is trusted in church and development circles because of the relationships that more than 160 volunteers have had with the rural and urban poor.

With our heritage of striving to be "doers of the Word," we may feel guilty when we realize that our most effective moments have been as *a presence*—standing with the poor, the oppressed, and the orphaned.

Standing with the poor. Rob Hettler recently "stood with the poor" in his neighborhood. Hettler spent a day with Christian friends who were ready to rebuild the home of a paraplegic. The home had been partially destroyed by the landowner in an attempt to intimidate him and drive him off land he had occupied for years. The land was also used to raise subsistence crops.

Hettler and his friends waited for the arrival of the local law enforcement officers who were coming to protect the paraplegic from hired gunmen. These gunmen had recently shot up neighbors' homes in an attempt to terrorize the whole community. And so Hettler and his Christian brothers waited, reflecting on the life of Jesus and what it had to say about their living situation and what they should do about it. The Brazilian term for this kind of active nonviolence is *firmeza permanente*, or "standing firm for what one believes."

I am also reminded of the witness of Mary Miller who works in a squatter community, where MCC has been active for six years. Confidence is being built slowly within the community. People have been affirmed in their gifts, and resources have been found to improve the quality of life, which in this community means lowered infant death rates, improved literacy levels, and the beginnings of community solidarity. Some of the women now laugh when they remember the suspicion and unconcern there had been earlier among neighbors.

But recently an aggressive, evangelistic Protestant group entered the same community and set up its own social assistance and educational facilities. They have little respect for the fledgling community groups. The resulting antagonism and unneeded competition has resulted in suspicion among people who need to work together to improve their lot.

There are brave, fragile, and human examples of nonviolence bringing about needed change in Brazil.

For over a year, Miller has worked to be a bridge between MCC and this Protestant group. There is enough need in the community to keep both groups busy, but without communication between the groups, energies of both groups are diverted from serving the poor in the name of Jesus.

How to work toward peaceful change. How can we as Christians work toward peaceful social change? *Praxis* is a term used by Latin-American theologians to describe the ongoing process of reflection and action—what many Mennonites call "word and deed."

Peace Church young people who have served in countries where the majority of the people are oppressed have asked, "Can we only serve where there is need, or will the call to be faithful lead us to attempt to take apart the economic and military machine that controls not only the third world but our own country as well?"

Do South American young people feel the same about their work for social change in countries under military regimes? Our volunteers working in northeast Brazil have tried to put their word and deed together to bring about nonviolent social change in the midst of oppressive situations.

As we returned to our work in Brazil, I vowed to continue listening to the story of *firmeza permanente*, or standing firm in nonviolent action. Our own history and the gospel are our tools in this ministry.

I also hope there will be times to nurture those small groups of Christians who believe in the appropriateness of our peace testimony. I hope to find ways to link these groups with each other.

Jim Miller, Recife, Brazil, is a Mennonite Central Committee worker.

"We're pointed in a good direction."

It was a painful time for Cliff Martin. He went in and out of the hospital five times, and finally lost his left kidney. Yet because of it Cliff and Carol, his wife, reached a new understanding of mutual aid...and their part in it.

Cliff and Carol had known they wanted to serve the church sometime. Then, when Cliff became ill, three Lancaster County, Pa. churches, friends and family, and a grant from Mennonite Mutual Aid helped pay their large medical bills. Grateful for the help they'd gotten, Martins felt more strongly the call to serve.

"We were making a good life for ourselves," Cliff says, "but what were we doing for God? Then all these people gave to us...and we knew it was time for us to give, too."

With the blessing of their parents and Cliff's brother—his farming partner—Cliff and Carol served a one-year Voluntary Service term in Homestead, Fla. **Their experiences taught them mutual aid is both giving and receiving**—they were helped, and they helped others. Says Cliff, "This pointed our lives in a good direction...giving ourselves and our resources."

You're part of this mutual aid in action, too...through the local church, and through your participation in Mennonite Mutual Aid.



Mennonite
Mutual Aid
Goshen, IN 46526

CHURCH NEWS

Indian leaders meet in Oklahoma for historic, inter-Mennonite gathering

Navajo fry bread for communion, "For God So Loved Us" sung in seven languages, and stories of victory over alcoholism: these were parts of a historic, inter-Mennonite gathering in southwestern Oklahoma, Oct. 9-13.

"We have envisioned for a long time, something like this happening," said Ted Risingsun of Montana. Indians who are members of the General Conference Mennonite Church were joined at the annual meeting of their Mennonite Indian Leaders Council by Indians from other Mennonite groups.

About 60 persons from eight tribes in 10 states and provinces registered—Choctaw, Hopi, Cree, Cheyenne, Arapaho, Navajo, Blackfeet, and Saulteaux.

Sessions were held in five Mennonite churches and in an Indian community hall. Distances of 30 to 65 miles between meeting locations enabled cross-cultural discussions, stories, songs, and prayers to take place en route.

Willis Busenitz, chairperson of Mennonite Indian Leaders Council, described General Conference Mennonite activities. Ray Horst of Mennonite Board of Missions presented the Indian work of the Mennonite Church. Henry Neufeld of the GC-related Conference of Mennonites in Canada explained Native ministries in his country.

David Habegger gave a presentation on "The Small Church." He reminded the group that "the church is people. The church is not dependent on size." All at that session said they worship in a congregation of 50 or less.

Considerable attention was given to the problem of alcoholism among the various Indian groups. A workshop on alcohol-drug education prevention was conducted at Cheyenne Cultural Center.

In an evening service, two Indian Mennonite leaders told how they had overcome heavy drinking with the help of God.

At a separate meeting of Mennonite Church leaders, questions included how to work with youth, how to raise younger leadership while respecting elders, and how to separate culture and religion—"What do we keep? What do we discard?" Consensus was to meet next summer in Elkhart, Ind., and possibly with the GC group again in 1987.

Much time was spent at the inter-Mennonite gathering in sharing ideas for strengthening congregational life in the Indian communities.



Ruth Horst of Elkhart, Ind., receives an Indian serape from Bertha Little Coyote of Seiling, Okla., as thanks for helping the local hosts with meal preparation.

Ongoing needs which surfaced include treatment of alcoholism, help for family units being destroyed, men willing to take leadership, ways to reach teenagers, assistance during economic depression, and regular church services.

After a final joint worship and communion service, participants said reluctant good-byes in a number of languages.

Black leaders look at relevance of Anabaptism

"We want the treasure to be seen, so if our pots are marred, take us back to the potters wheel," a black leader prayed when opening the Black-Urban Church Leadership Conference held in Salunga, Pa., Oct. 17-19. The spirit which pervaded the conference—a desire to learn, humility, an acceptance of suffering for effective ministry, and patience in listening to each other—indicated that God answered that prayer.

Twenty-two persons—seven of them white—participated in the conference sponsored by Eastern Mennonite Board of Missions for leaders of black and integrated churches. Pastoral ministry, evangelism, identity, and the relevance of Anabaptism were the themes.

Lindsey Robinson, Eastern Board's associate director of Home Ministries, summarized the purpose of the meeting: "We believe the Anabaptist-Mennonite testimony has much to say to the black urban community. Our intention is to extend Christ's kingdom by making this testimony relevant."

A leading resource person was William Grier, pastor of an independent black Baptist congregation in Coatesville, Pa. Grier told of the suffering involved in changing the course of a congregation from traditions to missions. He testified that concentrated Bible teaching will eventually change the direction of a church from a club perpetuating a culture to a body of believers intent on following Jesus as Lord.

Ed Taylor of Mennonite Board of Missions stressed the importance of evangelism. The fellowship of Christians is good, he affirmed, but something is wrong with it if the members fail to tell others the good news of Jesus. He also shared his blueprint for starting a church in Cleveland Heights, Ohio, where he is currently working.

Joy Lovett of the Mennonite Church General Board spoke of the problems blacks face in developing a Mennonite identity while at the same time maintaining their black identity. Among Mennonite strengths to which blacks relate positively are community, mutual aid, service, and the priesthood of all believers.

She also listed certain "disconnectives" with black culture—Mennonite exclusiveness, differing worldviews, and nonresistance (this one because it leaves blacks defenseless as they were in the days of slavery).

Freeman Miller, pastor of Diamond Street Mennonite Church in Philadelphia, showed how the strengths of Mennonite and black cultures can reinforce each other. He believes the Anabaptist message that only New Testament Christianity is adequate for the church is a theme to which blacks will respond. He also pointed out that a common history of suffering is a unifying factor.

The importance of prayer was repeatedly stressed throughout the conference. Miller referred to the all-night prayer meetings of several black churches in Philadelphia and commented that the discipline of prayer has largely been lost by present-day Anabaptists.

Other subjects discussed were women in leadership, the biblical pattern for choosing leaders, accountability of leaders, and church discipline.

The sessions were lively and filled with humor. Participants were able to laugh with each other about the foibles of both Mennonite and black cultures.

Supplement to
Gospel Herald
ASSOCIATED MENNONITE
biblical SEMINARIES EDITION

AMBS BULLETIN
November 19, 1985

Power in Christian community

Three topics Christians hesitate discussing are sex, money and power.

Power is embarrassing, highly questionable, shameful if not evil. When power is spoken of, it is the power someone else wants, has, uses or tries to wield. Certainly, the thinking goes, power is not to be desired or used within Christian community.

Power is, however, present in all human relationships even though it is denigrated, denied or at best owned with embarrassed ambivalence.

Power is. It is to be embraced, explored and used accountably, justly and above all lovingly. It is neither essentially good nor evil, it is natural, nominal, neutral with the capacity to be used either constructively or destructively. Power is the ability to be, to do, to act, to effect change.

Power not only is present in all community relationships, in fact, you cannot *not* have power. The issue is not whether but how one is powerful; not if but what kind of power is exercised. There are differentials of power from those with the ability to control the decision-making process in community to those who can silently block or passively outwit the power patterns of the group.

We are all interdependent in Christian community, whether we recognize it or not, so distributing power appropriately and justly is a primary function of the faith community. All people in a group possess some currencies of power, although the distribution is always unequal.

These currencies of power come in six varieties: (1) reward power—the ability to provide positive rewards, (2) informational power—the ability to provide explanations on why change is to another's benefit, (3) expert power—the skills or knowledge which elicit confidence or invite cooperation, (4) legitimate power—the recognized right to influence based on position, prior obligation of others or the moral legitimacy occasioned by helplessness, need or suffering, (5) referent power—the similarity or likableness that inspires identification and induces cooperation from others, and (6) coercive power—the ability to provide exclusion, punishment, pain or force.

All of these currencies are present in congregations, as well as in a seminary. Pastoral leaders must learn the management of these forms of power. All six are utilized in ministry. Informational, relevant and expert power are to be exercised responsibly in teaching or preaching. Reward must be used fairly and coercion repentantly in discipling one another. In the tasks of accepting authority and dealing with relationships faithfully all six kinds of power are present.

Power, then, is essential to all communal life. Walter Wink observes, "The language of power pervades the whole New Testament, because power is one of the primary ways the world is organized and run. No human activity can be described without recourse to this language."

Rather than deny its existence or avoid examination and conversation on power, the Christian community must address it courageously. Power is one of our central concerns. Its incredible potential for abuse can be matched by its promise of setting one another free to participate fully in the life of community.

If one visualizes power on a continuum which stretches from faithful and healthful power to exploitive and destructive power the following kinds of power may be noted:

First, *nutrient* power, which supports and nurtures. This is *power for* and is seen in caring, nurturing, leading and strengthening one another.

Second, *integrative* power, which unites and collaborates. This is *power with*, which appears in aiding, cooperating in bringing about joint change in mutual ways.

Third, *manipulative* power, which controls or seduces. This is *power over*, which manages or manipulates the other to reach either communal or individual ends.

Fourth, *competitive* power, which focuses on winning in its early forms or in seeing the other lose in its most negative forms. This is *power against*, which seeks gain at the other's expense or defeat.

Fifth, *exploitive* power, which uses others as the fuel in one's own process, as the means to private ends. This is *power off-of*, which uses or abuses others without concern for their needs. It is destructive, even annihilative.

Within community, the first two forms of power build trust and mutual commitment; the third when used responsibly can create change, initiate alternative ways of resolving difficulties or motivate growth. The fourth and fifth destroy community.

Power, either personal, relational or communal, when sought for its own sake, is idolatrous. Power accepted and exercised in love for the sake of justice, goodness, truth and obedience to the way of the kingdom of God becomes the potential for service. *David Augsburger, professor of pastoral care*



Augsburger

Outside the classroom

Faculty members assume a variety of speaking engagements in congregations, conferences and retreats, the experiences offering a chance for two-way communication with the church and wider community. The October-November schedule indicates some of the variety of faculty contacts (only November dates noted):

June A. Yoder, Goshen College chapel; Elkhart Chapter of National Accountants Association; Prairie Street Church, Elkhart, Ind.; Hesston (Kan.) Church (10); Staley Lectures, Hesston College (11-12); convocation, McPherson (Kan.) College (13). **J. R. Burkholder**, guest lecturer for fall term, Northern Indiana Religion Professors' meeting, Manchester College, North Manchester, Ind.; "The Gospel for Secular People," at Eastern Mennonite Seminary consultation; St. Joseph's College, Rensselaer, Ind.; Paoli (Ind.) Fellowship (10); Shore Church, Shipshewana, Ind. (17). **Jacob Enz**, Pittsburgh Theological Seminary Colloquium. **Daniel Schipani**, main lectures at the Consultation on New Alternatives in Theological Education, sponsored by the Association of Seminaries and Theological Institutions of South America, in Buenos Aires, Argentina. **Marcus Smucker**, Indiana-Michigan pastors and spouse retreat. **Perry Yoder**, workshop on Bible study for Indiana-Michigan Discipleship Program. **Willard M. Swartley**, stewardship conference, Moundridge, Kan. (3-5). **Weyburn** and **Thelma Groff**, spiritual growth retreat, Columbiana, Ohio (8, 9); spiritual growth retreat with Valleyview Church, London, Ont., at Hidden Acres Camp. **Howard H. Charles**, "Studies in the Gospel of Luke," Crooked Creek Christian Camp, Washington, Iowa; study session on divorce and remarriage, Allegheny Conference, Bellville, Pa. (2); Uniform Series teachers, Laurelville Church Center, Pa. (8-10). **Henry Poettcker**, Western District Conference, Golden, Colo.; "Biblical Interpretations," five talks at Pacific District Minister's Retreat, Oregon (4-8). **Erland Waltner**, three addresses on Ephesians, Conference of Mennonites of Saskatchewan, Swift Current (22-24).

Publishing notes

Willard M. Swartley's book, *Mark: The Way for All Nations*, is going into its third printing at Herald Press. **Gayle Gerber Koontz**'s doctoral dissertation, "Confessional Theology in a Pluralistic Context: A Study of the Theological Ethics of H. Richard Niebuhr and John H. Yoder," is now available from University Microfilms, Ann Arbor, Mich. The article "Salvation and Covenant" by **Millard C. Lind** is to be published in Occasional Papers of the Institute of Mennonite Studies, from the Consultation on Christian-Jewish Relations sponsored by Eastern Mennonite Board of Missions, June 14-15. **Ted Koontz**'s dissertation, "The SALT II Debate: An Analysis of Senatorial Decision Making," received the Charles Sumner prize from Harvard University, an award based on the Harvard student study which contributes most to the cause of establishing "universal peace."

Transition

Paul M. Miller retired Nov. 1 from teaching at AMBS. He joined the faculty of Goshen Biblical Seminary in 1952, becoming professor of practical theology. He and Bertha, his wife, wil move to Akron, Pa., for a three-year assignment with Philhaven Hospital. A supervisor in the Association of Clinical Pastoral Education, he will develop a CPE program at Philhaven and be on loan to the Lancaster Conference part time to work at on-location pastoral training. The couple was feted at a dinner Oct. 18 attended by 160 seminary and church colleagues, friends and family. GBS president Marlin E. Miller announced that the seminary has established a Paul and Bertha Miller Pastoral Scholarship Fund for the training of pastoral lead ers who have been commissioned by their congregation.

A week for pastors and spouses

"Pastoral Care in a Peoplehood Church" means every-member ministry. The pastor's role is that of helping members care for one another. Addressing the annual Pastors Workshop at AMBS, Jan. 27-31, 1986, will be Samuel Southard of Fuller Theological Seminary (on the theological basis of pastors and members doing pastoral care together); Abe Schmitt, family therapist and author, "A Plan for a Caring Congregation," training sessions on "Training Lay Teams for Crisis Ministry," and John Savage, director of LEAD consultants, "Endings, Confusion, Beginnings," focusing how the church can minister to people experiencing change.

Phyllis Carter, pastor of City Church of the Brethren, Goshen, Ind., will speak on "The Pastoral Care of Pastors: Developing Spiritually and Professionally." Mel Schmidt and Ruth Naylor, co-pastors of First Church, Bluffton, Ohio, are worship leaders.

A dozen seminars will deal with topics such as reviving the deacon/deaconess office, training elders and deacons to give spiritual oversight, dealing with divorce and remarriage, ministering to the dying and the bereaved, visiting the aged, working with the disabled, meeting the special needs of young adults, human sexuality, training lay people for evangelism and dealing with moral failure.

For registration, lodging and meal information write or call Ann Detweiler, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

Some of the participants unite in song at the Missionary Study Fellowship Sept. 26-28, which included students, mission and service workers, mission executives of the Mennonite and General Conference churches and members of the Midwest Fellowship of Professors of Mission.



Moments of learning

The discerning process

In early 1982 I was talking with a close friend about my future and suddenly said, "I think I want to go to seminary." Even though I'd phrased this desire tentatively, my friend was immediately encouraging and nudged me to check out a variety of options. From the beginning I intended to spend some time at AMBS since as a Mennonite I wanted to study within a Mennonite context.

As the Canadian dollar kept dropping, however, my fear of amassing a huge debt gave me impetus to consider Canadian institutions. In retrospect though, I'm not sure that I was ready for AMBS until my senior year. The burden of debt, though a real concern, was also a metaphor for my fear that in coming to the seminary people would build up expectations of me. One year at a Bible college and another at a Lutheran seminary allowed me a gentle exploration of my identity and gifts.

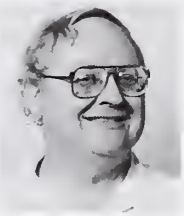
Now while I still value and need AMBS's commitment to academic learning from an ongoing Anabaptist perspective, one of my major desires is to participate in the discerning process of the seminary community. I believe that through worship, Mennonite "networking," informal chats and participation in small groups, including M.Div. seminar, God will enable me to discover an appropriate use of my gifts for the furthering of the kingdom. *Phyllis Kramer, St. Jacobs, Ont., M.Div. senior*



Kramer



Ulrich



Gridley

Journey with Judaism toward Jesus

On the surface, my involvement with the fall celebration of the Feast of Tabernacles, or Sukkot, in connection with the "Hebrew Language and Culture" course taught by Millard C. Lind was a time to pause in the hustle of life to simply enjoy the change of seasons. But this "pause" connected me with an ancient harvest festival adopted by the Hebrews to experientially recollect the time of the wilderness wanderings.

As I sat in the booth, or "sukkah," which we made of branches, I recalled the temporary dwellings characteristic of Jewish history, Jesus' ministry and my own life. In the Gospel of John, Jesus journeys to Jerusalem to enjoy this festival. By celebrating the festival of Sukkot for the first time, I found a new appreciation for the life of Jesus, Judaism and my own journey through life. *John Ulrich, Archbold, Ohio, M.Div. senior*

Twixt

Hans Meier, a visitor on campus from Deerspring Bruderhof in Connecticut, was sharing some experiences he had with the Gestapo in Hitler's Germany. He told of sending letters to Hitler, criticizing him directly. The desire of the Bruderhof was to speak to the "fuehrer" forcefully but in love.

I shared my difficulty in taking similar action when our leaders do evil. He replied with a gnomic twinkle in his eyes, "Yes, if we don't, then the devil laughs and says, 'Now I've got two.' " *Robert Gridley, Colchester, Ill., Master of Arts in peace studies*



Henry Poettcker and Alice Ruth (Pannabecker) Ramseyer visit with James C. Liu following the chapel service in which the 81-year-old Mennonite from Hengyang, People's Republic of China, told most of his spellbinding life story. He had previously visited North America in 1932 as one of the first Mennonite international exchange students.

A tribute to Paul Miller

Paul and Bertha Miller are surrounded by well-wishers during a celebration Oct. 18 of Paul's 33 years of seminary teaching.



Decisions by consensus

Decision making in seminary—or a congregation or other large group—demands both group and individual disciplines.

Voting has been the traditional discipline for making decisions, but because it implies coercive power of the majority its use is problematic for those who take seriously the love ethic of Jesus and the Believers' Church model.

Consensus is another way to make decisions. More in keeping with our Anabaptist heritage, consensus is one discipline the AMBS community works at each new school year.

The Assembly community of AMBS includes all students, spouses, staff, administrators and faculty. The Assembly deliberates on matters which need to come before the whole group. Most matters receive initial processing elsewhere and come to the community in the form of recommendations. The following is our working definition of consensus and the procedure by which we work to apply it.

A working definition of consensus. Consensus is a general agreement of different parts of a whole in effecting a given purpose. We don't need to be of one mind about the reasons for doing or conform on theoretical issues; we just need to agree to take an action.

Consensus is not necessarily unanimity. It is possible to agree to disagree and still decide on a given action.

Everyone's judgment counts, though the spirit of the judgment will help determine the weight afforded it. Part of the discipline of the individual and the responsibility of the group is to evaluate judgments. That everyone's judgment counts is very much in the spirit of our Anabaptist heritage.

Disagreement may be a part of consensus decision. As Mennonites, we are often reluctant to bring up a disagreement. Yet, when disagreements are expressed, they often contribute a great deal to finding the area of agreement. Perhaps they help define the parameters so that we know where the center for consensus might be. One can also, as an individual, relinquish one's right to obstruct decision making. An individual can say, "I disagree with the proposed action but will not stand in the way of what meets with so much approval by others."

The working disciplines of consensus. Instead of Roberts Rules of Order, we have only six rules in consensus decision making:

1. Advance preparation. Each person needs to inform himself or herself beforehand in order to be able to exchange considerations in the group. Decision making by consensus demands more than off-the-cuff comments.

2. Initiators of the concern will present it. Probably those who initially had a concern will be the most involved, best prepared and have the most to say. They should speak first.

3. Attitude of listening. Since everyone's judgment counts, everyone must take responsibility for attending to what is said, to understanding a brother or sister's comments, to helping evaluate what decision should come from the concern raised. This attitude of listening involves waiting after someone has spoken to allow the Spirit to speak and to allow for deliberation and incorporation of new elements in the discernment process.

4. Chain-linked conversation or recognition of forming a new chain. It is helpful when those of concurrent opinions speak one right after the other. That is a chain-linked conversation. It is efficient because restatement of a position is not required; one just makes additions. Such a procedure also makes it easier to see how much support there is for a given direction. If one starts an opposing idea, it helps to state that one is forming a new turn in the conversation.

It also helps if those who are listening give some non-verbal sign of assent or disagreement. We've tried head-nodding and head-shaking; but smiles and frowns also work. The skilled moderator of responsive people will also be able to "read" the folding of arms, the jiggling of feet, the leaning forward and the leaning back for additional indications of attitude.

5. Levels of agreement or disagreement. There are four listed here in order of ascending intensity and increasing power to block consensus: personal preference, mutual objection, heavy heart, contrary to the gospel. Obviously speaking for yourself alone will carry less weight than if you have others for whom you speak. Passionate involvement also demands more group attention than dispassionate comment.

6. Because we are a community of faith, we willingly take time out for reflection and prayer if a logjam occurs. When there seems to be more heat than light, it is good to invoke the presence of the God of wisdom and wait for reflection from the God of light. Waiting on God works wonders.



Nancy Kerr, Elkhart, Ind., M.Div. senior

Kerr

Attend interterm

Sign up yourself or help someone in your congregation take a seminary course in the Jan. 6-24, 1986, interterm at AMBS. Available for academic credit or for audit. Courses offered:

"The Gospel of John," Gertrude Roten
"Renewal Movements Since the Reformation," C. J. Dyck
"War and Peace in the Bible," Millard C. Lind and Willard M. Swartley
"Social Context of Ministry," Donald B. Kraybill
"Personality and Religious Experience," Delores Friesen.

For application, costs, course descriptions, write or call Jim Metzler, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

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Ex-overseas workers make suggestions to home congregations

Reentering North American society is a difficult experience for many overseas church workers. Much support and preparation are offered before beginning assignments, but little accompanies the return to the home culture.

To correct this imbalance, Mennonite Central Committee, Mennonite Board of Missions, and Eastern Mennonite Board of Missions hosted some 50 former overseas workers for a Reentry Retreat at Laurelville (Pa.) Mennonite Church Center. Held Sept. 20-22, the retreat focused on change, on being bicultural persons, and on reentering North American church and society.

Exploration of the joys and hazards of these experiences were led by Atlee and Winifred Beachy and John and Joyce Eby. Some conclusions emerged.

Change is inevitable. Change is an opportunity for growth and new life. However, returned workers must also acknowledge that change, even if it is for the better, brings grief and a sense of loss. To leave behind a part of their lives and a community in which they invested themselves deeply—to say goodbye—is a painful loss and sorrow.

Since they have become bicultural people, returnees sometimes find it difficult to respond positively to the often heard statement, "You must be really glad to be home!" Because they have a foot in each camp, they're not truly "at home" in either. Therefore, returned workers often feel very unsure of themselves.

Participants were asked for suggestions as to how their home congregations could attempt to meet that need. The following ideas were offered:

1. *Be gentle.* Consider that returned workers have undergone the loss of friends, familiar surroundings, meaningful work, status, financial security, skill levels, and vocabulary.

2. *Find a "cultural broker."* Many returnees need someone to act as a buffer between them and the church and society—to reintroduce them to people, structures, and North American ways of doing things.

3. *Take the initiative socially.* Rather than ask weary overseas workers to immediately take on positions of responsibility, invite them to be nurtured in the church's small groups.

4. *Encourage the formation of an overseas alumni association.* Former returnees are a valuable resource in helping new returnees find kindred spirits and make connections again.

Through daily Bible study led by Joseph Shenk, retreat participants were helped to see that their bicultural experience has scriptural precedent in the lives of many New Testament people. Timothy, for example, grew up in a bicultural home. He left that home to serve in still other cultures.

Similarly John the Baptist was sent to work himself out of a job. At the end of his ministry he doubted the value of his contribution. Jesus comforted him with the reminder that he was part of a much larger story which would continue through the ages.

At the final retreat session, Shenk offered the returned workers fresh hope in the midst of painful endings and scary new beginnings by retelling the story of the wedding at Cana. He reminded them that when Jesus is invited to the party of Christians' lives, he turns simple water into wine.

These thoughts were explored further during the Sept. 22-27 Transition Week which followed at Laurelville. Unlike the weekend structure of mostly mass group meetings, Transition Week was set aside for personal counseling, meditation, and reflection. Fourteen people who have terminated overseas assignments with MCC or one of the mission boards were in attendance.

—Nan Cressman

Inter-Mennonite Council on Aging enlarges its scope

Directions for further development of Inter-Mennonite Council on Aging were considered at its semiannual meeting, Oct. 16-18, in Elkhart, Ind.

The council decided that two issues per year of its new quarterly newsletter, *Pages*, be specifically addressed to congregational concerns and mailed to congregations. In its first year, the newsletter has been addressed primarily to key people in conferences and institutions serving the aging and to resource people in conferences and congregations.

The council also decided to make its extensive collection of books, magazines, pamphlets, films, and filmstrips available for congregational use. The film library is being beefed up with the help of the Eldon Graber Memorial Fund.

Graber and his wife, Martha, were the council's first staff persons on a volunteer basis. Martha has continued even after her husband's death, but plans to retire in early 1986.

A growing list of resource persons is being developed who can encourage conference and congregational ministries for the elderly through presentations, seminars, and workshops.

Congregations may request the council's newsletter, films, speakers, and other resources by writing to IMCA at Box 347, Newton, KS 67114.



Hartzler



Lehman

Two EMC&S buildings named for school's first dean and librarian

Two buildings at Eastern Mennonite College and Seminary have been named for the school's first academic dean and first full-time librarian.

The library has been named for Sadie Hartzler (1896-1972) and the chapel-auditorium for C. K. Lehman (1895-1980).

The announcement was made on Oct. 13 at the concluding worship service of 1985 Homecoming activities.

Hartzler was named librarian in 1928 and was appointed full-time librarian in 1945. She remained in the post until she retired in 1961. Although a new library at EMC became a reality following a nationally publicized fund drive in 1969, Hartzler never saw the building, President Richard Detweiler told the Homecoming audience.

Former president John Mumaw remembered Hartzler for her personality, her dedication, her service, and her legacy of faith and integrity.

Hartzler's faith expressed itself practically in daily living, Mumaw said, and among her women colleagues she was respectfully known as "the bishop" in tribute to her daily life and knowledge of the Scripture.

Lehman became the school's first dean in 1921 and held that position until 1956. During his tenure EMC was recognized as a junior college (1930) and approved as a four-year college (1947). He taught in the Bible departments of the college and seminary until his retirement in 1972.

Lehman "loved this college ... worked hard for it ... was loyal to it," his daughter, Miriam Lehman Weaver, said during the service. Above her head on the stage curtain was the EMC motto, "Thy Word Is Truth," which the school had adopted in its early years at Lehman's suggestion.

The naming of the chapel-auditorium in his honor recognizes Lehman's great interest in music and the energy he devoted to music at EMC, Weaver said.

Plaques noting the new names have been placed near the main entrances to both buildings.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Albert Eberly, Bay Port, Mich.

Thank you for printing "Unity Versus Controversy" (Oct. 22). The article is appropriate and timely to use with the Nov. 3 Sunday school lesson entitled "Confronting False Teachers."

Would to God that he would raise up more prophets who are willing and able to "lift up their voice like a trumpet" and expose the subtle working of Satan among us. *Too few* of us can say with Paul, "We are not ignorant of [Satan's] devices"!

Ross T. Bender, Lakewood, Colo.

George R. Brunk II's article, "Unity Versus Controversy" (Hear, Hear! Oct. 22) makes an eloquent case for the necessity (at least inevitability) of controversy in the life of the church. I have long ago accepted, however reluctantly, that that's the way it is in the church and that the history of controversy goes all the way back to the earliest church.

I agree with George that "controversy in and of itself is not a virtue," that indeed in some cases it may be "the symptom of carnality and disobedience." Maybe the real test is the degree of pleasure we take in it or whether we enter into it with deep reluctance.

With reference to the recent controversy over the alleged "crisis" among Mennonites, the concern that many people on both sides of the issues had was not *controversy* but *misrepresentation.* I am aware that George and several of his colleagues felt that their views and motives were misrepresented by their critics and that even the report in the church papers of the meeting of the Fellowship of Concerned Mennonites was distorted. There were also persons who felt that the "crisis" booklet misrepresented their views.

The Conversations on Faith have been helpful in this regard. They did not resolve the controversies since many differences persist. However, the possibility of misrepresentation was reduced since all parties to the controversy were present in the same room at the same time and immediate clarification could take place. It is amazing how our tongues are tamed when we must speak to each other face to face in the presence of other brothers and sisters.

I believe that we should earnestly "contend for the faith which was once for all delivered to the saints," as Jude admonishes, but that we should avoid a contentious (quarrelsome, belligerent) spirit.

Let me suggest (with apologies to Reinhold Niebuhr) a brief prayer for all of us to pray: "Lord, grant me the courage to contend for the faith, the loving-kindness to avoid a contentious spirit, and the wisdom to know the difference."

Nelson and June Shenk, Bally, Pa.

In response to the letter by James R. Hess (Oct. 22), we want to express disappointment in any Christian, and especially any Anabaptist, supporting killing.

If we believe in the "great commission," then we can never support the putting to death of any unbeliever, for they have not had all the opportunities possible to turn to Christ. By supporting capital punishment we are also supporting the condemnation to hell of some people.

Romans 12:19 tells us that "Vengeance is mine, I will repay, says the Lord" (NAS). What else is capital punishment than "getting even"?

John J. Yoder, Greenwood, Del.

I am not sure how much longer I am going to subscribe to *Gospel Herald.* The articles are very good, but I am very much displeased with the choice of pictures that you continue to put on the fronts of most every issue.

The pictures that are on the front of other magazines are in much better taste than our Mennonite papers. I am very unhappy with the way our periodicals look and sound.

Larry Guengerich, Hesston, Kans.

The article "Ames 85: What a Disappointment!" (Hear, Hear! Oct. 8) was a real disappointment to me. I was a member of the Youth Convention and I disagree strongly with what was said.

Where was this person when Graham Cyster got a standing ovation, where was this person when the youth gave Peter Dyck a standing ovation, and—most importantly—where was this person when the comment was made, "If the adults had your (the youth's) enthusiasm the problems of the church would be solved a lot quicker"?

As for the paragraph about our late-night activities, I can only say I would hope you can understand the difference between the youth getting excited about a band that sings songs like "Be ye Glad" and going to our rooms and listening to some of the guys play "Shout at the Devil."

I believe that if this person had been at the last youth mass meeting and seen the people who gave their lives to the Lord and the ones who have recommitted themselves, he wouldn't be so critical of the healthful activities that went along with our worship and Bible study.

Eldon Risser, Greeley, Colo.

The cover picture on the Oct. 1 issue was impressive—parents with six children. But what really caught my eye was the covering worn by the mother. Why, I sincerely ask, does a woman wear a covering in the middle of a cornfield? I've lived in the West all my life. Out here, in recent years, one would be hard pressed to find a covering in the church, not to mention a cornfield.

I confess that my negative reaction to the picture clouded the message of the article. I do admire the Rhodes family for their courage to stand by their convictions. I am trying to accept the wearing of a covering in a cornfield as a further expression of their convictions.

Actually, I had assumed that this relic of the past had long since served its purpose and was little more than a memory. There are apparently areas of the church where this is still taught and practiced. If this is still considered an essential doctrine, why is it not taught in the church paper? If it is no longer considered essential, why is its practice not discouraged?

John Martin, Moorefield, Ont.

I would like to say "Amen" to Simon Shrock's letter in the Sept. 24 issue. It is not the threat of nuclear bombs that should scare us as Christians. Rather, it is the careless acceptance of sin in our lives and our churches which will eventually cause God to allow punishment to happen.

I believe the total destruction of the North American lifestyle as we know it is almost inevitable. Revelation 8:7-12 predicts one third of the earth will become almost lifeless. Since mankind is becoming less God-fearing and more sinful, God's cup of wrath is constantly getting fuller.

Certainly God is loving and merciful, but only to the extent that one repents, confesses, and asks forgiveness. Even when forgiven, we often must suffer the consequences of our sins while on this earth.

Eugene Seals, Southfield, Mich.

I appreciated the fine way you captured the essence of the Afro-American Mennonite Association assembly in your report on it (Sept. 17). However, when I was quoted as asking, "Where is

Boone, N.C.?" I felt a need to clarify my well-supported position in that particular dialogue. Whereas the proposal to host the 1986 AAMA assembly at Boone has surface merit, (1) Boone would dramatically increase gross travel time and expense for potential participants and (2) the Boone congregation is technically not part of the Mennonite Church.

In earlier years, under Hubert Brown's leadership, AAMA articulated a goal of increasing the support of its constituency. This needed support must extend, on the one hand, to participation at the various educational functions offered for pastors, leaders, women, men, and youth, but also to participation at the annual assemblies. In 1976 we began to tie our assembly to the Mennonite Church General Assembly so that some persons might participate in both meetings without incurring additional travel time and expense.

This decision, in fact, may have led to an upsurge in black Mennonite participation at Estes Park 77, although gross mileage traveled increased dramatically. But historians may note that the price was appropriate; for out of that experience grew the "urban thrust," the James Lark Leadership Education Program, and a whole series of interrelated—though loosely connected—attempts to work at some formerly neglected areas of kingdom business.

As I read your account of Ames 85, I marveled that our God had spoken through his people in a way that can lead to an unprecedented coordination of some previously fragmented and sometimes fledgling efforts. The clear commitment of the Mennonite Church to minority leadership education will allow the church's efforts to be channeled in the more appropriate direction of gift discernment and the calling/affirming/equipping of leadership via substantial programs which have credibility among the constituency.

The matter of the Boone congregation's being affiliated with the Mennonite Brethren Church is not an obstacle to fellowship. However, our role would be more appropriately that of fraternal delegate, not planner, of a celebration of 100 years of Mennonite Brethren vision as symbolized by their reaching out to the fine black people of Boone in 1866.

During Alive '85, I was privileged to enjoy a good meal and stimulating conversation with several fine sisters and brothers, including not only Joy Lovett, AAMA's indefatigable staff person, but also Morris Hatton, the gifted singing pastor from Boone, N.C. I have known Pastor Hatton since 1976. He might be surprised, if not mildly offended, if he read that I did not know where Boone is.

Gladys Kennel, Parkesburg, Pa.

When I read the title of the article by Wesley Gross, "The Bible Sets Women Free for Ministry" (Sept. 10), I thought, "It certainly does," for I have been able to minister to others in Christ's love and his name for 40 years. I have had a delightful variety of opportunities of service: anything from being leader (speaker/resource person) of a retreat to changing diapers in the church nursery. (Somehow the latter is rather low on my totem pole of service after raising 12 children!)

I have not been "ordained" but I understand from 1 Corinthians 11 that along with wearing the prayer veiling comes the privilege to edify, exhort, and comfort.

I had an interesting experience as I delivered scrapbooks and Bibles to the waiting rooms of our local hospital. Three times in one day, it was taken for granted that I was a "church woman" who knew how to pray and care, and I was invited to visit a patient. Did I go? Of course I did.

I praise God that I am set free to minister. I am "God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for [me] to do" (Eph. 2:10, NIV).

Cutting Edges in Congregational Life

School for Leadership Training
January 20-23, 1986
Eastern Mennonite Seminary

Featuring:

Edward B. Stoltzfus, associate professor of theology at Eastern Mennonite Seminary, who will lead morning worship and Bible study from the book of 1 Peter,
and
Arthur G. McPhee, teacher and pastor with Mennonite Board of Missions, who will give three evening presentations on "Resources for Renewal in the Congregation."


Stoltzfus


McPhee

This year's program offers 12 courses from which participants choose one. Seminary credit is available for two courses—*Different Theologies Shaping Congregational Life,* taught by Stephen F. Dintaman, and *Congregational Administration in the Believers Church,* taught by Paul M. Zehr.

The program also includes a luncheon with Richard C. Detweiler, president of EMC&S, a reception for EMS alumni and evening worship led by Kenneth J. Nafziger, chair of the music department at EMC.

For further information contact: A. Don Augsburger
Director of Program for Ministers Week

EMS
eastern mennonite seminary
harrisonburg, virginia 22801 (703)433-2771

Eastern Mennonite Seminary admits students of any sex, race, color, and national or ethnic origin, regardless of handicap.

MENNOSCOPE

Hesston College has received a $1.25 million endowment gift from Evie and Harold Dyck of Hesston, Kans.—the single largest gift in the college's history. Most of it—$1 million—will endow the Dyck Arboretum of the Plains—a 25-acre site set aside for the study of native Kansas plants and trees. The arboretum, developed in the 1970s, was donated to the college by Dycks in 1981. "The arboretum's program to grow native and adaptable plants, and to emphasize their horticultural significance, is unique to Kansas," says Joseph Oppe, the facility's new director and currently president of the American Association of Botanical Gardens and Arboreta. Harold is a former Hesston Corporation executive, and Evie is a former member of the Hesston College board.

The issue of what to do with Nazi war criminals has stirred up intense discussion among Canadian Mennonites. The Canadian government is currently trying to figure out how to deal with former Nazis living in Canada who are implicated in atrocities against Jews and others in Germany during World War II. Mindful that many Canadian Mennonites are German by heritage and a few were even involved with the Nazis, Mennonite Central Committee Canada is adding its own moderating voice to the situation, sympathizing with both the pursuers of the former Nazis and with war criminals who are repentant. But much of the discussion was sparked by a front-page article on the subject in the Sept. 30 issue of *Mennonite Reporter*. Apparently many Mennonites object to what they see as a never-ending campaign against former Nazis by the Jews and other victims.

Freeman Junior College will close its doors at the end of the current school year, but Freeman Academy on the same campus will expand to include a junior high as well as senior high school. The decision to close the General Conference Mennonite college in South Dakota came at a special meeting of the corporation of the school on Oct. 17. The decision was forced by growing debts and decreasing enrollments. This year the college has only 53 students and the academy has 51. The school, originally named South Dakota Mennonite College, was founded in 1900 by German-speaking Mennonite immigrants from Russia.

The Holmes-Wayne Chapter of Mennonite Economic Development Associates was organized on Oct. 21 at a charter meeting attended by nearly 100 people in Walnut Creek, Ohio. Elvin Stoltzfus of the MEDA office in Akron, Pa., and Don Hedrick, chairman of the MEDA board, spoke to the group. Elected as a program committee for further planning were David Miller of Millersburg, Arden Ramseyer of Smithville, and Harley Gerber of Kidron.



Senior VSers serve both children and the elderly. *Voluntary Service worker Edna Shank talks with one of the children at Noah's Ark, a day-care center at Maple Lawn Homes retirement community in Eureka, Ill. She assisted here three days a week. "Some of them called me Grandma," Edna explained. "They liked to sit on my lap or take walks."*

Edna also worked with her husband, Paul, who helped arrange tours for senior citizens in Woodford and surrounding counties.

Shanks, both in their early 70s, spent one year in VS with Mennonite Board of Missions. "We're glad we did it," Edna said. They returned to their home in Goshen, Ind., in September.

The city of Roanoke in Virginia now has its first Mennonite congregation. Southeast Community Church opened for "business" (spiritual business, that is) on Oct. 6. The congregation is meeting in a rented church building at 727 Jamison Ave. SE. Two rooms are made available for homeless persons. Pastor David Hayden says he has a burden for the voiceless in society. The church-planting effort is supported by Virginia Mennonite Board of Missions.

Mennonite Central Committee broke ground for a new headquarters building in Winnipeg, Man., on Oct. 12. The $1.4 million structure, to be shared by MCC Canada and MCC Manitoba, is located on a four-acre site along the Red River near the intersection of Bishop Grandin Boulevard and Pembina Highway. The building will replace the office structure erected by MCC Manitoba in 1968. The new building is the first office space owned by MCC Canada since its inception in 1963.

Mennonite Central Committee Canada has urged broadcasting authorities to keep the lid on alcohol advertising by enforcing the rules as they now stand and adding further advertising regulations or guidelines which address Canada's alcohol problems. The MCC Canada message was contained in a letter sent to the Canadian Radio-Television and Telecommunications Commission. It was drafted by the Peace and Social Concerns Section of MCC Canada and signed by Executive Director Daniel Zehr.

A new Department of Collegiate Studies at Goshen College will become the academic "home" for students in the process of selecting a major. Beginning in January, students undecided about their majors will be able to explore various academic options to discover where their interests and aptitudes lie. Growing numbers of students at Goshen—and nationally—have not declared a major when they enter college. "We would like to encourage students to feel more secure in exploring academic majors," explained Academic Dean Willard Martin. "We want to make them feel as though this is not uncommon in any way."

Goshen College athletic teams had one of their best fall seasons ever this year. They won the Indiana state championship in women's field hockey and conference championships in men's soccer, women's volleyball, and women's tennis.

June Alliman Yoder was the 1985-86 Staley Lectureship speaker at Hesston College. She spoke several times, Nov. 10-12, on "Communicating the God-Word." Yoder teaches preaching and communication at Associated Mennonite Biblical Seminaries. Her Hesston lectures were also the second of the college's 1985-86 Biblical Perspective Series.

Three Mennonites are among the first 22 foreign teachers serving in China under the Amity Foundation, which was created last spring at the initiative of Chinese Christians. The foundation provides a channel for Christians around the world to help China with health, education, and social service projects. All previous foreign mission and service work in China was terminated by the new communist government when it came to power in 1949. The three Mennonite teachers serving with Amity are Everett and Margaret Metzler and Herta Funk. They were sent by China Educational Exchange—an inter-Mennonite effort based in Winnipeg, Man., and Akron, Pa. The first group of Amity teachers participated in an orientation, Aug. 23-28, at Nanjing Theological Seminary in China.

New Danville (Pa.) Mennonite School has received accreditation from the Association of Christian Schools International. Jay Katz, regional director of the association, presented the accreditation plaque to Principal Jane Moyer during a Parent-Teacher Fellowship meeting at the school on Oct. 29. New Danville is also seeking accreditation with the Middle States Association of Colleges and Schools. Founded in 1941, the school has 162 students in kindergarten through eighth grade.

Herald Press author Abe Schmitt was interviewed for two hours on a Pittsburgh radio station on Nov. 10. He was the featured guest on KDKA's *Amplify* talk show hosted by Father Ron Lengwin of Christian Associates. The big Pittsburgh station is the oldest commercial radio station in North America. Schmitt is the author of *Renewing Family Life* and *When a Congregation Cares.*

Workshops on "When the Congregation Cares" are being held in three areas of Virginia Conference this fall and winter. They are led by Abe and Dorothy Schmitt, authors of *When a Congregation Cares*, a 1984 Herald Press book. Congregations which have already set up "care teams" as suggested in the book will report on their experiences with them. The workshops are sponsored by the conference's Family Life Resource Center.

Upcoming events:

•*West Coast Writers Conference*, Oct. 17-19, 1986, at Western Mennonite School, Salem, Oreg. The inter-Mennonite event will offer a wide range of seminars for persons interested in writing for church publications. It is being planned by WMS, *Gospel Herald*, *The Mennonite*, and *Missionary Evangel*. More information from Shirley Yoder at WMS, 9054 Wallace Rd. NW, Salem, OR 97304; phone 503-363-2000.

•*Lancaster Ministers Week*, Dec. 10-12, at Manheim (Pa.) Mennonite Church. "Bearing Witness to Hope" is the theme of this annual event sponsored by the Leadership Council of Lancaster Conference. The main speaker is Stephen Dintaman. More information from Lancaster Conference at Salunga, PA 17538; phone 717-898-2411.

•*Retreat for Families with Adopted or Foster Children*, Nov. 28-Dec. 1, Laurelville Mennonite Church Center. The theme of this annual event is "Thanksliving," and the resource persons are Rose Kasdorf, Robert Johnson, Twila Charles, and Richard Battles. More information from Levi Miller at LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

New appointments:

•*Robert Ramer*, president of Mennonite Publication Board, October. He succeeds Letha Froese in chairing the board that oversees Mennonite Publishing House. Ramer is chairperson of the Business Department at Northern Alberta Institute of Technology in Edmonton.

•*Elam Stauffer*, personnel director for Rosedale Mennonite Missions. He succeeds Phil Weber at the Conservative Conference agency in Irwin, Ohio. Stauffer has been an RMM missionary in Central and South America for the past 12 years. Before that, he was a missionary in Central America for eight years with Eastern Mennonite Board of Missions.

•*Marie Stoltzfus*, director of the parents program at Goshen College, September. Working on a volunteer part-time basis, she coordinates all parents' activities and serves as the college's liaison with the Parents Council. A parent herself of Goshen students, Stoltzfus is also a former Goshen student and wife of the college's president.

•*James Good*, Choice Books area supervisor for eastern Pennsylvania, August. He succeeds Charles Ness in this bookrack ministry sponsored by Mennonite Board of Missions. Good, who lives in Blooming Glen, works at the job part time while pursuing business studies at a local college and serving Franconia Conference as a youth ministry intern.

Pastoral transitions:

•*Ray Shenk* died on Oct. 29 at the age of 89. Ordained in 1928, he was a Lancaster Conference minister for 55 years in three Maryland congregations: Cottage City, Maple Grove (now Columbia), and Guilford Road.

•*David Martin* was ordained as pastor of Hagerman Mennonite Church, Markham, Ont., on Oct. 20. He was licensed in 1983.

•*Darrell Jantzi* was installed as pastor of St. Agatha Mennonite Church, Baden, Ont., on Oct. 6. He succeeds Nelson Martin.

•*Fredric Jenkins* was installed as pastor of Lake Maggiore Community Church, St. Petersburg, Fla., recently. He succeeds Robert Quackenbos.

•*Karen James-Abra* was licensed and installed as pastor of Nairn (Ont.) Mennonite Church recently. She was a chaplain in a subsidized housing community with Western Ontario Conference the past three years.

•*Steve Drudge* was licensed as interim pastor of Steeles Avenue Mennonite Church, Markham, Ont., recently. He is continuing his studies at Ontario Theological Seminary.

Missionary comings/goings:

•*Albert and Lois Buckwalter* returned to Argentina on Nov. 3 after a six-month North American assignment. They are Mennonite Board of Missions workers who have served the various Indian groups of the Chaco region for over 30 years. Their address is Casilla 53, 3700 Pcia R, Saenz Pena, Chaco, Argentina.

•*Ken and Sue Horst* returned to Italy on Sept. 2 after a three-month furlough in North America. They are workers with Virginia Mennonite Board of Missions who serve the Mennonite churches on the island of Sicily. Their address is Via Perpignano 147, 90135, Palermo, Italy.



MCC sends out new workers. *Fourteen members of the Mennonite Church were among the 56 new workers participating in Mennonite Central Committee orientation, Sept. 3-13, at MCC headquarters in Akron, Pa. They were:*

Back row (left to right)—Leon and Wanda Rohrer-Heyerly, Hubbard, Oreg., and Ronks, Pa., going to Brazil for work in community development (Leon) and with the hearing-impaired (Wanda); Fred Musser, Lancaster, Pa., going to Haiti as an agricultural extensionist; Barry and Brenda Bartel, North Newton, Kans., going to Haiti as community development workers; Bella Barkman, Blumenort, Man., going to Ephrata, Pa., as an administrative assistant for Self-Help Crafts; Mary Oyer, Goshen, Ind., going to Kenya to help Kenya Conservatory of Music collect and make available traditional music; Geneva Hershberger, Denver, Colo., going to North Newton, Kans., as a regional assistant for MCC Central States; and Laurel Weber, St. Jacobs, Ont., going to Saskatoon, Sask., as office manager for Saskatoon Sexual Harassment and Assault Information Center.

Front row—Caroline Stetter, Morgantown, W.Va., going to Bangladesh as a women's program leader; Rhoda Stauffer, New Holland, Pa., going to Washington, D.C., as director of social services for St. Stephen's and the Incarnation Episcopal Church; Carol Lichti, New Hamburg, Ont., going to Haiti as a secretary at Hospital Albert Schweitzer; and Carol and Amos Showalter (with Mark and Laura), Waynesboro, Va., going to Bangladesh as a health teacher (Carol) and agronomist (Amos).

Mennonite Church members not participating in orientation but also beginning MCC assignments were: Philemon and Kitty Bender, Guelph, Ont., going to Bolivia as agriculture extensionists; Rachel Miller, Lititz, Pa., going to MCC headquarters as a records librarian; Linda Sauder, St. Jacobs, Ont., going to MCC headquarters as an information services writer; Brenda Wagner, Akron, Pa., going to MCC headquarters as a word processing operator; and Cheryl Zehr Walker, Chesley, Ont., going to MCC headquarters as an audiovisual staff person.



Ethiopians build food warehouse with MCC funds. *The building of a grain warehouse in Wukro, Ethiopia, reminded Mennonite Central Committee material aid director John Hostetler of the building of the Old Testament tabernacle.*

"It all began when MCC agreed to give $40,000 to help build the much-needed warehouse to store donated grain from the countries helping Ethiopia," Hostetler explains. "When the local people learned the warehouse was to be built they wanted to help. But giving cash was not an option for them. So they collected stones, chipped them to a uniform size, and carried them to the main road and stacked them in neat piles."

Hostetler says the work of the local people began in February and by fall the warehouse was completed.

Special meetings: *Simeon and Jean Hurst*, Cambridge, Ont., at Bethel, Duchess, Alta., Nov. 22-24. *William R. Miller*, Harrisonburg, Va., at Salem, Shickley, Nebr., Nov. 17-20; at Omaha, Nebr., Nov. 21-22; and at Beemer, Nebr., Nov. 23-24.

New members by baptism and confession of faith: *Bahia Vista, Sarasota, Fla.:* Linda Johnson, Renee Yoder, and James Evans by baptism and Joe and Esther Yoder and Rosie Watson by confession of faith. *Des Moines, Iowa:* Quy Van Dong, Hing Thi Duong, Bong Van Lo, Pam Thi Lo, Ean Van Lo, Kim Thi Lo, and Thane Thi Lo.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Eshleman, Robert and Janice (Steiner), Apple Creek, Ohio, second child, first son, Matthew Ryan, Oct. 5.

Fast, Bruce and Michelene

(Stucky), Kinshasa, Zaire, first child, a son, Jerel Ren, Sept. 25.

Kauffman, Kenneth and Freida (Buller), Kalispell, Mont., third child, first daughter, Jeanette Marie, Aug. 23.

Lebold, Brian and Martha (Gingerich), New Hamburg, Ont., first child, Holly Nichol, Oct. 13.

Nyce, Steve and Deborah (Schulke), Keezletown, Va., first child, Matthew Allen, Oct. 30.

Opel, Jeff and Rose (Yoder), Accident, Md., second daughter, Tina Marie, Oct. 22.

Ryder, James M., and Judy (Neidert), Massillon, Ohio, third child, second son, Douglas William, Oct. 25.

Schwartzentruber, Mark and Joyce (Boshart), Winnipeg, Man., first child, Evan Gerald, Oct. 12.

Smucker, John and Myrna (Hershberger), Bird In Hand, Pa., second child, first daughter, Joanne Elizabeth, Oct. 20.

Stamm, Ronald and Sandra (Muller), Pensacola, Fla., first child, Gabriel Paul, Oct. 23.

Stitley, Randy and Jo Ann (Stouffer), Mont Alto, Pa., second child, first daughter, Chayann Carmon, Oct. 16.

Voth, John and Nadine (Rempel), Mt. Pleasant, Pa., second child, first son, Aaron Edward, Oct. 21.

Weirich, Gordon and Barbara (Derstine), Dayton, Va., second child, first son, Gordon David, Oct. 29.

Yoder, Wendell P. and Darlene (Unzicker), Meyersdale, Pa., second child, first daughter, Jennifer Ruth, Oct. 23.

Corrections:

- The listing for the baby of Randy and Shirlyn Graber in the Oct. 22 issue was in error. It should have read: third child, second son; born on Aug. 25, 1985; received for adoption on Aug. 27.
- J. Lowell and Sharon Swartley's baby's name was misspelled in the Oct. 15 issue. It should have been *Anastasia* Joy, not Anastia.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Bergey-Landis. Danna B. Bergey, Telford, Pa., Franconia cong., and Terri Lynn Landis, Mainland, Pa., Calvary Church, by Arnold McNeill and John L. Derstine, Oct. 26.

Eash-Lapp. Dave Eash, Goshen, Ind., and Beverly Lapp, Columbia Falls, Mont., Mountain View cong., by Harley Troyer and Glenn L. Roth, Aug. 31.

Fisher-Weber. Jerome Fisher, Wellman, Iowa, Kalona cong., and Beth Weber, Guernsey, Sask., Sharon cong., by James Mullet, July 15.

Hartzler-Yoder. Dale Hartzler, Dublin, Ohio, Scottdale (Pa.) cong., and Barbara Yoder, Broadway, Va., Trissels cong., by Gerald E. Martin, Sept. 7.

Kanagy-Lapp. Kent Kanagy, Elkhart, Ind., Belmont cong., and Nancy Lapp, Kalispell, Mont., Mountain View cong., by Duane Oesch, Aug. 10.

Kinsel-Kreiger. Ronnie Kinsel and Karen Kreiger, both of Valparaiso, Ind., Valparaiso cong., by Jim Armstrong, May 25.

Sandvold-Stoltzfus. Andrew Sandvold, Richmond, Va., Graceton (Minn.) cong., and Beverly Stoltzfus, Richmond, Va., Valparaiso cong., by Jim Armstrong and Joseph Gross, grandfather of the bride, July 27.

Schrock-Staley. Brent Lamar Schrock, Honolulu, Hawaii, Kingview cong., Scottdale, Pa., and Melissa Jane Staley, Kailua, Hawaii, Moanalua Community Church, by Robert Keller Staley II, Oct. 26.

Stauffer-Swarr. Carl Stauffer and Carolyn Swarr, both of Harrisonburg, Va., Weavers cong., by James Stauffer, father of the groom, Aug. 10.

Weaver-Stauffer. Thomas Weaver, Harrisonburg, Va., Harrisonburg cong., and Rosemarie Stauffer, Harrisonburg, Va., Park View cong., by James Stauffer, father of the bride, Aug. 25.

OBITUARIES

Baker, Rosella, daughter of Jonas and Alice (Yoder) Ash, was born at Springs, Pa., Feb. 5, 1905; died of cancer at Cumberland, Md., Oct. 9, 1985; aged 80 y. On Oct. 29, 1925, she was married to Earl Baker, who died on Apr. 29, 1976. Surviving are 5 sons (Paul, Clark, Bernard, Ronald, and Clifford), 3 daughters (Mrs. Anna Mae Thomas, Mrs. Joan Opel, and Mrs. Kay Marshall), 21 grandchildren, 9 great-grandchildren, one brother (Clyde Ash), and one sister (Lura Folk). She was a member of Springs Mennonite Church, where funeral services were held on Oct. 11, in charge of Steven Heatwole and Galen Beitzel (grandson); interment in Springs Cemetery.

Eichelberger, Dora, was born at Hopedale, Ill., Oct. 20, 1911; died at Goshen, Ind., Sept. 21, 1985; aged 73 y. On Sept. 5, 1936, she was married to Ervin Eichelberger, who survives. Also surviving are 2 daughters (Joyce—Mrs. Maynard Kauffman and Donna—Mrs. Marvin Gingerich), one son (Carrol), 12 grandchildren, 2 great-grandchildren, 5 sisters (Alice LItweiller, Clare—Mrs. Clifford Hartman, Ruth—Mrs. Sanford Imhoff, Lila—Mrs. Alpheous Hartman, and Velma—Mrs. Edward Wiebe), and 3 brothers (Oliver, Elmer, and Clayton). She was preceded in death by one son (Eugene), one grandson, and one great-granddaughter. She was a member of Emma Mennonite Church, where funeral services were held on Sept. 25, in charge of Etril J. Leinbach; interment in Eden Cemetery, Topeka.

Himes, Ray E., son of Clifford and Ruth (Elsass) Himes, was born at North Canton, Ohio, Aug. 4, 1928; died of cancer at Dunlap Hospital, Orrville, Ohio, Oct. 11, 1985; aged 57 y. On June 29, 1951, he was married to Edith Kurtz, who survives. Also surviving are 4 sons (Danny, Ronald, Dennis, and Byron Scott), one daughter (Carol), 3 grandchildren, one sister (Evelyn Moore), and 2 brothers (Jerald and Paul). On Oct. 20, 1963, he was ordained to the ministry and served congregations at St. Petersburg, Fla.; Sonnenberg, Apple Creek, Ohio; and Salem, Wooster, Ohio. He was a member of Sonnenberg Mennonite Church, where funeral services were held on Oct. 14, in charge of Myron Augsburger and David Garber; interment in Sonnenberg Church Cemetery.

Lambert, Lennie Marie, daughter of Elmer and Flocie (White) Cunningham, was born at Whitmer, W.Va., Nov. 8, 1914; died at Newport News, Va., Oct. 16, 1985; aged 70 y. On Dec. 25, 1940, she was married to Marshall Levi Lambert, who survives. Also surviving are 2 sons (David Marshall and Norman Eugene), 3 daughters (Lois Marie Lambert, Esther Mae Zimmerman, and Doris Elaine Rogers), and 7 granddaughters. She was a member of Warwick River Mennonite Church, where funeral services were held on Oct. 18, in charge of Truman Brunk, Sr., and Truman Brunk, Jr.; interment in Warwick River Mennonite Cemetery.

Mayer, William, son of Moses and Rachel (Lichti) Mayer, was born at St. Agatha, Ont., May 15, 1917; died of a heart attack at Kitchener, Ont., Oct. 23, 1985; aged 68 y. On Feb. 27, 1945, he was married to Ruth Gingerich, who survives. Also surviving are 2 sons (Don and Joe), one daughter (Sharon Mayer), 2 grandchildren, 3 sisters (Elmina—Mrs. Gerry Wismer, Adeline—Mrs. Simon Gingerich, and Viola—Mrs. Bill Gingerich), and one brother (Clarence). He was a member of Steinmann Mennonite Church, where funeral services were held on Oct. 26, in charge of Fred Lichti and Elmer Schwartzentruber; interment in Steinmann Church Cemetery.

Moyer, Joyce, daughter of Howard and Anna (Clymer) Derstine, was born at Blooming Glen, Pa., Aug. 7, 1936; died of renal cell carcinoma at Sellersville, Pa., Oct. 25, 1985; aged 49 y. On Aug. 3, 1957, she was married to Jay A. Moyer, who survives. Also surviving are 5 children (Debra, Brenda—Mrs. Brian Moyer, Kerry, Sandra—Mrs. Scott Nice, and Trena), and one grandson. She was a member of Blooming Glen Mennonite Church, where funeral services were held on Oct. 27, in charge of Mark M. Derstine and James C. Longacre; interment in Blooming Glen Mennonite Cemetery.

Oberholtzer, Alta B., daughter of John and Hettie (Myer) Burkhart, was born in West Earl Twp., Pa., Dec. 20, 1890; died at Lancaster, Pa., Oct. 18, 1985; aged 94 y. On Jan. 29, 1914, she was married to Elmer M. Oberholtzer, who died on June 9, 1985. Surviving are 2 daughters (Esther—Mrs. Aaron Brubaker and Erla—Mrs. Isaac Culp), one son (John Jacob), 17 grandchildren, 19 great-grandchildren, one great-great-grandchild, 2 brothers (Harlan and Ray), and 2 sisters (Clara Wenger and Helen Peachey). She was preceded in death by one daughter (Miriam). She was a member of Groffdale Mennonite Church, where funeral services were held on Oct. 21, in charge of Curvin Buchen, Charles Wert, and Amos Sauder; interment in the church cemetery.

Storr, Dulcie Marie, daughter of Delbert and Christina (Smith) Adams, was born at Blandsville, W.Va., Jan. 9, 1920; died of chronic lung disease at Canton, Ohio, Oct. 26, 1985; aged 65 y. In 1937, she was married to Clifford L. Cumpston, who died on Sept. 24, 1975. She was later married to Robert Storr. Surviving are 4 daughters (Elizabeth—Mrs. Marion Miller, Mary Ann Murray, Laura Bricker, and Margaret Cumpston), 3 sons (Edward, Owen, and Jerry Cumpston), 23 grandchildren, 7 great-grandchildren, 2 brothers (Brady and Donzel Adams), and stepmother (Dovee Adams). She was preceded in death by one daughter (Lorraine Brown) and 2 sons (Delbert Ray and Clifford Lee). She was a member of Beech Mennonite Church, where funeral services were held on Oct. 29, in charge of Paul D. Brunner; interment in Beech Mennonite Church Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Mennonite Mutual Aid board of directors, Chicago, Ill., Nov. 21-22
Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29
Indiana-Michigan Conference ministers/elders meeting, North Goshen Mennonite Church, Goshen, Ind., Dec. 3-4
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 4-7
Mennonite Central Committee annual meeting, Jan. 31-Feb. 1
Mennonite Publication Board, Feb. 7-8
Conservative Conference ministers fellowship, Belleville, Pa. Feb. 17-21
Mennonite Board of Missions board of directors, Elkhart, Ind. Feb. 20-22
Mennonite Board of Education board of directors, Feb. 21-22

CREDITS

Cover design by Gwen Stamm; cover photos (left) by Joy Hofer, (right top) by Ron Flickinger, (right bottom) by Mark Beach; p. 808 by Rudy Martens; p. 816 by Dale D. Gehman; p. 817 (bottom) by John Hostetler; p. 817 (top) by Jim King.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Kansas archbishop reminds Reagan of rural America's woes

Archbishop Ignatius Strecker, president of the National Catholic Rural Life Conference, has sent an open letter to President Ronald Reagan describing "the hurting voices of pained rural America."

He warned that "if the policies of our present administration are pursued and enacted into law by Congress, Kansas agriculture and the agriculture of most states will cease to be a way of life and simply become another corporate giant in the commodity marketplace."

Strecker, who heads the archdiocese of Kansas City, Kans., said the nation's founders had "recognized the widest possible ownership of the land to be one of the strongest bulwarks of the new nation," but that the land is rapidly ending up in the hands of a few.

Public has highest confidence in organized religion, says Gallup poll

Americans have more confidence in organized religion than in any other key institution in society, according to a new Gallup poll.

For the seventh time in a row since Gallup began measuring confidence in major institutions in 1972, the degree of public trust in religion outpaced that in the military, banking, public schools, and other sectors of society. Earning the lowest ratings among 10 key institutions were organized labor, television, and big business.

In a separate study, Gallup found the public rates members of the clergy and pharmacists highest in "honesty and ethical standards." Lowest ratings went to insurance and car salesmen, labor leaders, and local public-office holders.

Carlson: the $1-million bishop who runs and does household chores

Auxiliary Bishop Robert Carlson of the Catholic Archdiocese of St. Paul and Minneapolis has made triple news.

First, he became the only bishop to run in the Twin Cities' Marathon, in which he raised money for several causes. Next, it was announced that a dozen friends have taken out a million-dollar life insurance policy on the bishop, naming the St. Paul Seminary as the owner and beneficiary. Finally, it was revealed that the bishop has a living arrangement with 10 students at the College of St. Thomas.

When he was ordained a bishop in 1984, Carlson, now 41, said he would focus his ministry on youth. He conceived the idea of establishing a unique bishop's residence—a home not only for himself but also for a group of Catholic college students.

With the blessing of Archbishop John Roach, he now lives in a house near St. Thomas College with five male students. Living next door are five female students. Together, they make up the bishop's community. The bishop and the 10 students share household duties, cook their own meals, and live within a budget. The students say the bishop does the same chores they are expected to do: taking out the garbage, vacuuming the carpet, washing dishes, and even cleaning the bathroom.

Pastor's efforts in N.Y. Marathon will benefit the hungry

John Jurik didn't finish the New York Marathon in the time he had been hoping for. But he did make it to the finish line—and raised $3,000 for an inner-city soup kitchen in the process.

The 41-year-old pastor at St. Peter's Lutheran Church in suburban Huntington Station, didn't run only for the thrill of being a marathon competitor. He distributed fliers weeks before the event, asking people to "sponsor" him to raise money for a soup kitchen operated by St. Luke's Lutheran Church Senior Center in the Times Square area of New York City.

"Running is an opportunity for me to be alone with God," Jurik said, "to focus on his great gifts of health and a full life, and to remember the plight of the poor and hungry of our city who are not so richly blessed." The minister noted that "while the problem for many runners is how to lose excess weight, for too many other poor people near us, the problem is how to get a sufficiently nutritious diet."

NCC head calls sanctuary trial an attack on church ministries

The general secretary of the National Council of Churches has accused the U.S. government of hypocrisy in the Tucson, Ariz., federal trial of 11 church workers on charges of illegal alien-smuggling.

Arie Brouwer said the government's own statistics on the number of aliens granted asylum in the U.S. supports the church's case that Guatemalans and Salvadorans, whose governments the U.S. government supports, have no realistic choice other than to go underground or seek sanctuary. Of 13,000 applications for legal asylum by citizens of these two nations, he said, only 328 have been granted. This, he said, is "irrefutable evidence that the government is acting politically" to carry out its own foreign policy.

Referring to the government's acknowledged infiltration and bugging of several Tucson-area churches, Brouwer said, "This is more than a trial of 11 individuals. It reflects a well-coordinated attack by our government on a ministry which has been endorsed by several national religious bodies, hundreds of churches, and thousands of churchgoers."

Wallis, in private letter, backpedals on homosexuality article

Sojourners, the radical Christian magazine that has often provoked controversy from conservative evangelicals, has now been criticized by some of its longtime friends for publishing an article which stated that homosexuality was a distortion of God's plan for human sexuality.

In the wake of the flood of letters, the magazine's editor, Jim Wallis, replied in private correspondence and voiced regret at the decision to run the article.

The issue of homosexuality is one that the normally outspoken periodical has long avoided. In the words of an editors' note in the July issue, "most any word said on the subject is likely to be criticized, either by those who take a more condemnatory approach to homosexuals or those who have a more liberal perspective."

The article, "God's Gift of Sexuality," was a lengthy excerpt from *Money, Sex and Power*, a new book written by Quaker theologian Richard Foster.

Buddhist leader from Japan honored in Berkeley ceremonies

Koshin Ohtani, the spiritual head of the largest Buddhist denomination in Japan and of the Buddhist Churches of America, was honored by the first Buddhist astronaut during a two-day visit recently in Berkeley, Calif.

Ohtani was given a commemorative gift by Lt. Col. Ellison Onizuka of Hawaii on behalf of his space shuttle crew and his own family. Onizuka is the first Japanese-American and Asian astronaut.

Ohtani's trip was planned to celebrate the affiliation of Berkeley's Institute of Buddhist Studies with the Graduate Theological Union, the world's largest consortium of religious institutions, also in Berkeley. The institute is the first non-Judaeo-Christian school to join GTU, marking the first such arrangement in North America.

The Buddhist leader is the 24th-generation descendant of the founder of the Jodo Shinshu denomination. It has some 10 million members in Japan and about 25,000 in the United States.

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Civiliz...

The Bible, from Genesis to Jesus, seems less than impressed by the fruits of civilization. In Genesis 4:17-24, civilized activities are found in the line of Cain. Cain himself is said to have built a city and named it for his son, Enoch. Then we have Jabal, father of the cattle barons; Jubal, whose descendants were musicians; and Tubal-cain, a craftsman.

A little later in the story we read about another set of city builders, who also included "a tower with its top in the heavens" (Gen. 11:4). It was no doubt the Empire State building of its day, but according to verse 5, the Lord had to come "down" to see it and was clearly not impressed by this engineering marvel.

We think also of Omri, king of Israel for 12 years. He receives only a few lines in 2 Kings 16, but from other sources we learn that the ruins of the palace which he built have been found to be impressive.

Jesus' cavalier attitude toward civilized savings is well-known. In Matthew 6:19-21, he speaks against putting up your treasures on earth. "But lay up for yourselves treasures in heaven," an institution which, so far as I know, is not a member of the FSLIC.

We who are products of modern civilization are inclined to be puzzled if not uncomfortable at such lack of appreciation for human progress. What can be wrong, we wonder, with keeping cattle, making music, working in metals, and saving money?

Let us consider the problems of civilization as implied by the critique found in Genesis 4. Each of the endeavors for which Cain's descendants are famous is an activity leading to power. Power is at the same time the glue which holds a civilization together and the acid which eats away at it. According to Kikawanda and Quinn in *Before Abraham Was*, the word translated "cattle" in Genesis 4:20 might well include other possessions such as slaves (pp. 56-57).

If so, we find the antecedents here of business, the arts, and technology. All of these contribute to the development and preservation of civilization. And all have the potential to ruin it. In an address to the Mennonite Secondary Education Council, Henry Weaver asserted that there is no physical problem for which a technological solution cannot be found. He followed this by stating that there is no technological solution that does not create new problems and opportunities.

How we wish that we could receive the benefits of civilization without its liabilities. It is predicted that within 40 years a method may be found to slow down the process of aging so that people may live as long as 150 years. As a negative balance to this positive accomplishment, I nominate the F-15 Eagle. The F-15 is a fighter plane described by Gwynne Dyer in his PBS series on war. It is a technological marvel whose avowed purpose is to destroy others of its kind. Its technology is so advanced, in fact, that it spends one third of its time in the shop for maintenance. And in the event of a conventional war, Dyer predicts that both sides' supply of these fancy machines would be destroyed within three weeks.

This is the irony of modern history. Our ability to preserve and our ability to destroy have proceeded apace. At this point it is not at all clear which will win. The leaders of the two most powerful nations of the world are scheduled to meet this week. We can only pray that they may be able to communicate. They carry on their shoulders the burden of Cain, which is the burden of civilization—great skill in the manipulation of resources, but failure in relationships.

According to Genesis 4, there is another tradition, that of Seth in whose time, it is said, "Men began to call upon the name of the Lord." This alternate point of view is no doubt the point of view of most biblical writers. We, as biblical people, aspire to follow it. Yet we, too, have given hostages to civilization. We have accepted its rewards, if at times almost against our wills, and are caught in its ironies. Not only are we modern civilized people potentially destructive to ourselves: we threaten our fellow beings in the world.

William Longgood predicts that by the year 2000, two million of the world's ten million species may be destroyed "mostly because of man's interference with the environment" *(The Queen Must Die*, p. 193). Will there be anything left to live 150 years for in 2035?

Like Paul in Romans 7 (the lament of a civilized man?) we must acknowledge that we have not been as successful in relationships as in business and technology. We in the free churches have been ineffective because we are so few. The established churches have been ineffective because when the issues of ultimate loyalty were presented, they have lined up on behalf of power and violence instead of love. Perhaps we both deserve what we have received: the F-15 fighter plane which spends one third of its time in maintenance and is of no value anyway except to destroy and be destroyed.

Where can we look for a place to stand in the face of such a dismal prospect? In 1 Corinthians 7:29-31, Paul writes a prescription for desperate times: a proposal for keeping our relation to civilization tentative. He urges not only that "those who have wives [should] live as though they had none" but also that mourning, rejoicing, business, and cultural activities should be undertaken with a light touch. "For the form of this world is passing away."

It seems a desperate solution for desperate times, but our times are desperate. Even Paul recognized that we cannot opt out of civilized life completely, but he urged that it should not become the central reference point. Can anybody say it any better for today?

—*Daniel Hertzler*

GOSPEL HERALD

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How the Orient came to the land of Goshen

by Ann Martin

Graduates from the Albrechts to the Zooks have received Goshen College degrees for generations, but during the past five years they have been joined by the Chens and Zhus, one-year exchange scholars from the People's Republic of China.

Each year since 1980, Goshen College has hosted nine teachers of English from Sichuan Province in China, and Sichuan Teachers College has hosted 21 Goshen College students.

These two colleges seem like unlikely meeting grounds for East and West. At least officials at the U.S. embassy in Peking thought so when Goshen College president J. Lawrence Burkholder announced to them in 1979 that he had negotiated an educational exchange with Sichuan Teachers College.

Lawrence said the officials "just wouldn't believe it." They had been predicting that no undergraduate exchanges would take place for another five years. Nevertheless, "they were delighted, very pleased, and supportive," he recalled.

The officials would have found Lawrence's success less surprising had they known that his diplomatic training began 35 years earlier.

Service in wartime China. As a young Mennonite pastor in New York state during World War II, Lawrence read an article in the *New York Times* on starvation and cannibalism in China's Hunan Province. Wanting to practice the Christian compassion he preached from the pulpit, he accepted Mennonite Central Committee's invitation in 1944 to leave his pastorate and



Chinese scholars Wu Nian (left) and Feng Da-Wei at Goshen College.

family for service in India and China. He viewed the assignment as "a kind of pacifist, moral equivalent to what so many other people were doing in going into the armed forces."

During his first year in China, Lawrence helped distribute relief supplies in the wartime capital of Chongqing. Later, he was transferred to Hunan Province, the area designated for Mennonites and Quakers to do relief work. Finally, he was dispatched to Shanghai, where he was joined by his wife, Harriet, and their two children in 1946.

In Shanghai Lawrence added administrative work for Church World Service and the United Nations' National Clearing Committee to his MCC responsibilities. During the next two years he traveled all over China. "There are very few cities I haven't visited," he said.

He crisscrossed China in a C-46 airplane, making arrangements with provincial governors for the distribution of relief supplies. He also copiloted two DC-3s used to feed, transport, and evacuate refugees from areas of siege, including Manchuria.

Harriet, meanwhile, opened their apartment as a sort of way station for Mennonite and other foreign workers who came through Shanghai. She also taught English at Soochow University Law School.

By 1948 the communists were established in eastern China and preparing to move west. Rumors of the new government's attitude toward foreigners were ominous enough that the U.S. embassy encouraged all U.S. citizens to leave China. "We would have stayed under the communist government," Lawrence said, "but we were too tired."

Thirty years later. During the next three decades, China was absorbed in its metamorphosis. Along with the rest of the world, Burkholders could do nothing but wait. Between 1948 and 1975 they received news from China only twice, when one of Harriet's former students had letters smuggled out through Hong Kong.

U.S. president Richard Nixon's 1972 trip to China was "a wise move diplomatically and in every other way," Lawrence said. Nixon's initiative led the new Goshen College president to pursue some diplomatic ideas of his own. He wrote first to the Canadian government, which had normal relations with China, to discuss the possibility of an undergraduate exchange program. Later, he wrote a similar letter to a committee representing China in Washington, D.C. Neither responded.

In 1975 Lawrence was invited to join a group of educators for a three-week trip to China. He found the Chinese greatly sobered by the ongoing Cultural Revolution. "We were quite certain that things were not normal," he said. "The people did not seem to be free and spontaneous; they were just kind of stoical. Yet, I was impressed by the fact that the people were eating well. It was evident that a great deal of progress had been made over the past 30 years."

These two colleges seem like unlikely meeting grounds for East and West. At least U.S. embassy officials in Peking thought so.

More intriguing to Lawrence than the abundance of food and the scarcity of beggars was the uniform "goodness" of the Chinese people. "I wondered how it would be possible for people to be so utterly, absolutely moral," he said. China's atheistic leaders had chosen to organize some 900 million people according to remarkably "Christian" principles.

Burkholders spent part of a 1977 sabbatical at the University of California in Berkeley. There Lawrence prepared a speech on the theological implications of China to present at the University of Notre Dame. A less-heralded speech in Elkhart, Indiana, however, provided the occasion for meeting Edward Hou.

Hou, a native Chinese who worked at Miles Laboratories, heard Lawrence speak on postrevolutionary China. He was impressed by what seemed to him a fair representation. The two men became friends, and Hou began to urge officials in Sichuan Province to invite Lawrence to speak there.

Invitation to Sichuan Province. Hou proved himself a loyal, persuasive advocate. In 1979, Lawrence received an invitation to visit China from two older, powerful Sichuan Province officials: the director of higher education and the minister of science and technology. Their plan was to have Lawrence lecture on education. Harriet was welcome to accompany him, they said, if she too could speak on education.

Harriet was dismayed to learn that she was being billed in China as an expert in the teaching of English. She hurriedly prepared by studying recent developments in the field. Once in China, she explained that she would simply *report* on the field rather than speak authoritatively. The Chinese politely disregarded her protests. After all, English was her native tongue, wasn't it? That was expertise enough.

Burkholders arrived in Peking just before Christmas 1979 and were met at the airport by Lawrence's former secretary. She took them to a hotel for Chinese rather than one for foreigners, a gesture of trust on the part of their hosts. On Christmas morning, their waiter greeted them at the breakfast table with "Merry Christmas" and a miniature tree. "We felt that was quite a concession," Lawrence said.

From Peking, Burkholders flew to Chengdu, where both were scheduled to speak at Sichuan University and Sichuan Teachers College. Lawrence described his lecture at the university as "a complete failure. The faculty who came were stiff as stone; they were totally disinterested." He became ill the next day, so Harriet agreed to speak in his place at Sichuan Teachers College.

While Lawrence had lectured to the impassive administrators, Harriet had spoken to a small group of English teachers who eagerly plied her for information on topics ranging from religion to the politics of Lawrence's appointment as a college president. Harriet found the session invigorating and assumed the Sichuan Teachers College setting would be similarly informal.

Instead, she found about 400 students seated in "an enormous hall—at least it

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seemed to me at that moment very, very big. Somehow I got through it, and they were a delightful audience. I started out with a big, red handkerchief that I had saved all these years with the names of my students in Shanghai. I held it up to them, and this touched them very deeply, to think that I had kept that all these years."

Neither Harriet nor Lawrence knows how to explain the bond that formed between Harriet and the assembly hall crowd: the handkerchief; her slow, articulate English; or simply good chemistry. "A warm relationship happened right away," Lawrence said. "That's very unusual. It was a trusting relationship which we can't fully understand."

Proposal for educational exchange. After Lawrence recovered from his illness, the first order of business was to present his proposal for an educational exchange. He sat down with the director of higher education and the minister of science and technology for Sichuan Province and a lawyer from the Chengdu foreign affairs office. "They were surprised," Lawrence said, but they approved a tentative agreement within two hours.

The proposal, one Lawrence had developed with Goshen College provost John A. Lapp and international education director Arlin Hunsberger, was accepted with "virtually no alteration whatever," he said. "I knew I'd need approval back here, even though I was sure everybody would be overjoyed. It just worked—it worked beautifully."

Edward Hou's testimonies to the Chinese officials and attention to Chinese concerns were responsible for the proposal's success, Lawrence believes. "Dr. Hou had talked us up personally as friends of China with some experience and sympathy, and he also spoke very highly of the college and about the Mennonites."

Perhaps most importantly, Hou assured the Chinese that the troubling things they had heard about youth in America were not true of Goshen College students. "The Chinese were really afraid of our students," Lawrence said. American students were thought to be loud, rebellious, sloppy, and intolerably immoral.

In the negotiations, Lawrence also vouched for the good conduct of the students and promised that they would be supervised by Goshen College faculty. Harriet, who observed the meeting, said, "It seemed to me that a tremendous relief came over their faces when Lawrence said there would be a faculty couple with our students. It was like a curtain dropped, as if to say, 'This is it—this is all we need.' "

Also crucial to the success of the talk was Burkholders' ability to discuss prerevolutionary China as eyewitnesses. "We just hit it off well with those old men!" Lawrence said. "We were also able to express appreciation for some positive changes."

Lawrence managed to avoid bureaucratic delays by bypassing the central government and going directly to Sichuan Province. Provincial governor Zhao Ziyang, now prime minister of China, gave final approval to the agreement.

The Chinese have discovered an unexpected kinship with the Mennonites.

Getting money for the exchange. Securing funds for the exchange was Lawrence's next project. He was already raising funds to pay for the construction of the John S. Umble Center for the Performing Arts. In May 1980 he received a $100,000 grant toward the Umble Center from Lee and Geraldine Martin, co-founders of the Martin Foundation in Elkhart, Indiana.

Martins asked Lawrence why he had gone to New York to seek funds for the China exchange rather than approach Elkhart County persons. "That gave Lawrence a real clue that they were very interested," Harriet said.

Martins agreed to grant the college $178,000 to support the first two years of the exchange. Lilly Endowment of Indianapolis also contributed an initial grant of $50,000. Later, Martins committed funds to underwrite the exchange through the 1985-86 academic year. They and Burkholders traveled to China and met with the first group of Goshen students in the fall of 1980.

Lawrence said the exchange "has been more successful than we had ever hoped or dreamed." He is amazed that in five years "there have been no blowups and no relationships which needed to be straightened out."

Carefully laid plans would have been worthless had not Goshen students proved themselves. After the first students, Harriet said the Chinese doubted the college could send another group of that caliber. "But they've been impressed with each group," she said.

Lawrence praised the students for being sincere, conscientious, and hardworking. The Chinese value the freedom and spontaneity they have brought to their classrooms and relationships, he said.

Lawrence also believes the students have played a major role in helping the Chinese master the English language. "Goshen College has improved the English in Sichuan Province in a significant way," he said. If a study were done of the impact of Goshen College students on Sichuan Teachers College students, he predicted "it would indicate that we've made a tremendous contribution—much more than we imagined."

Learning English is the primary means by which the Chinese understand Western culture and ideas. The 44 teachers of English who have spent a year at Goshen have learned "what America is like—not only the more desirable aspects of the United States, but they know what the slums look like too," Lawrence said.

He also senses that the Chinese have discovered an unexpected kinship with the Mennonites. Both value integrity, hard work, dependability, discipline, respectfulness, and modesty. "Those qualities would probably not place a Mennonite in Peking as an ambassador," Lawrence said. "But they do allow us to be very effective in a college or university situation in China."

After five years, some mystique remains too. While the Chinese can't understand the Mennonites' persistence in holding onto religion, Lawrence said, "they very much respect the form that Christianity has taken here."

Exchange is well-received. If students and dollars were unlimited, the Chinese would like to see the exchange tripled or quadrupled. A mutual desire for expansion led to the formation in 1980 of China Educational Exchange, an organization which has sent 40 North American teachers of English to China and brought 20 Chinese students, teachers, doctors, and agriculturalists to the United States.

The future of China Educational Exchange looks secure, but funding for the Goshen-Sichuan program is uncertain following the 1985-86 school year. Harriet places herself squarely in the optimists' camp. "It's so hard to believe that the money isn't somewhere for this program, because so many people have expressed admiration and appreciation for it. It just seems there has to be support for it somewhere. I just can hardly believe it will founder for lack of it.

Lawrence and Harriet don't share the pessimism of British novelist Rudyard Kipling, who wrote, "Oh, East is East, and West is West, and never the twain shall meet." To them, the yearly delegations of Chinese English teachers to Goshen College and Goshen College students to China represent a modest yet significant hope for East-West harmony.

From Mormon to Mennonite

by Suzanne Roth

It has been about a year and a half since I was baptized at Zion Mennonite Church near Hubbard, Oregon. I will never forget that day. In my mind, it is a day filled with images of golden sunbeams gilding white-and-yellow daffodils and of radiant faces reflecting joy and affirmation from the congregation.

For me, it was a pivotal moment in my life. After 36 years as a Mormon, I had become a Christian.

I was born and raised in a tiny Utah mountain town.

My great-grandparents had crossed the plains with the Mormon pioneers, and throughout my youth and marriage to my Mennonite-converted-to-Mormon husband, I had remained fairly faithful to the Mormon faith.

My great-grandparents had crossed the plains with the Mormon pioneers, and throughout my youth and marriage to my Mennonite-converted-to-Mormon husband, I had remained fairly faithful to the Mormon faith.

Difficult entry into Mennonite Church. My husband's reentry into the Mennonite Church was smooth; it was as if he had never left. My integration into a new religious life, however, was quite a bit more difficult.

I believe there are several reasons for this, and I feel that it might be important to understand them as more and more new members come into our churches from outside the Mennonite culture and tradition. Some of these individuals may have similar difficulties.

Adjusting from an expectation- and approval-oriented, "salvation-by-works" religious system to one of salvation by grace, centered in Christ Jesus, was only one of the challenges I faced. Despite the warm generosity and acceptance of my new church family, I still felt alone, out-of-place, a "stranger" very much intimidated by the quiet, efficient competence of my new congregation.

Used to measuring myself by what Pastor John Oyer calls the "Yardstick Religion," I became discouraged when I could not feel the peace that so many of my fellow church members seemed to experience as a result of their unshakable faith in Jesus. And I felt that no one else could understand what it was like to make the transition from being a Mormon to becoming a Mennonite and a Christian, both at the same time.

As a Mormon, I had worshiped Jesus, but in a different way. He was a member of the "Godhead," a flesh-and-bones entity who was not only the Savior of the world who had made atonement for my sins, but also my Elder Brother in the sense of being the oldest spirit offspring of God the Father.

His atonement, however, while assuring that all people would be resurrected to face the judgment, took effect only after I had made personal atonement through continuing, dogged repentance for all sins I possibly could. Through Christ, I could achieve immortality and exaltation in the celestial kingdom, as an eternal wife to my husband, if I lived worthily.

Mormon faith had pros and cons. My Mormon faith was an anchor in an abusive childhood. It provided a spare spiritual subsistence, and yet at the same time it fed me, it was also the weighted, invisible load I carried on my shoulders.

Coming to Christ meant literally casting my burdens upon him. I began to understand the meaning of his (and my) life, death, and resurrection through the teachings of the Bible. Uncluttered by the Book of Mormon and the teachings of "modern-day prophets," the simplicity of following Christ alone should have been the most basic of accomplishments. And yet, it proved to be one of my most difficult challenges.

When I left the Mormon Church, I was filled with relief and joy. Within three weeks of turning in my letter of resignation—which it was necessary to do in order to leave—I was baptized at Zion Church. In that three-week period of time I expected to discard almost four decades of indoctrination, dear friendships years in the making, family ties believed by my family (who had "lost a beautiful daughter") to extend beyond the grave, an "eternal marriage," and a far-reaching heritage of Mormon history that was in many ways the essence of who I felt I was.

Not only that, but I expected to be able to discard a vast body of complicated doctrine that included beliefs in abstaining from certain foods and beverages, plus the wearing of special underwear symbolizing covenants made in Mormon temple ceremonies.

Perhaps the hardest habit to give up was that of trying to atone for my own sins through the doctrine of repentance, for I had all my adult life spent long hours in mental agony over sins I had committed—some real, some not.

To expect to simply lift every vestige of my Mormon upbringing out of my being within that short period of time was to expect a superhuman feat. Naturally, I could not have accomplished it even if I had realized what it entailed. And yet, I expected it of myself.

Now as I look back I see what I have experienced. During the past year and a half, there have been times of overwhelming pain and confusion, moments when I wondered, as a fellow ex-Mormon voiced about herself, whether I had "really been saved." There were times

Suzanne Roth, Canby, Oreg., is a homemaker.

when I felt so odd, so alone, that I was sure that I had been mistaken in thinking that the Lord led me to be baptized as soon as I had been. But the Lord was faithful through it all, and so were many special, loving friends in my new church family.

My experiences reminded me of coming to live in a new land, peopled with individuals who were not perfect, as perhaps I had often expected them to be, mostly benevolent, but at times frightening in the very newness of their customs and traditions and their quiet self-sufficiency.

My father-in-law, Noah, who has been a member of Zion Church for over seventy years, told of experiencing for the very first time, at the age of 82, this kind of feeling.

Recently, the wedding of a couple from a nearby Russian community took place in our church, and members of our congregation were invited to attend. Being an inquisitive and friendly person, Noah decided to go to the wedding but, upon arriving, discovered he did not know anyone else there. Not only that, but he also did not know exactly what to do during the ceremony because he did not know what to expect. The clothing was all very different, although beautiful, and the reception was a sit-down dinner rather than the simple, informal cake-and-punch visiting session he was used to.

My father-in-law said he just stood at the back of the reception hall for a while, watching the Russian people as they talked among themselves and took their places for the dinner. Not knowing what to do and being hesitant to risk being embarrassed before strangers, he just left. He commented on how funny it felt to feel so out of place. He could scarcely believe it when I told him, "That's exactly how I felt when we came to Zion."

What can Mennonites do to encourage persons who are new and struggling with the shift from an old culture to a new one?

Encouraging new people. What can Mennonites do to encourage persons who are new and struggling with the shift from an old culture to a new one as they develop a life in Christ? I feel that there are several ways to support these newcomers, some of whom may be too shy to share their feelings of isolation.

"Your strong love for each other will prove to the world that you are my disciples," Jesus told his followers (John 13:35, *The Living Bible*). No more effective aid can be given than simply to love. Nothing is more powerful, nor greater evidence of faith in the potential of that person to grow as a Christian.

I personally experienced this love at Zion. My new church family offered support in a number of practical ways. My husband, my children, and I were introduced to church members of our own respective ages and invited to Bible studies, fun activities, and small in-home get-togethers.

One of my nicest memories is of a luncheon prepared by our pastor's wife, Ellen Oyer, immediately after hearing that I was to be attending Zion Church, so that I could get to know several women my age.

Help from church members. Thoughtful and empathetic church members, recognizing the newness of songs and writings, lent records, tapes, books, and articles. They lent emotional support as well, continuing to express interest in and concern for the difficulties my parents and other family members were having in adjusting to my new faith.

Paul must have recognized the feeling of being new and different in a loving but still strange religious environment when he wrote, "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God" (Eph. 2:19). To feel like a fellow citizen is to feel at home.

I know now that my baptism was just the beginning of my inner growth toward becoming that "new creation" spoken of in Galatians. In the past several months, I have been especially aware of the Lord's gentle leading in my life, and now—after a year and a half of eliminating the residual aspects of my old faith as well as learning to value the good in my heritage—I am ready to follow.

This is the story

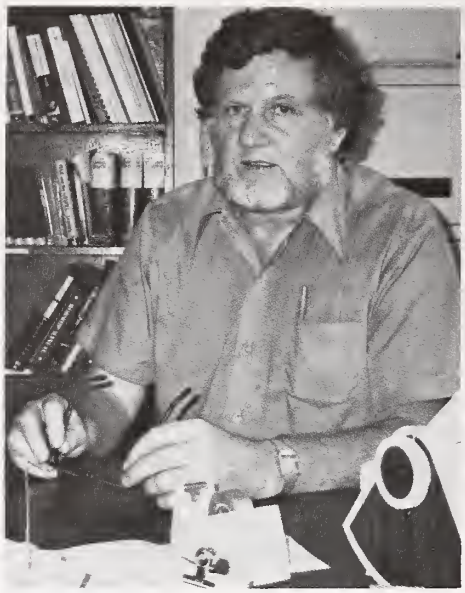
This is the story:
All brown and small
the seed was planted,
but bright and tall
with sword-edged leaves
and graceful stem
the flowers grew.
All who saw them
admired their beauty.
They all agreed
that so much loveliness
from one little seed
is a thing that no logical
mind can conceive.
But a thing we have seen
is a thing we believe.

So press forward, my soul,
more eagerly, faster
to the ultimate goal
to be like the Master
for this is the promise.
This is the story
and these are the words:
"From glory to glory."
If such wonders in little
brown seeds can be,
who knows what his love
may make of thee?

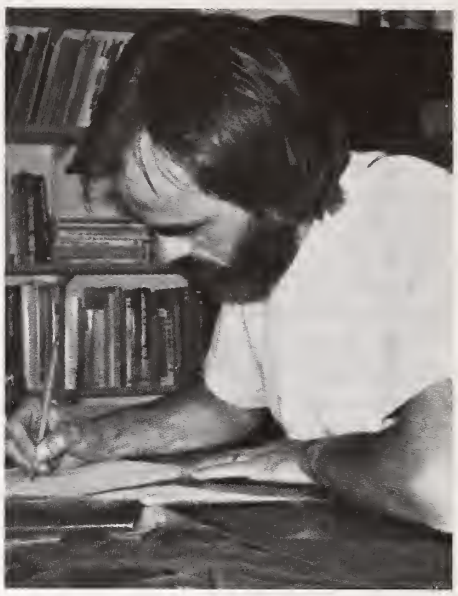
—Lorie Gooding



Juan Iturriaga of Iglesia Christiana Hispana



Harold Reesor of Maison de l'Amitie



Robert Martin-Koop of Mennonite Fellowship

A people from all places in Montreal

by John Bender

Neither of the Mennonite congregations in Montreal has a church building, yet they share the same meeting place. Though they speak different languages, French is their common tongue. One meets for Sunday services in the morning, the other in the evening. For occasional events they meet together. The pastors of both congregations devote as much ministry to strangers as to their flocks. The congregations are the Montreal Mennonite Fellowship and the Iglesia Christiana Hispana de Montreal.

The congregations meet in space rented from a third Mennonite entity, Maison De l'Amitie (House of Friendship). Located at 120 East Duluth Avenue, this three-story building of many nooks and crannies houses a number of programs aimed at enhancing family and community life in a multiethnic neighborhood.

Maison provides space for a day-care center and a refugee services program. A summer day camp lets youngsters explore their own city. The shared day-care center and congregational space doubles for occasional community use.

Maison director Harold Reesor says coming to terms "with who we are and what we do" involves related Mennonites in Quebec in ongoing discussion on how the church can be faithful in the urban setting. Instead of chickening out when faced with issues and opportunities "that we think are beyond our ability to do anything about," the church should be on the cutting edge of change, Harold believes. "We're doing this because we're the church. The nature of God's love is that it's expressed," he said. Mennonite Central Committee Canada supports some of Maison's activities.

Montreal Mennonite Fellowship began in 1963 as a member of Ontario/Quebec Conference. In 1974 it also affiliated with the General Conference Mennonites. The congregation worships in English.

Copastor Robert Martin-Koop said the congregation had given one Sunday a month to a French-language service but found they were not attracting or meeting the needs of persons whose mother tongue is French. It's hard to be effective in two languages, Bob said, though not impossible. "We haven't totally given up on the idea."

The congregation has 35 members with an average attendance of 45. Copastor Debra Martin-Koop has been on a one-year leave to care for their children, infant son Pierre-Joel and four-year-old Jonathan.

Iglesia Christiana Hispana formed in 1982 with the encouragement of the National Council of Hispanic Mennonite Churches. In 1985 the congregation was accepted into Ontario/Quebec Conference. Countries represented in the congregation are Guatemala, El Salvador, Ecuador, Chile, Peru, Mexico, Uruguay, Bolivia, Spain, Portugal, and French- and English-speaking Canada.

Many who joined the church after it was established did so "because they accepted the gospel which was preached in our church," said Pastor Juan Iturriaga, a former refugee. Many of the original members have left, he said, "in many cases because they have returned to their countries. The total number of this group would be about 45."

The congregation has an average attendance of 50. Currently 22 persons, some of whom have already been baptized, are candidates for membership. The pastoral team includes Juan, Nelson Castro, and Adolfo Klassen.

John Bender, Elkhart, Ind., is a free-lance writer and the director of information services at Associated Mennonite Biblical Seminaries.

Some support for refugee services comes from MCC Canada.

Corporate life for the Hispanic church includes activities four days per week, starting with the 5:00 p.m. Sunday school on Sunday and 6:30 worship service. Tuesday is prayer meeting, Friday is Bible study, and Saturday is given to the women's group, the Christian theater group, the youth group, and to choir practice and the cassette ministry. The primary goal of the congregation is "to take the good news of salvation to those who still do not have Christ in their lives."

In addition to Sunday morning study and worship, Montreal Mennonite Fellowship has a Monday morning meeting for single parents, a Tuesday evening discussion group that includes young adults from beyond the congregation, and a prison visitation group. The membership includes a preponderance of students and professionals.

The pastors and other leaders from both churches give up to half time to work with either English- or Spanish-speaking refugees. About 300 persons per month come to Montreal to seek refuge. Both congregations, along with Maison de l'Amitie, are committed to welcoming some of these strangers.

Walking with the stranger on the one hand means taking on brokenness, fear, doubts, bureaucracy; on the other hand it means taking part in hope, healing, new relationships. Harold Reesor cites the example of two youths from Afghanistan, one now 16, the other 13. The fellows spent two months in the Reesor home before moving to Toronto. Within a week in Toronto the elder youth found housing and a job and got both himself and his brother enrolled in school.

The youths' goal is to be able to sponsor their parents to Canada. The boys fled their homeland because they did not want to fight in either the regular Afghan or rebel armies. The youths' drive to succeed in their objectives, Harold says, will see them through the tragedy and separation from their family and homeland.

The ministry of two small Mennonite congregations and a house of friendship in Montreal is given to the church and to refugees and others in need. Mennonites in Montreal are in mission with the wider church to serve and call out a people from all places.

Reflections on boot (foot) washing

by Elizabeth Stauffer

While I was visiting my parents in Saskatchewan last fall, Chris and Don spent an evening catching chickens with the church youth group. Chris' dirty shoes were waiting in a corner of the kitchen when I got home, and Don's boots were out on the back porch. What a thing to come home to!

Mothers being what they are, it wasn't too difficult for me to take care of Chris' shoes, but Don's boots were another matter. He was perfectly capable of cleaning them up himself, and I wasn't about to touch them! And I didn't, either—at least not for several weeks. I didn't say anything about them, but I walked past them several times a day and got mad every time.

One day as I passed the offending—and offensive—boots, I suddenly thought of foot washing. Could the two be related? Well, maybe, but there is a big difference between washing someone's clean feet and someone's smelly boots, and I'll take clean feet, thank you! I walked past the boots a few more days, but the nagging foot washing idea wouldn't leave.

Finally I swallowed my pride, held my nose, and soaked, scraped, and scrubbed until the boots were cleaned, dried, and put away in the closet. Then came the next blow. Nobody even noticed! Nobody said thank you! There I was, humbling myself for people, and nobody cared.

Several weeks later, when there was snow on the ground, Don looked for his boots and couldn't find them on the porch. Then it all came out. It turned out that he had cleaned them to the point where he considered them passable, and thought the rest of the dirt would wear off in the snow when the time came.

Two things keep coming back to me as a result of this experience. The first is the realization of how difficult it was for me to do something really dirty for another person, particularly for someone who could easily be doing it for himself.

The feet Jesus washed were dirty and it was certainly not up to him to wash them. If there were no servants around, the disciples could at least have washed their own feet. But Jesus did it for them. I wonder if he struggled with that at all?

The other thing that bothered me was my craving for recognition once the deed was done. I wanted someone to know I had done something noble, and I wanted to be appreciated for it. That is only human, of course.

Jesus was human. Did he ever feel like that? He did a lot of good things for which he received rejection rather than affirmation. He was human, and it can't have been easy for him either.

Jesus said: "I have given you an example, that you should do as I have done to you."

Elizabeth Stauffer, Union, Mich., is a member of the Board of Elders at Bonneyville Mennonite Church. This was given as an introduction to a foot washing service at Bonneyville in October.

Fairy-tale development in Welcomecorp

by Daniel Epp-Tiessen

Once upon a time in the imaginary country of Welcomecorp, local artisans used to make sandals that sold for five tels a pair. Even this was expensive by local standards, so many children went barefoot.

The government of Welcomecorp was quite progressive, many of its economic and social planners having been educated in the best business schools of the West. Thus, when the Heel Shoe Manufacturing Company, with head offices in Corpland, offered to establish a branch plant in Welcomecorp, the government gladly accepted.

The corporation asked for only three things: special tax concessions, a new port facility to be constructed near the Heel factory at Welcomecorp expense, and enactment of laws keeping wages low and limiting the rights of workers to organize.

Shoe manufacturing gets underway. Once operations at Heel got underway, high-quality sandals became readily available at four tels a pair. Farmers and laborers now found it easier to purchase sandals for their families.

There was, however, one slight hitch. The local shoemakers, not being able to produce sandals for under five tels a pair, were left without work. Soon the local weavers noticed a decline in their business, because the former shoemakers could no longer afford to buy clothes. Because the families of the weavers and shoemakers were now eating less, the farmers also experienced a drop in income. This in turn put the blacksmiths in a pinch. Strangely, even though sandals were now only four tels a pair, many children still went barefoot.

Welcomecorp economic planners were quick to see the potential of the Heel example as the model for a national industrialization strategy. The Heel factory had provided new jobs, lowered the price of an important commodity, and was even earning some foreign exchange by exporting shoes.

The government invited scores of transnational corporations to establish branch plants in Welcomecorp. Billions of tels were borrowed from the Universe Bank and private foreign banks to construct hydroelectric dams, a transportation network, and other necessary infrastructure. This flurry of economic activity provided ample opportunity for the wealthy class of Welcomecorp to invest in profitable ventures.

Meanwhile, progressive new policies were also being implemented in Welcomecorp's agricultural sector. In the past, this sector had been dominated by "inefficient" tenant farmers who grew rice and corn on five-to-six-acre plots. Since the self-sufficient peasants produced little surplus and purchased few goods, they contributed little to the Gross National Product and national economic development.

The limited buying power of unemployed and low-income laborers meant that food production for the domestic market was clearly not as profitable as production for the international market. Large landowners and foreign agribusiness corporations were quick to seize upon this logic. Soon huge plantations of export crops like sugarcane, bananas, coffee, and pineapples covered what were once just inefficient rice and corn farms.

The story of Welcomecorp is a fairy tale, the kind one sometimes hears from people in Brazil, the Philippines, El Salvador, Chile, Thailand, Guatemala, and other countries.

A few of the uprooted tenant farmers were able to find employment on the plantations. Some transferred to the steep rocky hillsides, where they planted root crops and a bit of corn. Others moved to the crowded squatter communities in the burgeoning cities.

Development strategy criticized. About this time a group of left-wing students and professors at Capitol College had the audacity to openly criticize Welcomecorp's development strategy. Welcomecorp's 30 percent unemployment rate, the leftists argued, was largely due to a policy that favored precisely those highly mechanized factories and agribusinesses that often displaced the traditional artisans and small farmers.

Moreover, the students and professors continued, profits from production used to circulate within the local economy and benefit the people of Welcomecorp. Now, much of the profit from the manufacture of sandals, for example, was sent to the head office of the Heel Company in Corpland. Further intensifying the capital drain was the fact that profits also had to pay for all the expensive imported machinery.

The leftists also denounced the policy of borrowing enormous sums of money to build the infrastructure necessary to entice foreign and local investment. This, they declared, left the government with no choice but to divert as much as possible of the people's hard-earned

Daniel Epp-Tiessen, Malaybalay Bukidnon, Philippines, is a Mennonite Central Committee worker.

money toward repaying the staggering foreign debt. The results were higher taxes, cutbacks in already meager social services, and many other austerity measures.

Government financial experts responded to criticism with statistics highlighting Welcomecorp's newly acquired wealth and its healthy 5 percent annual growth in GNP. The leftists defended the notion that what was more important than the amount of wealth produced was who had access to this wealth. While a small upper class enjoyed such imported consumer goods as automobiles, air conditioners, and fine liqueurs, the poor suffered from malnutrition, contaminated water, and easily curable diseases.

Tensions increase. The radicals' demand for a restructuring of the socioeconomic order to benefit all sectors of society met with considerable support among impoverished workers and farmers. The government and upper class, on the other hand, were quick to recognize an impending threat to peace and order. The leftist leaders were arrested, and laws were enacted to limit freedom of the press and people's right to organize.

In response, the leftist movement went underground and secretly organized workers and peasant farmers. Feeling even more threatened, the Welcomecorp government recruited more soldiers and purchased additional military equipment. Corpland, feeling that its own national interests were also at stake, was willing to sell and even donate the latest in anti-insurgency weapons.

The rebels began to ambush military patrols in order to acquire arms and ammunition. Soldiers, understandably, became trigger-happy, since they never knew who was friend or foe. Civilians were often killed and suspects tortured in an attempt to root out the insurgents. But such brutality only created more sympathy for the rebel cause.

Instead of living happily ever after, the people of Welcomecorp appear headed for the agony of a protracted civil war.

The story of Welcomecorp is a fairy tale, the kind one sometimes hears from people in Brazil, the Philippines, El Salvador, Chile, Thailand, Guatemala, and other countries. As for the people of Corpland, some say they have grown too old to listen to fairy tales.

HEAR, HEAR!

An appeal on behalf of the Philippines

We are a group of 17 people from the United States and Canada who participated in the first Philippine Learning Tour sponsored by Mennonite Central Committee.

Most of us are from Mennonite denominations, but some come from Lutheran churches and Friends meetings. We are from varied professions—teaching on all levels, health planning, homemaking, pastoring, accounting, farming, writing. This was the first "exposure" to the Philippines for many of us.

Just as we came to the Philippines with different stories to tell, so we found that the Filipino women and men we met in different parts of Mindanao and Central Luzon had their own stories. In many cases they were stories of poverty and pain, hunger and neglect, political betrayal and economic injustice. They were the stories of small farmers displaced from their land by banana, coconut, and pineapple-planting multinational corporations or by government dams.

They were the stories of brothers, friends, and co-workers who were detained without charges, or whose brutally murdered bodies ("salvaging" is the horribly ironic term) were found in ditches. They were the silent stories in the faces of children living on a giant garbage dump in the middle of Manila, and of children whose parents may not live to see them grow up, because those parents organized community Bible studies or farmers co-ops and were labeled "subversive." They were the stories of women who sell themselves to American servicemen in Olongapo in order to build better lives for family and children "in the provinces" than they themselves had.

Along with the agony and the tears we shared with people along the way, we also heard in those stories joy and hope. Our Filipina guide was perhaps one of the clearest specific examples of this for us. Her brothers and friends have been detained, other friends salvaged, her own life in danger. Yet her sense of humor remains resilient, and her faith in God and her commitment to peace and justice intact.

As we return to North America, we take with us full notebooks, pictures, memories, and some fresh scars. We also carry our own versions of the stories we have heard. One of the most important things we'll do in the weeks and months ahead is to share those stories with family, friends, and churches.

We will try to advocate for our friends in the Philippines through writing to and talking with legislators, writing articles and letters to the editor for various publications, and joining local Philippines support and solidarity groups. We'll try to keep ourselves informed on the Philippines situation through newsletters from MCC workers there and through contacts we've made in the country.

We'll educate others by speaking to school groups and Sunday school classes, encouraging congregational study through use of a new MCC study packet on the Philippines, urging others to participate in future Philippines learning tours, and helping facilitate correspondence with political detainees. These are only a few examples of various actions members of our group have committed themselves to do.

In the end, probably the most effective thing we can do is to remember those stories, to keep them alive, and never to stop petitioning our God and our government, in the ways most appropriate for us on behalf of the Philippines, its people, and oppressed people everywhere.

We appeal to our family, friends, and congregations to join us in this journey of connectedness to sisters and brothers in the Philippines.—**Members of the Philippine Learning Tour**

Theology in Latin America: a matter of life and death

by Michael M. Mast

I have lived for 15 years in Argentina, a setting where Latin American theology is developing, and I have in a sense been experiencing what Latin American theologians are talking about.

My assignment as a Bible teacher among the Toba Indians has also forced me to think through what I am doing. I am learning what theology is for the Tobas and Latins in their setting and in a small way I am trying to help them to formulate their own theology in a biblical and relevant way.

Two recent experiences have had a profound influence on me and have forced me to think through some of the issues all over again.

During the last election campaign in Argentina, I discovered that a close friend of mine who was also my best Toba Bible student had joined and was campaigning for the Communist Party. When I asked him about it, he said that he knew the people who were on the local committee. They were good people who had been helping his people with legal matters and other problems for many years.

My friend soon disassociated himself after he saw the communist campaign was a lost cause. He is still a faithful Christian and has been conducting Bible studies in my absence. Nonetheless, his action made me think, just like the other experience which soon followed.

The main leader of the Indian church had become aware of liberation theology and was taking it very seriously. So seriously, in fact, that he got up during a church convention and expressed with great conviction, "For 25 years our church has been talking about spiritual things. Now it is time to talk about material things *because we are still poor.*"

We Mennonite missionaries were quite proud of the Indian church which we had seen grow from 10 to 120 congregations in only 25 years. We had seen the Indians evangelize their own with few outside funds and in spite of their poverty. Had we been too uncommitted when it came to their physical needs?

During our year in North America my wife, Mattie Marie, and I have had a chance to reflect on the 15 years we have been with the Toba Indians, and we have had the chance to do some more reading on Latin American theology. We are still searching for more light and truth.

Twenty years ago I was a student in seminary. I remember how easy it was when answers were found in textbooks. It's different when you have to live with what you teach and do because the lives of hundreds of people could be affected. It's no game. It's a matter of life and death.

I remember how easy it was when answers were found in seminary textbooks. It's different when you have to live with what you teach and do because the lives of hundreds of people could be affected.

I have several *observations* about Latin American theology. I also make some comparisons with Anabaptist theology and point out a few contrasts which I see in North American theology.

1. Latin American theology is no less diverse than the theology that came out of the Protestant Reformation. But for many North Americans, Latin American theology is a "bag of worms." My first reactions to liberation theology were also quite negative. But I have taken a second look.

Our knowledge of what happened in the Reformation of the 16th century should warn us not to be too critical, but to stand back to greet these new theologians with the same objective attitude with which we feel the reformers and the Anabaptists should have been greeted in another place at another time.

We can't write off the Reformation because we don't agree with a few points in the theology of Martin Luther or John Calvin. We don't throw out all the Anabaptists because of Melchior Hoffman, Thomas Müntzer, George Blaurock, or Hans Denck. Not all the Reformers were as perfect as Felix Manz, Conrad Grebel, Michael Sattler, or Menno Simons. But even some of these taught a few things that no one accepts any longer.

Even though we may not feel comfortable with some of the irreverent statements and what seem to be gross aberrations coming out of Latin America, we may need to exercise some tolerance. After all, if the liberation theology movement turns out to be from God and as important for Christianity in the 21st century as the Reformation was for the 16th, we may want to be careful not to be on the wrong side of the major issues.

2. The setting for the Reformation was similar to the setting in Latin America today. A half millennium ago the peasants of Europe lived a miserable life; the inequities and oppression were becoming intolerable. The peasants were revolting, seeking liberation.

Today, especially in Latin America, we hear the cries of the peasants and the poor of the city slums. Again the lords and nobles are doing their best to control the masses by armed force.

A half millennium ago Europe was dominated by a church which spoke a language the poor could not understand. It was aligned with the rich and powerful and promoted ignorance. It persecuted and tortured the dissenters and gave them horrible names like "Anabaptists," "heretics," and "fanatics." It was building great cathedrals instead of caring about the poor.

In our day there is the same conservative element in the church, both Catholic and Protestant, which refuses to speak the language of the poor, that aligns itself with the rich and powerful, that persecutes and tortures dissenters, and pastes on names like "communists," "Marxists," or "subversives." Today we have the Soviets, not the Turks, who are threatening our empire, and too many Christians are supporting the military solution for defense.

Michael M. Mast, Formosa City, Argentina, is a Mennonite Board of Missions worker. This was a chapel message he gave at Eastern Mennonite Seminary last January, just before he and his family returned to Argentina for a fourth term of service.

3. Latin Americans have a different way of doing theology. It starts with *praxis* and reality. Orlando Costas, a moderate, puts it this way: "Latin American liberation theology has sought to liberate theology from its academic, ivory-tower imprisonment and return it to the center of the practice of the Christian faith. It sees the theological task as inseparately bound to the obedience of the faith (Rom. 1:5). It insists that Christians can think their faith only as they practice it" *(Christ Outside the Gate,* p. 127).

Mattie Marie and I have been part of Catholic prayer groups for the last five years. The lay people in these groups know little about theology, much less liberation theology, but we have been impressed by the way they approach the Scriptures. They will read a passage and then say, "Through this Scripture I believe that God is telling me or us to do thus and so about our situation."

There is no fine tuning of detail nor a search for a complete understanding. The idea seems to be that you will understand much better as you begin to practice the Christian life. I identify with the liberation theologians at this point because I have found it to be just like that in my own life.

I now recall that I was troubled in my seminary years when I learned that the Anabaptists, unlike the famous Reformers, did not have a systematic theology. On closer observation we might detect that this was their hidden strength. Their theology was an informal theology, but as such *it was much closer to life and practice.*

4. Latin American theology is a return to the Scriptures. It is a return to the sources of the Christian faith. Before Vatican II the Catholic nuns in Argentina would follow Protestants around and burn the Scriptures they were distributing. Now it is the nuns who are distributing Bibles.

The Bible is a book that is read and used and obeyed in Latin America today. This is a very encouraging sign, and looks much like the Anabaptist movement.

5. Latin American theology is a holistic theology. At least I see a tendency in that direction. At an earlier date we might have seen some polarization. On the one hand we saw those who were concerned with social action and revolution and had very little concern for spirituality. On the other hand we saw renewal where there was little concern for the socioeconomic realities.

But I see the two poles moving together more and more. The spirituality of liberation theology is being developed, especially in Catholic circles. A good example is the book *We Drink from Our Own Wells* by Gustavo Gutierrez.

The ferment in Latin America is producing not only a social revolution but a spiritual one as well. "Evangelism" and "conversion" are good words. Many Catholic renewal groups are pointing to the faulty conversion of the baptized masses. They are dedicating themselves to evangelizing those who are already baptized. They are reaching people from every social level of society.

This concern for spirituality in Latin America has not lessened the concern for social action. On the contrary we see the two feeding on each other. People who were concerned about justice soon discovered that there is little hope for justice in this world apart from the power of God. People who began to get close to God and really worshiped him began to reach out and to act as God acts, for justice.

My first reactions to liberation theology were quite negative. But I have taken a second look.

There is an optimism in the liberation theology movement which is not the optimism of humanism. The framework is the kingdom of God. The optimism comes from faith in a God who acts and offers his Spirit to aid us in transforming the world.

These ideas are not completely out of line with Anabaptist views of spirituality, conversion, and discipleship. We do an injustice to Anabaptism if we fail to see it as an attempt at a holistic approach.

So often renewal movements in North America turn out to be empty because they fail to move beyond the spiritual aspects of the gospel. I have been encouraged by the prophets in North America who are pointing to this weakness and seeking to correct it. *The Mustard Seed Conspiracy* by Tom Sine and *Call to Conversion* by Jim Wallis are very helpful.

6. Latin American theology stresses the importance of the small face-to-face community. A Holy Spirit seminar in Latin America ends with a commitment to a small group. Individualism and selfishness are abandoned. Service and submission are promoted. The "base communities" are an example of this emphasis. The people of Latin America are banding together in small support groups because they feel the need for God and for each other.

Brotherhood and sisterhood was also an important tenet of the Anabaptist faith. It has been said of the Hutterites that they banded together in communes not so much because of their theology but out of necessity; it was a question of survival. That also reminds us of the Latin American situation.

But how strange this all sounds to North American ears which are tuned to individualism, self-sufficiency, and self-fulfillment. Brotherhood and sisterhood no longer seem needed where there is affluence and financial security.

7. Latin American theologians do not skirt the subject of suffering and martyrdom. It is something they have to live with. I'm not talking about subversives but people who are trying to preach the whole gospel and relate to the poor.

There was a priest in a town not far from us who was loved by his parishioners and preached good news to the poor. No one could understand it when he was abducted and tortured. They had a hard time believing he was a "false prophet." Several years later a rich man from the community lay dying and confessed that he had placed communist literature in the priest's car to frame him. The priest, who was still suffering from the torture he had received, forgave the man.

Without doubt some liberation theologians advocate violent revolution. But there are others who opt for nonviolence. However, they still have a word of condemnation for those who support structural violence while preaching a passivism that supports the unjust status quo. A Christian needs to be prophetic as well as pacifistic.

In Anabaptism, too, we have a theology of martyrdom and suffering. There were some violent Anabaptists, but we have selected as our models those who were nonviolent in their methods of bringing about social transformation.

Someone I wish I had known

by Katie Funk Wiebe

I wish I had known Maximilian Kolbe. I had heard the story of his death a number of times in sermons. While a prisoner in Auschwitz concentration camp, he willingly took the place of a man condemned to die.

Because one man had escaped from prison, 10 men were to be punished with death. As the camp officials moved down the rows and picked their men, one uttered an agonized cry, "My wife, my children, I shall never see them again."

Then from the ranks of the other prisoners a small, slight figure stepped forth, walked briskly to the SS men, and offered to take the man's place. Stepping out of rank was unthinkable. Offering to die for another even more so.

The sermon illustration usually ended here. I'll admit it was a sure winner to explain Christ's substitutionary death on the cross. But I wanted to know what happened next. In *Six Modern Martyrs* (Crossroad) by Mary Craig, the rest is told.

The rest of the story. Kolbe was born into a devout Polish Catholic family. Early in life he had severe health problems because of tuberculosis. But undaunted, he pushed hard toward one goal: to combat the growing secularization of society and to lead men and women back to God.

He worked hard at publishing, teaching, and preaching. His biographer says that if "he always seemed to be in a hurry, it was because there was little time." Hitler was capturing the spirits of the people. He wanted to capture them for another purpose.

Father Kolbe taught his friars the three stages of the spiritual life: preparation for life's task, fulfillment of the task, and the suffering that must follow. And many of their lives ended in suffering.

One morning in May 1941, with 300 other prisoners, he was herded into a cattle truck without food or water and sent to Auschwitz concentration camp.

Here he became No. 16670, a slave performing meaningless work for his masters, prodded on by kicks and blows. Though he became subhuman—an *untermensch*—to be terrorized, starved, and tortured at whim, he never complained but encouraged the other men to hang on to hope.

Once he was beaten senseless, but even while sick he accepted no privileges for himself. The sick came to him for confession and to have their fears calmed. Whatever happened, he assured them, love is stronger than hate. "Hatred is not creative." He knew he would not survive the camp, but he urged them to stay alive.

Yet every day despondent prisoners drowned themselves in the latrines or hurled themselves against the electric fence and were taken away to be shot or hanged from meat hooks.

Then one hot day, the camp sirens announced the escape of a prisoner. And those who remained behind knew that 10 men would have to pay for this act with their lives. That evening the SS troopers selected their men to die. And Father Kolbe offered to be buried alive in specially constructed airless concrete underground bunkers without food and water so that the man who cried out in anguish could live.

Craig writes that the effect of 16670's self-sacrifice was "like a shaft of light in the darkness," for it declared loudly that the prison guards could not take away from the prisoners the freedom "to choose his inner response to his fate, to soar above his own personal agony, to transcend himself."

An assistant janitor at the camp tells what happened. Death slowly overtook each of the men except for 16670, who had not once complained or asked for water, but spent his energies consoling the others. Cell 18 became a church. After two weeks only four were alive, and only Father Kolbe was conscious.

The officials were furious that Kolbe did not die. They wanted the bunkers for a new bunch of prisoners, and weren't prepared to wait. So the remaining men were injected with carbolic acid.

Symbol of love's power over hate. To the prisoners in Auschwitz camp news of his death came like an announcement of victory. "The lunatic program of the Nazis was defeated by military might," wrote one observer, "but the deepest essence of the meaning of humanity was liberated neither by armies nor by politicians. The definitive answer was given by a Polish Franciscan, Father Maximilian Kolbe." After the war, in both Germany and Poland he became a powerful symbol of the power of love over hate.

We face no Auschwitz at present, but I am made increasingly aware of the great tragedy of South African apartheid. I want to believe that it should be possible to work out a solution to this problem. But I sense we need "the shaft of light" that comes only when love overcomes hate. The way seems most difficult, yet for Kolbe it seemed clear. That's why I wish I had known him.

Katie Funk Wiebe, Hillsboro, Kans., teaches at Tabor College.

TO Mennonite Church Members
FROM Paul M. Gingrich
DATE November 1985

Mennonite Board of Missions
Box 370 • Elkhart IN 46515-0370
Telephone 219/294-7523

speed memo

SUBJECT A HARD LOOK AT MISSIONS GIVING

They shared everything they had. That was the bottom line for the early Christians according to historian Luke. Giving was the expected fruit of worship.

A declining US dollar on the world money market has profound impact on missions budgets. While results of the devalued dollar reported in the press earlier this fall are not fully known, we do know that contributions to Mennonite churchwide missions through MBM decreased by 4.4 percent through the first eight months of this fiscal year.

A similar decrease last year means a seven percent giving decrease in two years. This could mean a one-half million dollar deficit by yearend.

The trend of decreased mission giving over the past years has resulted in significant staff reductions. In 1983 you supported through MBM 93 full-time workers overseas and 13 overseas mission associates. In 1984 this figure dropped to 85 full-time and 11 associates. Stateside full-time staff, meanwhile, dropped from 88 in 1982 to 77 in 1984—a 12.5 percent decrease.

I believe you as members of the Mennonite Church want to know these facts. We are facing a crisis which will have long-term effects on the Church's worldwide mission.

May God guide us with insight and grace during these critical days of opportunity. Unless missions giving goes up, the worldwide work of mission goes down!

Paul



They devoted themselves to the fellowship and to prayer . . And the Lord added to their number daily those who were being saved. (Photo by Jim King at Alpha, N.J.)

CHURCH NEWS

North American youth help youth in India celebrate church anniversary

A 10-member North American youth delegation participated in the 25th anniversary celebration of Bihar Mennonite Youth Fellowship in India in September. The celebration was the group's primary objective while traveling in India and Nepal for nearly four weeks.

The North American youth attended the Silver Jubilee at the invitation of the Bihar youth. Mennonite Board of Missions agreed to provide a delegation with Kenton Beachy, the son of former missionaries in Bihar, as leader, and Patricia Swartzendruber, an MBM staff person, as coordinator.

Eight other young people with expressed interest in an international service experience were selected for the delegation. They were responsible for securing their own funds.

The group spent six days with Bihar Mennonites, who number about 1,200 in 16 congregations within a 50-mile radius of Chandwa in Bihar state. "The celebration," Swartzendruber said, "was high-spirited and enthusiastic, with three days of sermons, reports, singing, dancing, and drama."

Nearly 650 attended the first day of celebration, with registered attendance above 350. The North American delegation was responsible for the second day of festivities, reporting on Mennonite lifestyles in North America and presenting drama and song. The Indian youth asked to be pen pals with delegation members and helped the women dress in saris.

"We were overwhelmed by the welcome, generous hospitality, and gestures of kindness we received," said Swartzendruber. "Our presence, they noted several times, was of great encouragement to them." The delegation gave the Bihar youth coordinators, Sushil Khakha and Samuel Mundu, a plaque marking the Silver Jubilee.

The North Americans were impressed with the vitality of the Bihar youth and their fresh understandings of the Christian faith.

Bihar Mennonite Church began in 1940 through the efforts of MBM missionaries and others. The first overseas work of MBM was in the Indian state of Madhya Pradesh in 1899.

Chandwa, Bihar, was the last stop for the North American delegation, which traveled from Sept. 8 to Oct. 2.

Earlier, the 20 young people studied religions in India and Nepal by visiting several religious sites. They also learned about the projects of several church organizations.

Miriam Krantz, a veteran MBM worker in Nepal, hosted the delegation for six days and introduced them to various projects in urban and rural areas. Mennonite Central Committee hosted the delegation for three days in Calcutta, India.

In Ranchi, India, the delegation visited Paul and Esther Kniss, MBM missionaries since 1950, and founders of a bookstore and radio ministry.



Ronda Mendenhall (left) from Ft. Wayne, Ind., and S. Rapai, a high-ranking state government official, pause during the Silver Jubilee procession in Bihar, India.



Gloria, Sarah, Duane, and Carissa Beachey (left to right) listen during the celebration of their 10 years in VS.

Beacheys complete 10 years of VS in Oklahoma

"Our security is in God and with the community of God's people." So said Duane Beachey as he and Gloria entered Voluntary Service with Mennonite Board of Missions over eight years ago in Spencer, Okla.

Moses Mast, former pastor of Spencer Mennonite Church, recalled these words as he moderated a celebration of testimonies, gifts, and singing on Sept. 29. It brought to a close over 10 years of VS in the Okalahoma City area—the first two years with the General Conference Mennonite Church and the last 8½ with the Mennonite Church.

One of the nine VSers in MBM's tiny Spencer unit during the eight years paid tribute to Duane and Gloria. Jenny Berry said Beacheys had been instrumental in providing her with support and counsel in VS and in her transition into full-time social work in the low-income black community.

Community friends and neighbors also said thanks for the leavening influence which Duane and Gloria brought into their lives and community.

Northeast Concerned Christians, a community housing rehabilitation program which Duane helped start, now is operated by several local churches. Several participants in the program noted that Duane challenged them to greater community involvement.

Others spoke of Duane's work in starting Oklahoma Peace Strategy, an ongoing coalition of active peacemakers in the Oklahoma City area. During these years he wrote the Herald Press book, *Faith in a Nuclear Age*. In 1983 Duane received the Oklahoma Nonviolent Action Award from the Community of John XXIII, a Roman Catholic group.

Gloria was affirmed for her ability to "walk with" people. An elementary school teacher spoke of Gloria's support in her difficult early years of teaching. Besides sharing her time with neighbors and friends, Gloria was also involved with refugees.

Beacheys continue in full-time servanthood—Duane as a builder at a Christian camp 25 miles from Spencer, and Gloria as a Spanish tutor at a local community college. They are also active at Spencer Mennonite Church—Gloria as treasurer and Mobile Meals worker and Duane as an elder.

AMBS boards approve new two-year master's program

The two governing boards of Associated Mennonite Biblical Seminaries have approved a new two-year master of arts in theological studies degree program. It is designed for persons who are not preparing for pastoral ministry but who want to supplement their professional training or strengthen their participation in the life, mission, and service of the church.

The action came during the meetings of the Board of Trustees of Mennonite Biblical Seminary and the Board of Overseers of Goshen Biblical Seminary, Oct. 17-19, in Elkhart, Ind. They reviewed annual reports and conducted other related business of their partnership in AMBS.

Goshen Biblical Seminary is operated by the Mennonite Church, and Mennonite Biblical Seminary by the General Conference Mennonite Church. They share a campus in Elkhart.

Students in the new degree program may concentrate in either biblical studies, or theology and ethics, or church history. Fifty-four credit hours make up the program, divided among required and elective courses from within and outside the area of concentration.

The boards met jointly and separately, concluding with a joint reporting session.

MCs and GCs in the West compare notes at historic joint meeting

In a historic meeting, Rocky Mountain Conference of the Mennonite Church and Western District of the General Conference Mennonite Church compared their similarities and differences for several hours on Oct. 26 in Golden, Colo., in connection with the annual meeting of the GC group.

Already working together in Denver under Mennonite Urban Ministries, the two groups affirmed the start of a new congregation in that city next August.

Beginnings of a Mennonite presence in Denver, over 35 years ago, were inauspicious. First Mennonite Church (MC) went up in 1948 on what had been a city dump. Arvada Mennonite Church (GC) was built on a pasture in what one Mennonite builder called "that God-forsaken desert."

In the 1960s, an estimated 500 Mennonites lived in the greater Denver area, most of them under 40 years of age. Now the figure is around 5,000—with 1,000 of those in Mennonite churches.

The 1960s signaled cooperation between the MCs and GCs in peace witness. Emotions ran high on the subject of the Vietnam war.

Mennonite presence in the 1970s moved from issues to service. Four cooperative ministries became well rooted: Mennonite Urban Ministries (emergency groceries and clothing, preschooling, community gardens), Yarrow Gardens (housing), More-for-Less Shop, and four Voluntary Service units.

Now in the 1980s new energy is being channeled through the newly formed Denver Area Mennonite Mission Commission into church planting. Meanwhile, the issues have returned, a main one being participation in the sanctuary movement to shelter refugees from Central America.

Mennonite Bicentennial to touch thousands in Toronto next summer

The Canadian Mennonite Bicentennial will move to Toronto's Harbourfront next Aug. 2-4. For the up to 25,000 people expected there for Simcoe Day Weekend, it will be an opportunity to learn about Mennonite faith and culture.

"There is no doubt that the potential for this celebration is enormous," said Ron Sawatsky in a presentation to the Mennonite Bicentennial Commission in late October. Sawatsky heads the seven-member Mennonite committee working with the coordinators of Simcoe Day Weekend.

Sawatsky sketched plans for a Mennonite film festival at the 250-seat Harbourfront Studio Theatre. Music is an important element and negotiations are underway with several groups reflecting a broad range of musical taste and experience.

Other plans include drama, storytelling, exhibits of arts and crafts, and literary artists reading from their own work. Food with a Dutch and Swiss Mennonite flavor will also be featured.

The Toronto celebrations of the arrival of the first Mennonites in Canada 200 years ago coincide appropriately with Simcoe Days. John Graves Simcoe, the first lieutenant governor of Upper Canada (Ont.), played an important role in settling Mennonite immigrants from Pennsylvania.

Sawatsky, reflecting the enthusiasm of his committee, said he believes that the Harbourfront celebration, as the event most likely to attract wide public attention, will have great significance not only in southern Ontario but across Canada and beyond.



Matthew, James, Jeanette, and Elisabeth Krabill

BACK FROM IVORY COAST

Krabills' work is a case study

The teaching ministry of James and Jeanette Krabill in Ivory Coast has turned out to be a case study on how to work alongside African independent churches. They are currently home on a six-month North American assignment.

Serving with Mennonite Board of Missions since 1976, Krabills spent the past 3½ years with members of the Harrist Church among the Dida people.

The Dida people were one of the ethnic groups in West Africa who responded to William Wade Harris during his 1913-15 preaching ministry. He brought his African brand of the gospel to people who had had little or no previous contact with Christianity.

Based in the village of Yocoboué, Krabills began a Bible teaching program with two people in their home. By the end of the 3½ years, 13 villages were participating in either weekly or monthly Bible studies.

Krabills were being watched closely. Most Harrists hadn't forgotten what happened when Protestant and Catholic mission schools began about 10 years after Harris had visited. The young people rarely returned.

One Bible study tool employed by James was drama, using a core group of 12-15 students. A second tool was to solidify his students' learning by having them pass along what they had studied to children. A third tool was cassette recordings of songs the Dida Harrists have been singing for many years.

Aside from assisting James and being a homemaker, Jeanette found herself using a doctor's book to give medical advice and assistance. Krabills' front porch often served as a "clinic," since little medical help was available for miles around.

What has been the response of the Dida Harrists to Krabills' work? Last December the Dida Youth Organization representing 80 villages gave Krabills authorization to extend their ministry throughout the Dida territory.

James is from Goshen, Ind., and Jeanette (Neff) is from Lancaster, Pa.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Keith Gross, Harrisonburg, Va.

I agree with the editorial "Is There Any Aid for AIDS?" (Nov. 5). Not only does reaching out toward others help them, but it aids us personally. Often barriers break down between people when both parties realize they can assist one another, and the atrocities that formerly separated them now seem insignificant.

And what about an individual's reputation? Wouldn't most of us lay it on the line for a job? Why not for something more valuable—a human life? Christ's reputation increased through his dealings with others.

Surely the majority of AIDS sufferers have already found rejection from individuals and the church. Why add fuel to the fire? Reach out with care, not pity. We *can* aid those who suffer regardless of how the need developed.

Sarah Ann Eby Ebersole, Atlanta, Ga.

Living so far from any of the Mennonite "meccas," we rely on *Gospel Herald* to keep us in touch with the broader Mennonite Church.

It is rare in our experience for a church periodical to print not only articles on controversial issues, but also the flurry of letters that results. Most official church papers are viewed as a tool to instruct the brother/sisterhood. Your courageous approach allows *Gospel Herald* to serve as a vehicle for honest discussion within the church as well as a communicator of news and inspiration. Thanks!

Fred Kniss, Chicago, Ill.

George Brunk II's "Hear, Hear" (Oct. 22) makes it clear that holding firmly to the doctrine of inerrancy does not guarantee that one's interpretations of Scripture will also be inerrant.

I am shocked that a scholar of Brother Brunk's caliber who holds so firmly to literal acceptance of inerrant Scripture should make such a glaring hermeneutical error. He quotes the passage from Galatians 2 and concludes that Paul is telling us that "unity at the expense of sound doctrine and truth is worth exactly nothing."

In fact, Paul's point is exactly the opposite. Peter, in withdrawing and separating himself, was choosing doctrinal and ritual purity at the expense of unity. It is for this that Paul rebukes him. Paul is upholding the principle of diversity-in-unity as being "according to the truth of the gospel" which is freedom from the law. (Brunk failed to quote Paul's reference to the futility of law in the verses immediately following his chosen passage.)

Diversity-in-unity is not an unusual theme in the New Testament. It is the point of Peter's experience in the house of Cornelius and is frequently found in Paul's writings, as well. Diversity-in-unity is a beautiful witness to the power of God's love embodied in the church. It does not deny the possibility of controversy, but sees such differences as an opportunity for creativity in applying the gospel to constantly changing situations.

The witness of diversity-in-unity is difficult to accomplish and may involve considerable pain. But those who choose schism are taking the easy way out and denying the church an opportunity to be the witness it should be.

Audrey Milick, Dashwood, Ont.

How encouraging to read George R. Brunk II's article on "Unity Versus Controversy" (Oct. 22). I would like to add an amen to a comment he wrote: "Unity at the expense of sound doctrine and truth is worth exactly nothing." I believe the unity of Christians needs to be in Jesus Christ and in a deep desire to lead holy and acceptable lives.

If each Christian took to heart the teachings on the Beatitudes by Harold N. Miller (one each week Sept. 17-Nov. 5) and practiced self-examination, we would be unified in purpose: to be like Jesus and lead others to this goal. We would be concentrating on how much more of Christ we could exhibit in our lives instead of trying to justify how much of the "world" we can allow into our Christianity.

Edgar Metzler, Mennonite Board of Congregational Ministries

I have been asked about the source of the statistics on women involvement in Mennonite Church boards and committees reported in my article "Men Need Liberation, Too!" (Oct. 15).

The information was taken from the General Assembly workbooks for 1975 and 1985. The difference between the lower figures of female involvement which I quoted and the 47 percent of female representation on newly elected boards and committees, as reported at Ames 85, is that I included the service of women on the General Board and as delegates to General Assembly. Those two types of involvement are controlled by district conferences rather than General Assembly.

Fred Slabach, Middlebury, Ind.

In response to "Some of My Best Friends Are Alcoholics" (Oct. 8): since when do we have the right to say that something is not sin since the Bible is clear that no drunkard shall enter heaven unless it is repented of?

Isn't it strange if alcoholism is a disease, as the author says, that God chose this one disease as a barrier from heaven? Nowhere in the article is God mentioned as the one who can give victory.

Such an article with the bold lie should never have been printed in a church paper.

Dan King, Warsaw, Ind.

My first response to reading Elizabeth K's article about alcoholics (Oct. 8) was one of perturbation. Then I was deeply saddened: (1) to think that our dear sister had to conceal her identity. I can only conclude that we have erected such sturdy pharisaical barriers of self-righteousness that we no longer have the freedom as brothers and sisters to "confess your sins to each other and pray for each other so that you may be healed" (James 5:16); (2) that our dear Mennonite sister is so unaware of the correct answer to alcoholism; (3) that the editor would print such a biblically unsound article.

Concerning the heading "Alcoholism Is a Disease":

- Although alcoholism was a problem also in Jesus' day, it is strangely absent in the accounts of the many kinds of diseases that our Lord cured.
- It is unfortunate that Paul in at least two writings (1 Cor. 6:9-11; Gal. 5:19-21) was not sufficiently inspired to know that alcoholism, since it is a disease, should not be included in the lists of sins that exclude people from the kingdom. (I speak sarcastically!)
- On reading the above two passages carefully, most of us would find ourselves included in the list. (I am certainly there!) There is no justification for designating some sins in the list as worse than others, so our sister and her husband should find loving company among a humble group of redeemed sinners.

Concerning the third heading, "AA Is the Most Effective": Who are the "experts" who all agree on the effectiveness of AA? What is the foundation of AA's work? I am aware of their references to a "higher power" in the "treatment" process. But please, let us be more specific! There are other "higher powers" (above humans) besides our God, and he says, "I will not give my glory to another" (Isa. 42:8). On the contrary, 1 Cor. 6:11 is very clear: "And that is what some of you were [list of sins]. But you were washed, you were

sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God."

When alcoholism is seen as a disease, we are left groping, hoping, praying, and researching for a cure. But when it is acknowledged simply to be sin, then (praise God!) it can be cleansed, forgiven, and forgotten by the blood of our Lord, and the indwelling Holy Spirit can deliver us from its power.

Andrew Bean, Waterloo, Ont.

I have just read Roy E. Hartzler's letter in the Oct. 8 issue and reread Don Schrader's in the Sept. 17 issue. I am particularly concerned about Hartzler's reference to readers who know what the Scriptures do teach about homosexuals and why God destroyed Sodom and Gomorrah, as though there were some causal connection between them.

We dare not read into Genesis 19 what it does not quite say, i.e. that: (1) the practice of homosexuality is so heinous a sin that its presence in Sodom and Gomorrah warranted their destruction, and (2) God did in fact destroy those cities because its men practiced homosexuality.

Ezekiel 16:49 sets the record straight: "Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me. Therefore I did away with them as you have seen." Homosexuality is not mentioned specifically here and if it must be included among the detestable things it was obviously only one of several.

I would agree with Schrader on this point—that the monumental chasm referred to by both writers has more to do with a consumerist philosophy than with a gay mentality. In the story from which the figure is drawn, we know that Dives was unconcerned about the poor and needy. There is no evidence that he was a homosexual.

Now, I hope no one reads into my letter what it does not quite say—that I condone the practice of homosexuality. I do not.

Jim Drescher, Smoketown, Pa.

Thanks to Sanford R. Yoder for setting all of us straight—now we know what peace is! ("What Is Peace?" Sept. 17). You are certainly entitled to your nationalistic, pietistic observations. However, let me pose a few questions for you.

1. Do you also condemn Christ for taking *action* in cleansing the temple? (Perhaps he should have just prayed about it—eh?)

2. Do you also condemn Jesus and his followers for taking part in that big *march* into Jerusalem?

3. Is the Scripture wrong in saying, "Faith without works is dead"?

4. In years past (before we were supposed to dislike the communists), whom did you blame for perpetuating international peace demonstrations?

5. Are your comments regarding unconditional support of government universally applicable?

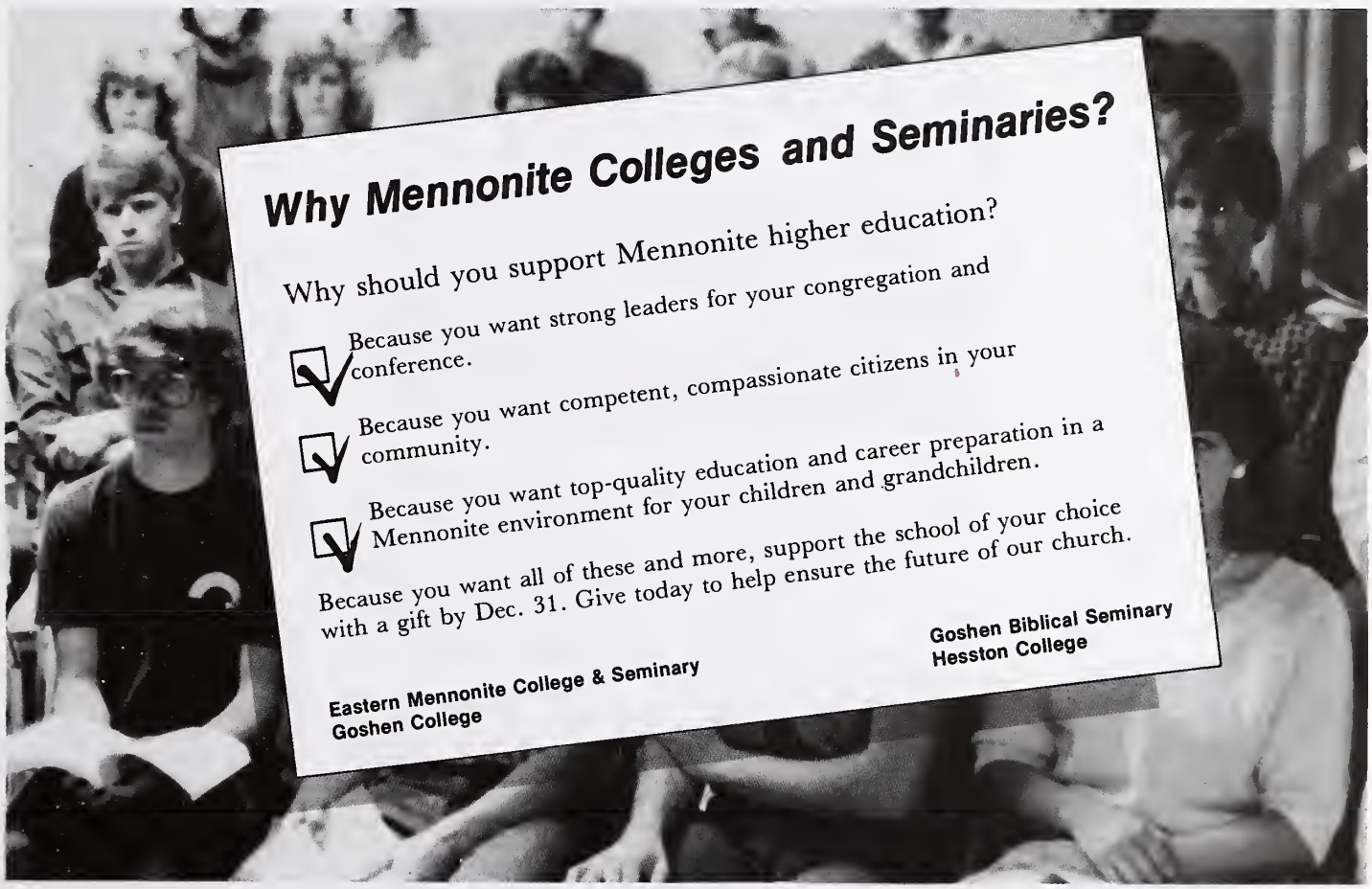
6. In "spreading the good news of a risen Redeemer," do you just pray or do you take some kind of action, thus becoming an *activist?*

7. Why do you come down so harshly on peace activists? Are they a threat to your obviously peaceful, serene, pietistic life?

8. If your house was burning, would you simply sit in a rocking chair and pray or would you take some kind of *action?*

Granted, it is much easier to pray than to take some kind of action. It appears that you have succumbed to the narrow, nationalistic propaganda which seeks to use communism and humanism as a scapegoat for its own evils and deficiencies.

Pray on, Brother Yoder!



MENNOSCOPE

Goshen College admissions counselor Charlotte Hurst, 41, was killed in a two-car accident near Middlebury, Ind., on Nov. 8. Her husband survived the crash in which the Hurst car was struck head-on by a drunken driver. A trained teacher and counselor, Hurst joined the Goshen College staff in 1984.

Goshen College students spoke to U.S. vice-president George Bush during a reception for him in China. The students were in Chengdu as part of their Study-Service Trimester, and Bush was in town to open a new U.S. consulate. During the Oct. 16 event, the students had a chance to meet and talk with the vice-president and his wife, Barbara. The students also took the opportunity to present a letter to Bush. In it they thanked the U.S. government for supporting exchange programs such as theirs and for improving relations with China. But the letter went on to express concern about U.S. policy in such places as Central America. The students asked the vice-president to help the U.S. "live up to its founding principles—namely, freedom for oppressed peoples, respect for human rights, and the right of self-determination."

Three Wayne County, Ohio, Mennonite congregations which were once at odds with each other celebrated communion together on Oct. 20. The three are Sonnenberg, the 170-year-old mother church, and two which were the result of unhappy splits—Salem and Kidron. Salem will be 100 years old next year, and Kidron will be 50. Now considering themselves "comrades instead of competitors," the congregations thought a joint communion service would be an appropriate symbol of the healing which has taken place through the years. It was led by the pastors of the three churches—David Garber, Larry Wilson, and Bill Detweiler.

Denver Area Mennonite Mission Commission has been established by Mennonite and General Conference Mennonite congregations in Colorado's largest city. It is a central cooperative effort for the planning and supporting of inter-Mennonite activities in evangelism, church planting, and social ministries. Mennonite Brethren congregations will be informally involved in the effort.

The organized group of Mennonite and Brethren in Christ congregations in the Los Angeles area has adopted a new name—Council of Anabaptist Leaders. Its president is James Isaacs, pastor of Family Mennonite Church. Formerly called Greater Los Angeles Area Mennonite Churches, the organization has representatives from congregations affiliated with the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, and Brethren in Christ Church. Among the projects of the Anabaptist council are the establishment of Shalom Ministries to provide a variety of social services and Los Angeles Anabaptist Urban Training Center to prepare pastors and lay leaders.



MCC leader meets with Pope John Paul II. *Howard Zehr, director of the Mennonite Central Committee U.S. Office of Criminal Justice, and his wife, Ruby, were granted a brief audience with Pope John Paul II on Oct. 16 in Vatican City.*

Zehr also serves as chairman of the National Coalition Against the Death Penalty. In that capacity, he met with the pope and a member of his staff to discuss concerns related to the death penalty.

Zehr thanked the pope for his concern about the death penalty and expressed appreciation for his act of reconciliation in meeting with the man who tried to assassinate him. That act of reconciliation has become a powerful symbol for many people throughout the world, he said.

Zehr's trip to Vatican City was part of a larger European visit designed to strengthen contacts with the victim-offender reconciliation movement there.

The MCC U.S. Criminal Justice Office is located in Elkhart, Ind.

New Haven (Vt.) Mennonite Church was officially established on Aug. 24 when it began holding Sunday morning worship services. The new congregation, led by Neal Davis, is the outgrowth of Wednesday night Bible studies offered to the community. At the end of September, the congregation made arrangements to use the Town Hall for its services. Davis is assisted in the church-planting work by Lois Kulp, a former missionary to West Germany.

A mission congregation in Michigan's Upper Peninsula is completing a major addition to its building. It provides a new worship area and six new Sunday school classrooms for Wildwood Mennonite Church of Engadine. The current worship area is being converted to a fellowship hall and kitchen. The project has been a cooperative effort. The architect was Mennonite-related Troyer and Associates, and the contractor was Wildwood member Jim Schaum. Much labor was donated by members of the congregation and community and by people from three other Mennonite congregations. Local businesses contributed materials at discount prices. "Thanks to all and praise the Lord!" says Clarence Troyer, the founding pastor of the congregation.

Two Mennonite congregations in Miami merged recently to become New Hope Mennonite Church. They were the 24-year-old First Mennonite Church and the much newer Covenant Fellowship. The action by the mother and daughter congregations was taken in an effort to gain strength in numbers.

A six-year-old Hispanic congregation in Los Angeles is looking for a larger building and for an opportunity to plant a new church. The 75-member Monte Sinai Mennonite Church has outgrown its current rented facilities. It is seeking a larger—and better located—meeting place. At the same time, the congregation is hoping to start a congregation in the Los Angeles suburb of Bell. As a first step, a dozen people from Bell are meeting in Pastor Salvado Arana's home for Bible studies.

A church-planting effort in a rapidly growing community west of Lancaster, Pa., has been started by the Landisville District of Lancaster Conference. Leading the effort is Dan Hoellwarth, who was licensed as a pastor on Sept. 1 at Landisville (Pa.) Mennonite Church. He is assisted by a core group of persons who will form the nucleus of the new congregation.

A three-mile walk into history opened centennial events at Whitestone Mennonite Church in Hesston, Kans., on Sept. 8. Some 225 people made the trek on foot or in tractor-pulled wagons from the present church building in town to the old site in the country, where a huge yellow tent had been erected for the Sunday morning worship service. A variety of other activities have been planned by the congregation, climaxing with a homecoming weekend next June. Founded in 1886 by settlers from Pennsylvania, the congregation was originally known as Pennsylvania Mennonite Church.

Youth groups from Archbold, Ohio, spent a week in Washington, D.C., recently performing work assignments and learning about the needs of the city. Members of Mennonite Youth Fellowship at the West Clinton and Central congregations, they said the experience was eye-opening and challenging. But it was also frustrating, said Central assistant pastor Jim Bartholomew, who was among the adult sponsors accompanying the youth, "because the needs we saw were so great."

Sarasota (Fla.) Christian School has a record enrollment of 517 students this fall in grades K-12. The school, operated by the Mennonite congregations of the area, dedicated a new gymnasium in September and began raising funds for a new library and more classrooms.

The opening day enrollment at Christopher Dock Mennonite High School was 360. This was a decrease of 10 from last year but larger than earlier projections. The number of Mennonite students increased to 78 percent of the total. The peak in enrollment at the Lansdale, Pa., school was 420 students in 1980.

Goshen College has joined the Christian College Coalition, a 72-member association based in Washington, D.C. The coalition promotes the goals of Christian colleges by conducting professional development seminars, lobbying Congress, and encouraging member colleges to pool their resources. John Dellenback, a former congressman and Peace

Corps director, is its president. Myron Augsburger, immediate past moderator of the Mennonite Church, is a member of the coalition's board of reference.

Goshen College student finance director Walter Schmucker testified before the U.S. Senate Subcommittee on Education, Arts, and Humanities on Sept. 9. The subcommittee held a special meeting on the campus of Notre Dame University in nearby South Bend, Ind. Invited to testify by Sen. Dan Quayle (R-Ind.), Schmucker proposed special student savings accounts and a master calendar for federal financial aid administration. He joined a panel of college, university, and state financial aid administrators to help lay the groundwork for re-authorization of the Higher Education Act which was to expire at the end of September.

Goshen College's Sunflower Festival marked the annual harvest of sunflower seed for winter bird feeding. The festival took place Oct. 5-6 at the college's Merry Lea Environmental Learning Center near Wolf Lake, Ind. Besides the annual "you-pick" harvest for bird-lovers, the event included bluegrass music, hayrides, demonstrations of apple-butter and cider making, and flour and cornmeal grinding. "The sunflower is a rather amazing plant," said Larry Yoder, director of the center.

Goshen College is one of 221 colleges featured in *The Best Buys in College Education*, a new guide published in October by Times Books. The author is Edward Fiske, education editor of the *New York Times*. He highlighted Goshen's international program and close student-faculty relationships as quality characteristics. "The fast route to China for an undergraduate student is through Goshen, Indiana," Fiske writes, "because Goshen College, with its Mennonite spirit of 'peace and simplicity,' was the very first American school to set up an undergraduate exchange program with China." Goshen College also received high ratings in the area of campus life.

Eastern Mennonite College has been included in the fourth edition of *Peterson's Competitive Colleges*. The book was released recently by Peterson's Guides, a Princeton, N.J., publisher of education and career reference materials. It provides information on 316 colleges and universities "that consistently have more undergraduate applicants with above-average capabilities than they can accept," according to the publisher. According to the book, EMC is among the top 10 percent of U.S. schools.

"God's preferred way of dealing with the world is through love, not force," Duane and Nancy Sider declared in their opening address of Fall Spiritual Emphasis Week, Sept. 23-27, at Eastern Mennonite College. In three college assembly programs, they outlined ways that love works in human relationships and how that affects people's understanding of God's love. Siders also met informally with students in dormitories, did counseling, and visited classes. Nancy is director of counseling services at EMC, and Duane is a pastor and doctoral student.

The theology of presence and the theology of performance are not enough, Brethren in Christ leader Henry Ginder told an Eastern Mennonite Seminary audience during Spiritual Life Week, Oct. 1-4. "Being there and being felt" and good deeds must be joined by the theology of proclamation to provide an effective witness, he said. Ginder is retired after some 30 years as a bishop. This year's Spiritual Life Week was moved to the fall from its traditional time in the spring in an attempt to remove pressures of schedule and to benefit seminarians the whole school year.

Herald Press was among the publishers displaying their wares at the recent Moscow International Book Fair. Herald Press is a division of Mennonite Publishing House. The fair motto, "Books for Peace and Progress," brought tens of thousands of people from all over the Soviet Union to see books published in over 100 countries. "We wait for food like this, and we wait for knowledge like this," one woman remarked while waiting patiently in a long line outside the fair. The three religious book exhibits, displaying about 450 books, were very popular, according to Mennonite Central Committee worker Lawrence Klippenstein, who was on the scene. He also noted that the Russian-language Bible commentaries published recently by Mennonite Publishing House and others drew much attention.



MCCers in Guatemala celebrate the other side of a relief sale. *Kekchi Indians in Guatemala recently celebrated the completion of a Mennonite church building in Las Casas. But Mennonite Central Committee worker Esther Olfert remembered that back home in Alberta her family and friends were working in an MCC relief sale.*

"With both events being on the same days, we realized that there are two ends of an MCC sale," said Olfert, whose husband, Tom, has coordinated the construction of the building.

The project was part of a vocational training course for 12 men chosen by their churches. A government instructor taught the men and the actual work on the building was practice for the students.

The three-day celebration began with a dedication of the new church building. About 250 people ate and slept at the site and another 250 people from the town showed up for the worship services, communion, and Bible films. Olfert reported that the enthusiastic singing reflected the happiness the Kekchi Mennonites felt in completing this important milestone in their church life.

"Back home everyone was busy gathering money for MCC work oreerseas," said Olfert. "And here we are able to use that money to work for the Lord."

A book on radical Protestantism has been reissued by Herald Press after having been out of print several years. *The Believers' Church* by Donald Durnbaugh was originally published in 1968 by Macmillan Company. Numerous colleges, universities, and seminaries have designed courses around the book and many others have used the book as assigned reading. Durnbaugh has been a church history professor at Bethany Theological Seminary for 23 years and is currently moderator of the Church of the Brethren. Herald Press is a division of Mennonite Publishing House.

Although more vehicles are enrolling, Mennonite Mutual Aid is paying less in claims through its collision and comprehensive sharing plan. During the past year, the number of vehicles in the plan grew by over 1,500 to nearly 17,700. But during the first six months of 1985, MMA paid slightly less in claims—$890,000—than it did during the same period last year. In an ongoing effort to further reduce claims, MMA offers a "Safe Driver" education program to its members. "It's too early to attribute the present reduction in claims to this program," said Joe Christophel, manager of MMA's Mennonite Automobile Aid, "but we expect it to have a positive long-term effect."

Over 400 congregations in the Mennonite Church received $49,000 in grants from Mennonite Mutual Aid this year. It is part of MMA's attempt to help local congregations share with the needy. Congregations with at least 10 persons who are members of MMA's medical plan qualify for the grants. Most of the congregations put the grants in what many of them call "the deacon's fund." Others use the money for such special projects as a prenatal clinic for unwed mothers. A record number of congregations chose this year not to receive a grant but to have funds sent instead to a special project selected by MMA. This year's project was Chicago Mennonite Learning Center.

Members of Mennonite Mutual Aid's medical plans received a record $12.3 million in claims during the first six months of 1985. But the *number* of claims—76,000—was down slightly from last year. "We're paying larger amounts for fewer claims," said Claims Department manager Ed Herr. "This might reflect our efforts to have members hold their claims until they reach their deductible." Another reason may be members' willingness to assume smaller medical expenses themselves. The record amount paid out by MMA this year reflects the continuing rise of medical care costs in the U.S., Herr said.



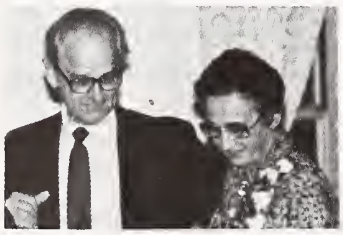
Troyer

Lovina Troyer has concluded 20 years of work with Mennonite Board of Missions. She served in a variety of positions at MBM's Media Ministries offices in Harrisonburg, Va., including the last 10 years as administrative assistant to the director, Ken Weaver. She resigned so she could go home to care for her aging parents in Baltic, Ohio. "Lovina lived her work as ministry," said Weaver. "Every task was carried out to meet a need or minister to individuals."



Wenger

Linden and Esther Wenger were recognized for their 40 years of service to the Northern District of Virginia Conference during a special Oct. 27 service in their honor at Lindale Mennonite Church near Harrisonburg. Linden was ordained as a pastor in 1945 and as a bishop in 1959. He was also a member of the teaching and administrative faculty at Eastern Mennonite College and Seminary for 23 years. A scholarship fund has been set up in Wengers' name to help train leaders for the Northern District. During the recognition service, Linden was presented with a wood-burning "photograph" of himself made by David Kreider.



Paul and Bertha Miller

Paul Miller is retiring from teaching at Associated Mennonite Biblical Seminaries on Nov. 30. He has been a member of the faculty of Goshen Biblical Seminary, which is now part of AMBS. since 1952. He and his wife, Bertha, were honored by 160 colleagues, friends, and family members at an Oct. 18 dinner celebration at Greencroft Center in Elkhart, Ind. GBS president Marlin Miller announced during the celebration that the school has established a Paul and Bertha Miller Pastoral Scholarship Fund for men and—especially—women who have been commissioned for seminary study by their congregations. Paul and Bertha are both from Lancaster County, Pa., where they began their married life as dairy farmers. They are returning to Pennsylvania, where Paul will develop a Clinical Pastoral Education program for Philhaven Hospital and conduct on-location pastoral training for Lancaster Conference.

Mennonites in North and Central America must talk together, said Guatemala Mennonite Church president Gilberto Flores recently during a one-month visit in the United States and Canada as a "reverse missionary." Mennonites in the two areas must "establish a dialogue on what it means to be an Anabaptist and what it means to do evangelism," he said. Flores noted that Mennonites in Central America, like the early Anabaptists in Europe, need to "work out their theology in the context of persecution, death, and confrontation with reality."

Four Mennonites were part of an 81-member U.S. ecumenical group that visited the Soviet Union for two weeks in August. Sponsored by the National Council of Churches, the visit encouraged fellowship between Christians in the two superpowers. The Mennonites were Frances Jackson of Philadelphia, Pa.; Ernest Hodel of Indianapolis, Ind.; John Powell of Ann Arbor, Mich.; and Abel Aquino of Akron, Pa. Aquino, who works for Mennonite Central Committee U.S. in the area of peace education in minority churches, has developed a 20-minute slide presentation in Spanish as a way of sharing his experience in the Soviet Union.

Mennonite Central Committee's International Visitor Exchange Program has brought 88 young people to North America for one year. Representing 26 countries, they began their year with an orientation Aug. 10-15 at Blooming Glen (Pa.) Mennonite Church. Most of the young people will spend six months in one location, meet for a midterm reunion, and then spend six months at a second location.

The Honduran Army attacked a Salvadoran refugee camp where Mennonites have been helping with housing and maintenance. The Aug. 29 attack by 80 soldiers resulted in two deaths, two rapes, 50 injuries, and 10 arrests. The camp is a legally recognized refuge for people escaping the civil war in neighboring El Salvador. But the right-wing government of Honduras considers the camp a nuisance and believes the refugees are sympathetic to the leftist rebels in El Salvador. A few weeks earlier the government halted a Mennonite project to upgrade the camp's housing when it barred the entry of building supplies.

The 18-member board of Mennonite Disaster Service held its latest meeting in a bus. The "traveling meeting," Sept. 6-7, on the MDS bus took the board on a tour of MDS cleanup and repair projects in the areas of eastern Ohio and northwestern Pennsylvania hit by tornadoes last May. In addition to hearing firsthand reports on the projects, the board members also conducted their regular midyear business. On the agenda was the strengthening of MDS youth squads, the search for an executive coordinator to succeed the retiring Nelson Hostetter in mid-1986, and the study of MDS obligations to volunteers injured in the line of duty.

New ways to fund voluntary service programs in the United States were discussed during the Sept. 13-14 meeting of the Mennonite Central Committee U.S. Executive Committee in Akron, Pa. "MCC's work in the U.S. is people-intensive and financial support of these workers needs to reflect that," said Executive Secretary Wilmer Heisey as he noted the high quality and numbers of volunteers placed in U.S. assignments. The committee also heard reports, determined priorities, and gave counsel to MCC U.S. administrators as they plan for 1986.

Sunnyside Village in Sarasota, Fla., welcomed its first retired and semiretired residents recently. Sixteen people have occupied independent-living duplexes and 10 more are expected soon. Future plans include a community center and a three-story assisted care living facility. Sunnyside Village is affiliated with Sunnyside Nursing Home, which was founded in 1968 by the Mennonite congregations in Sarasota.

African Christians have launched an ambitious reconciliation effort among South Africa's races, according to Don Jacobs of Mennonite Christian Leadership Foundation. Jacobs, who returned recently from leadership training work in South Africa, said the effort is spearheaded by African Enterprise, a multi-racial evangelistic organization. Its leader, Michael Cassidy, convened a Sept. 10-12 meeting to kick off what is being called the "National Initiative for Reconciliation." Attending the meeting were 400 church leaders of all races and denominations, including the traditionally pro-apartheid white Dutch Reformed Church. Jacobs calls North American Mennonites to prayer for "this courageous move."

The conflict management seminars offered by Mennonite Conciliation Service are now available in Spanish. They are led by John Paul Lederach, a former missionary in Spain and currently a doctoral student at the University of Colorado. MCS has been conducting the seminars for six years. They include "Conflict in the Congregation" for pastors and lay leaders and "Mediation Skills" for people who want to be trained to practice mediation in church and community settings. More information is available from MCS at Box M, Akron, PA 17501; phone 717-859-1151.

The new 1985-86 Resource Catalog of Mennonite Central Committee is now available. It lists audiovisual and printed materials on such topics as hunger, peacemaking, justice, and MCC's mission. There is no rental charge for the films, filmstrips, slide sets, and video cassettes. The catalog can be obtained free from MCC at Box M, Akron, PA 17501, or from MCC Canada at 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8.

Sponsors are still needed for some of the 88 exchange visitors from 26 countries who will begin the second part of their one-year North American stay in a new place in February. They are part of Mennonite Central Committee's International Visitor Exchange Program. They need jobs and host families. Interested employers and families should contact—by Dec. 15—MCC, Box M, Akron, PA 17501, or MCC Canada, 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8.

A record number of congregations, businesses, and agencies are ordering the 1986 desk calendar from Mennonite Board of Missions. To date some 200 such groups have ordered quantities to give to people in the community. Congregations may ask to have information about themselves imprinted on the base of the calendar. The theme of the 1986 calendar is "Have a Great Day Every Day." More information is available from Lowell Hertzler at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

"The Churches and the Peace Movement in the U.S." was the theme of the September-October issue of *Peace Section Newsletter* of Mennonite Central Committee. An article by Bill Price, director of World Peacemakers, challenges Americans' "middle-class bondage to nuclear holocaust." The newsletter includes articles by several other writers and a section reporting on peace activity in 17 denominations and peace organizations. Copies are available from MCC at Box M, Akron, PA 17501.

Eastern Mennonite College has released an album representing various musical expressions and styles found on campus. Titled *Glory Thy Glory,* the recording features voices, instruments, and traditions ranging from the early Christian church to Renaissance Europe to the mountains of rural North America. It is available on records or cassette tape for $7.50

from the campus bookstore at EMC, Harrisonburg, VA 22801.

Correction: Kirk Shisler, who wrote "Growth Spurt at Rock of Horeb" (Nov. 5), is *not* currently a journalism student, as stated in the author's blurb. He is director of planned giving for Laubach Literacy International.

New appointments:

•*Frances Jackson,* coordinator of Philadelphia Mennonite Council, September. She succeeds Ruth Wenger in this inter-Mennonite job that involves working with nine congregations and six Mennonite organizations/ministries in the city. Jackson has been active in denominational activities and in a local black Mennonite congregation, where her husband is the pastor.

•*Vicente Martinez,* administrator of New York City Council of Mennonite Churches, July. He succeeds Pastor Mateo in this inter-Mennonite job that involves working with 18 congregations. Martinez is associate pastor of Glad Tidings Mennonite Church.

•*Glen Sell,* evangelist with Gateway Evangelistic Ministries, October. Gateway is a new ministry of Lancaster Conference's Landisville District. Sell, a former Bible teacher and chaplain at Lancaster Mennonite High School, has served as an evangelist since 1959 but always in conjunction with other employment.

•*Sally Schreiner,* coeditor of *Urban Connections,* September. She joins Biff Weidman, who has been editor since the inter-Mennonite newsletter was started a year ago. Schreiner, a former Mennonite Central Committee administrator, currently works with Seminary Consortium for Urban Pastoral Education in Chicago.

•*Tina Swartz Burkholder,* Philadelphia area director for Student and Young Adult Services, October. This inter-Mennonite job is related closely to Philadelphia Mennonite Council. Burkholder is a trained counselor and active in a local Mennonite congregation.

•*Lois Wismer Hernandez,* volunteer coordinator for Mennonite Historians of Eastern Pennsylvania. A local businessperson, she has long been active in the inter-Mennonite organization, which administers Mennonite Heritage Center in Souderton and operates Mennonite Archives and Historical Library of Eastern Pennsylvania.

Pastoral transitions:

•*James Isaac* was installed as pastor of Family Mennonite Church in Los Angeles on Nov. 3. He had been serving the congregation on an interim basis for two years.

•*John Shantz* was ordained as pastor of the Reading (Pa.) Outreach of Hopewell Mennonite Church on Nov. 3. He was licensed in 1983.

Upcoming events:

•*Interterm,* Jan. 6-24, at Associated Mennonite Biblical Seminaries. Participants choose one of five courses and receive one full semester of seminary credit. More information from Jim Metzler at AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219-295-3726.

•*Urban Ministry Seminar,* Jan. 6-24, in Washington, D.C. It is sponsored by Associated Mennonite Biblical Seminaries and Eastern Mennonite Seminary. More information from Jim Metzler at AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219-295-3726.

•*Workshop on Educating for Worship,* Dec. 16, at Lancaster (Pa.) Mennonite High School. Sponsored by LMHS, it will be led by Stanley and Marlene Kropf. More information from Fern Clemmer at LMHS, 2176 Lincoln Hwy. East, Lancaster, PA 17602; phone 717-299-0436.

•*Study Tour of Ireland,* June 15-July 5, planned and led by the English Department of Goshen College. Featuring "places behind the printed page," the experience is open to college students and other interested people. More information from John Fisher at GC, Goshen, IN 46526; phone 219-533-3161.

•*Tour of Alaska,* July 28-Aug. 10, planned and led by Mennonite-Your-Way Tours. Those who register before Dec. 31 will receive a $150 deduction in cost. More information from Leon and Nancy Stauffer at Mennonite-Your-Way Tours, Box 1525, Salunga, PA 17538; phone 717-653-9288.



Women's radio program celebrates 35 years. *Thirty-five years of* Heart to Heart *and* Your Time *radio broadcasts is currently being celebrated by Mennonite Board of Missions.*

Here (left to right) Ruth Brunk Stoltzfus, Ella May Miller, and Margaret Foth hand out radio script leaflets prior to an evening service at the Ames 85 convention of the Mennonite Church last August.

Stoltzfus launched Heart to Heart *in 1950 as a 15-minute weekly program in Connellsville, Pa. In 1958 the program became part of MBM's media arm in Harrisonburg, Va. Miller was speaker from 1958 through 1976.*

In 1977 the program introduced a new name, Your Time, *and a new speaker, Foth. It is now a five-minute daily program heard on 90 stations. The* Your Time *column appears in 21 newspapers.*

New books:

•*The God of Sarah, Rebekah, and Rachel* by Barbara Keener Shenk. It introduces Old Testament women through 95 sonnets, some of which are illustrated by Sibyl Graber Gerig. It was published by Herald Press of Mennonite Publishing House.

•*The Mike King Story* by Mike King. It is a young Mennonite's personal account of his 5,600-mile wheelchair trek earlier this year from Alaska to Washington, D.C. It was published by Good Books.

•*The Trail to Santa Fe: A Pilgrim's Progress* by Willard Smith. It is the memoirs of an 84-year-old retired history professor who taught at Goshen College 1930-72. It is available from the author at 1325 Greencroft Dr., Goshen, IN 46526.

•*Bishop Jonas H. Martin: His Life and Genealogy* by Elizabeth Martin and Raymond Martin. It is about one of the founders of the Weaverland Old Order Mennonite group that split off from Lancaster Conference 100 years ago. It is available from Grace Martin Dickerson at 3418 17th St. NW, Washington, DC 20010.

•*History and Genealogy of Jacob M. Horst and Magdalena Weaver.* It is available from Carolyn Horst Brubaker at 52 Grandview Ave., Dallas, PA 18612.

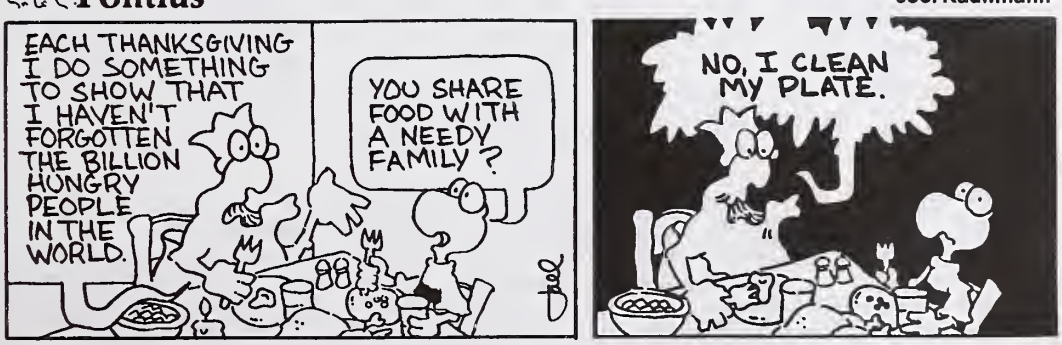
Church-related job openings:

•*Medical workers* for Mennonite Central Committee assignments at home and abroad. Among the urgent openings are a health coordinator in Brazil, public health trainers in Zaire, public health nurses in Appalachia, a staff nurse in Zimbabwe, and doctor in Jamaica. More information from Personnel Services Department at MCC, Box M, Akron, PA 17501; phone 717-859-1151.

•*Immigration consultant* for Mennonite Central Committee U.S. The person will serve in Akron, Pa., with the Immigration and Refugee Program. The person should have a college degree and be fluent in Spanish. More information from Personnel Services Department at MCC, Box M, Akron, PA 17501; phone 717-859-1151.

•*Social studies teacher* at Lancaster Mennonite High School, starting on Jan. 27. Contact Richard Thomas at LMHS, 2176

Pontius Joel Kauffmann



Lincoln Hwy., Lancaster, PA 17602; phone 717-299-0436.

•*Food service supervisor* at Rocky Mountain Mennonite Camp, starting on June 1. Responsibilities include menu planning, food ordering, food preparation, and kitchen staff supervision. Contact Allan Bartel at RMMC, Box 6, Divide, CO 80814; phone 303-687-9506.

•*Director of fund-raising and development* for Sisters & Brothers, starting immediately. Responsibilities include developing funding strategies and raising funds for media projects. Contact Virginia Hostetler at 917 N. Hickory St., Scottdale, PA 15683.

New members by baptism and confession of faith: *Olive, Elkhart, Ind.:* Anne Reed. *Berkey Avenue Fellowship, Goshen, Ind.:* Christie Hertzler and Rex May by baptism and Don and Melanie Wade by confession of faith.

Change of address: *Cleo Yoder* from Mylo, N.Dak., to Route 1, Box 109, Wolford, ND 58385. Phone: 701-583-2343. *Paul M. Miller* from Elkhart, Ind., to 929 Broad St., Akron, PA 17501. Phone: 717-859-2414.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Alajajian, Charles and Hilda (Hodel), Morgantown, W.Va., second child, first son, Stephen Charles, Oct. 31.

Byler, Robert S. and Barbara (Long), Belleville, Pa., first child, Curtis Lee, Sept. 7.

Denny, Chris and Kathy (Hanks), Mahomet, Ill., second child, Ariel Nicole, Oct. 26.

Fisher, Lloyd and Julie (Hilty), New Carlisle, Ohio, fourth child, third son, Nathaniel Lee, Oct. 28. (Twins, Joel and Jeremy, deceased.)

Gerber, Charles and Mary Ann (Thompson), Stilwell, Kans., second son, Christian Clayton, Oct. 27.

Hooley, Lynn and Debby (Knief), Bellefontaine, Ohio, first child, Jaime Kristen, Oct. 31.

Hunsberger, Gerald and Anne (Hodel), Oneonta, N.Y., second child, first daughter, Jenna Lynne, Sept. 4.

Hunsberger, David Joel and Christina Beth (Auker), Mifflintown, Pa., first child, Nathan Joel, Nov. 4.

Hunsberger, Glen and Deborah (O'Hara), Plumsteadville, Pa., fourth child, first daughter, Shawn Deborah, Nov. 3.

Kauffman, Fred and Minh (Nguyen), Bangkok, Thailand, first child, Anthony Earnest Nguyen, Sept. 30.

May, Rex and Patti (Combs), Goshen, Ind., second daughter, Elizabeth Marie, Oct. 8.

Maxwell, Greg and Connie (Brenneman), Goshen, Ind., second child, first daughter, Caroline Anne, Oct. 29.

Miller, Emerson and Diane (Horst), West Liberty, Ohio, second child, first daughter, Tamara Joann, Oct. 31.

Mininger, Darwin and Tammy (McClain), Lansdale, Pa., first child, Colleen Joy, Sept. 5.

Nissley, Timothy and Miriam (Lawton), Charlottesville, Va., first child, Matthew Alan, Oct. 16.

Reinford, Steve and Gina (Detweiler), Lederach, Pa., second son, Brett Steven, Oct. 22.

Rietveld, Dave and Judy (DeBoer), Kouts, Ind., third child, second daughter, Leslie Ann, Sept. 29.

Shenk, Dale and Patricia (Bontrager), Perkasie, Pa., first child, Kelly Yvonne, Aug. 27.

Shoup, Duane and Louise (Weisgarber), Dalton, Ohio, second child, first son (by adoption); born on Feb. 2, 1983.

Ulrich, Thomas and Rachel (Miller), Archbold, Ohio, first child, Benjamin Stephen, Oct. 21.

Voegtlin, Wayne and Deidrie (Richardson), Tofield, Alta., first child, Natane Bryn, Oct. 27.

Wismer, Robert and Joan (Diehl), Sellersville, Pa., first child, Rebekah Lynn, Oct. 22.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Arms-Cchocki. John Arms, Perkiomenville, Pa., and Jean Cchocki, Perkiomenville, Pa., Methacton cong., by Clayton Swartzentruber, Nov. 2.

Augsburger-Gockley. Wayne Augsburger, and Cynthia Gockley, both of Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman and Myron Augsburger, Oct. 19.

Crossan-High. Scott Andrew Crossan, Ephrata, Pa., and Dawn Marie High, Gordonville, Pa., both of Paradise cong., by Fred Martin and Delmar Sauder, Sept. 14.

DeWald-Stauffer. Ronald W. DeWald, Presbyterian Church, Ellicott City, Md., and M. Grace Stauffer, Conestoga cong., Morgantown, Pa., by Nathan Stoltzfus, Aug. 10.

Hoskins-Sutton. Thomas Hoskins, Huber Heights, Ohio, Open Bible Church, and Cheryl Sutton, Huber Heights, Ohio, Huber cong., by Paul Conrad, Oct. 19.

Reynolds-Miller. Arthur Reynolds, Arcadia, Mo., and Lela Miller, Decatur, Ill., both of Arthur cong., by Willard Conrad, Oct. 26.

Roth-Gingerich. Kyle Roth, Seward, Nebr., and Gloria Gingerich, Milford, Nebr., both of East Fairview cong., by Lloyd Gingerich, Oct. 25.

Seely-Mishler. John Henry Seely, Luray, Va., Baptist Church. and Bonita Susette Mishler, Rileyville, Va., Big Spring cong., by David Johnson and Paul Mishler, father of the bride, Oct. 19.

Vernon-Frey. Mark Vernon, West Liberty, Ohio, South Union cong., and Nyla Frey, Orrville, Ohio, Martins cong., by Vincent Frey, father of the bride, Oct. 12.

Zimmerman-Hartzler. Earl Zimmerman, Elizabethtown, Pa., Cedar Hill cong., and Miriam Hartzler, Bainbridge, Pa., Marietta cong., by H. Raymond Charles, Oct. 19.

OBITUARIES

Berkey, Sherrill Elaine, daughter of Willard and Evelyn (Litwiller) Good, was born at Champaign, Ill., Feb. 28, 1953; died at Goshen, Ind., Oct. 30, 1985; aged 32 y. On May 20, 1978, she was married to .Donald Berkey, who survives. Also surviving are 3 sons (Israel David, Joseph Christian, and Daniel Micaiah), one daughter (Christy Joanna), one sister (Shirley Kempf), and 2 grandmothers (LuElla Good and Emma Litwiller). Graveside services were held on Nov. 1 at West Goshen Cemetery. A memorial service was held at First Mennonite Church, Urbana, Ill., Nov. 3, in charge of Peter and Sheryl Dyck.

Eby, Amanda W., daughter of Reuben and Mary Ann (Brubacher), Eby, was born in Waterloo Co., Ont., Nov. 8, 1897; died of heart failure at Cambridge, Ont., Oct. 10, 1985; aged 87 y. On Mar. 21, 1934, she was married to Orton Eby, who died in 1952. She was a member of Elmira Mennonite Church, where funeral services were held on Oct. 12, in charge of Ray Brubacher, Mary Schiedel, and Jim Reusser; interment in Elmira Mennonite Cemetery.

Griffin, Mary, daughter of Ofield and Alice Shell, was born in Atmore, Ala., Apr. 10, 1949; died of a cerebral hemorrhage at Kings County Hospital, Brooklyn, N.Y., Oct. 16, 1985; aged 36 y. Surviving are her husband (Ernest L. Griffin), one daughter (Altamese), her parents, 7 brothers (Andrew, Roosevelt, Nathaniel, John, Willie, Kevin and Winston), and 2 sisters (Abra R. Evans and Belinda Clay). She was a member of Seventh Avenue Mennonite Church. Funeral services were held at Armstrong Funeral Home, Brooklyn, Oct. 19, in charge of Monroe Yoder and Stephen Garcia, and at Atmore, Ala., Oct. 23, in charge of Joseph Thomas; interment in Stallworth Cemetery.

Hershberger, Anna B. daughter of Joe G. and Katie (Reil) Stauffer, was born in Milford, Nebr., Nov. 23, 1895; died at Seward, Nebr., Oct. 16, 1985; aged 89 y. On Jan. 15, 1915, she was married to Dave Hershberger, Sr., who died on Mar. 9, 1960. Surviving are 4 sons (Harlan, Reaford, Roy, and David, Jr.), 3 daughters (Kathryn—Mrs. Elwin Friesen, Mary—Mrs. Gerald Stutzman, and Phyllis—Mrs. R. Dale Philson), 26 grandchildren, 37 great-grandchildren, 3 brothers (Philip, Wilton, and Leonard Stauffer), and 4 sisters (Lillie Springer, Ada Stutzman, Taphena Jantzi, and Ruby Mast). She was a member of East Fairview Mennonite Church, where funeral services were held on Oct. 19, in charge of Ron King, Lloyd Gingerich, and Oliver Roth; interment in East Fairview Cemetery.

Kennell, Martha E., daughter of Jacob and Martha (Schertz) Garber, was born at Metamora, Ill., Nov. 11, 1899; died at Eureka, Ill., Oct. 25, 1985; aged 85 y. On Jan. 30, 1919, she was married to John E. Kennell, who died on Sept. 10, 1959. Surviving are 2 sons (Chester and Robert), 6 grandchildren, 15 great-grandchildren, and one brother (John Garber). She was preceded in death by 2 brothers and one sister. She was a member of Roanoke Mennonite Church, where funeral services were held on Oct. 26, in charge of Eldon King and Robert Harnish. A memorial service was held at Maple Lawn Nursing Home, Oct. 27.

Ripper, Vernon W., son of Ed and Mary (Hofmann) Ripper, was born at Tremont, Ill., Mar. 28, 1909; died at Sarasota, Fla., Oct. 31, 1985; aged 76 y. On June 8, 1935, he was married to Lylia Zehr, who survives. One son and one brother preceded him in death. He was a member of First Mennonite Church, where funeral services were held on Nov. 3, in charge of James Detweiler; interment in Pleasant Grove Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Southwest Conference annual meeting, Inglewood, Calif., Nov. 28-29
Indiana-Michigan Conference ministers/elders meeting, North Goshen Mennonite Church, Goshen, Ind., Dec. 3-4
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 4-7
Mennonite Central Committee annual meeting, Jan. 31-Feb. 1
Mennonite Publication Board, Feb. 7-8
Conservative Conference ministers fellowship, Belleville, Pa. Feb. 17-21
Mennonite Board of Missions board of directors, Elkhart, Ind. Feb. 20-22
Mennonite Board of Education board of directors, Feb. 21-22

CREDITS

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ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Scottish Presbyterian leader calls for peace army and war tax resistance

The former moderator of the Church of Scotland (Presbyterian), Lord MacLeod of Fuinary, has called for the creation of a peace army committed to withholding the 13 percent of income taxes which the British government spends on defense.

MacLeod hopes such an army will be able to persuade the government to allow people to give an equivalent amount of their taxes to starving countries instead. Even if the government refuses to go along with the idea, he said, taxpayers should still withhold the money and spend it on famine relief.

War, MacLeod said, is no longer "a disciplined conflict between nations"; instead it has become "mutual mass murder of women and children between hemispheres. The church must go radical about war."

Movie violence reaches all-time peak, says religious watchdog group

The National Coalition on Television Violence says that movie violence has reached an all-time peak, with 33 acts of violence per hour in the 95 movies released in the first six months of 1985.

The religious watchdog group says movie violence has increased by 68 percent since 1980, with this year's statistics getting beefed up by such spectacularly violent films as *Gymkata*, with 202 acts of violence per hour, and *Missing in Action*, with 146.

On a positive note, *Missing in Action II* contained just 128 violent acts per hour—18 less than its predecessor. Obviously, the producers felt that enough was enough.

Brethren leader and peace activist, M. R. Zigler, dies at 93

Michael Robert Zigler, 93, a Church of the Brethren leader known for his tireless and successful efforts in the ecumenical world and for the cause of peace, died on Oct. 25 in New Market, Va.

Throughout his life, M. R. Zigler, as he was called, was driven by a vision of Christians leading the way to a peaceful world. He was affectionately regarded within the Church of the Brethren and beyond as a "prophetic gadfly," never satisfied with the status quo but firmly optimistic about the church's potential.

He was especially well-known for spearheading after World War II a number of Protestant organizations that now have broad, ecumenical support, including Church World Service, Christian Rural Overseas Program (CROP), and Heifer Project.

Prior to that, Zigler brought together the Mennonites, Quakers, and Brethren to develop a response to the impending military draft. Consequently, through the unique Civilian Public Service program, the three historic peace churches administered work camps in which pacifists engaged in projects established by the government.

Zigler served as the administrator of several Church of the Brethren boards and was active in the World Council of Churches.

Hispanic evangelicals in U.S. urged to unite

Two Argentine-born preachers have called on other Hispanic evangelicals to unite their efforts to bring Christianity to Hispanics in the United States.

The appeals were made by Alberto Mottesi and Luis Palau at the Hispanic Congress on Evangelization, which was held at the Crystal Cathedral in Garden Grove, Calif., recently.

Mottesi, who chaired the event, told the more than 2,000 persons present to "put aside your doctrinal differences and inferiority complexes and get on with the task of winning U.S. Hispanics for Christ."

Palau asserted that "this is the most appropriate time to begin a new work among Hispanics in the United States." He warned that there is a danger that Hispanics will be "affected with American culture in the sense of imitating not only the good things, but the bad things too."

Religious groups blast plans for balanced budget as unfair to poor

A measure to wipe out the U.S. budget deficit by 1991 has met with an outpouring of opposition by religious denominations, which have charged that the proposal will single out antipoverty programs for cuts.

In statements issued in Washington, the denominations said that while they support a balancing of the federal budget, they oppose the current proposal because it will lead to deep cuts in programs for low-income people while protecting military programs and real-estate tax shelters.

The statements were issued by a group of Lutheran bishops, by leaders of 15 national Protestant and Catholic agencies (including Mennonite), and by the U.S. Catholic Conference.

The budget proposal, sponsored by Sens. Phil Gramm (R-Tex.) and Warren Rudman (R-N.H.), was before a House-Senate conference when the religious groups spoke out. The balanced-budget measure would require automatic reductions in federal programs if Congress fails to enact cuts according to schedule.

Amnesty International 'adopts' Baptist woman confined in USSR

The leading international human-rights organization has launched a campaign on behalf of a Baptist woman in the Soviet Union who, it says, has been held in a psychiatric hospital for 12 years because she openly confesses her faith in God.

Amnesty International said Anna Chertkova is among the Soviet "prisoners of conscience" forcibly confined in psychiatric hospitals and given powerful antipsychotic drugs.

The announcement that Amnesty would adopt the cause of the Baptist woman came as the group issued its 1985 report, which found that governments around the world deliberately killed "thousands" of citizens last year.

The annual recording of violations of political and human rights included accounts of heavy religious persecution in the Soviet Union and Eastern European countries. It also found continued terror waged against religious groups and people in Central America, particularly El Salvador and Guatemala.

'My god is not Somoza's god,' says Nicaraguan president

Top leaders in the Nicaraguan government, in New York recently for festivities surrounding the 40th anniversary of the United Nations, took time out to meet at Riverside Church with a crowd of 500 supporters of the Sandinista regime.

President Daniel Ortega Saavedra and Foreign Minister Miguel D'Escoto Brockman, a Catholic priest, headed the entourage that joined William Sloane Coffin, senior minister of Riverside Church, and other religious leaders for lunch and a 40-minute talk by Ortega.

The Nicaraguan president defended his government's decision in October to curtail some civil freedoms because of what he called the emergency situation in Nicaragua, caused by the contra rebels who are waging a guerrilla war there.

Ortega was asked directly if he believed in God. The president deflected the question by emphasizing that a person's attitude toward social justice and humanity should be the key. He pointed out that the late Nicaraguan dictator Anastasio Somoza Debayle had claimed to be a Christian, and he said, "My god is not Somoza's god."

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Walking for water

We went out for the Fayette County CROP walk. (CROP is an acronym for Christian Rural Overseas Program, an agency that emphasizes development projects.) The emphasis of the walk was on water. The distance was 10 kilometers (6.2 miles) and the publicity stated that many people walk that far for water every day.

The purpose of the walk was to raise money: the walkers get sponsors to support their walking. The walker gets sore muscles; the sponsor gets a lighter pocketbook. Together they do a good deed for the poor.

Some people sniff at the idea of a walk. Why must you walk to raise money? Why not just raise the money? If there is an answer it is found in the combination noted above: some walk and some pay and together they seek to do a good deed.

For us to join the walk was Mary's idea. She got the literature and raised the money. I just went along for the walk. There is a kind of irony in the fact that we first drove 20 miles to get ready to walk 10 kilometers, but that's the way with walks. You have to go where they are being staged. Going to and from the walk and waiting for it to begin took longer than the event itself.

But the walk was a celebrative occasion. First we waited until everybody came. Then we read together a worshipful litany and released helium-filled balloons. Each had a tag with the walker's name and address in hope that the finders would contact us. Now it was finally time to walk.

A walk, we understand, should not be undertaken without support services. So we had two policemen: one on a motorcycle and the other with a car. Also an ambulance in case of medical emergency and a man in a station wagon to see that we didn't get lost. The McDonald's at the top of the hill gave us free orange soda (too early in the walk to be of much help) and the South Union Township Recreational Center allowed us the use of rest rooms (much more important).

And so we came back after nearly two hours to the parking garage where the walk began. Not the first nor the last. Not worn out, but not eager to do another 6.2 miles right away. And what had we accomplished? Thirty-one dollars for the Christian Rural Overseas Program including our own contribution. That's $2.50 a mile for each of us or $7.75 an hour apiece for the time of the walk. (Considerably less if we include commuting time.) Nothing really impressive. But it was a pleasant thing to do on a Sunday afternoon in spite of the threat of rain—and there's thirty-one dollars CROP wouldn't have had otherwise.

I am in strong support of Ray and Lillian Bair's campaign to raise more money for the work of the church through our offering plates—the regular collection program of the church. It is my favorite way to give. But in the meantime we have programs that are suffering for funds. I find myself wondering somewhat idly whether we need someone with imagination to organize some "walks" for other worthy causes.

There is something basic about walking. Once to ride in an automobile was notable and walkers made up the herd. Now the roles are reversed. Building on this extra attention, the walker is in a better position to listen to people along the way and will hear things that those in autos will never hear because they haven't the time. A walker may get the attention of people who don't notice otherwise.

For example, my own Allegheny district conference seeks to raise funds not only for its own program, but also for churchwide ministries. We pledge a specific amount to the churchwide agencies and have borrowed money to keep these commitments. But what is to be done when contributions continue short and we cannot make up the deficit?

Our conference treasurer has sent out special appeals and I am sure this has brought in some money. But a deficit remains and as former moderator I know how discouraging this can be. Would it help if he and the moderator were to undertake a walk across the conference? Not just to raise funds for the deficit, but to ask people what they think about the work of the conference and the church at large?

Would we Allegheny members be more inclined to make up the deficit if we knew our unpaid conference leaders walked a hundred miles to meet with us? Or have too many of us been swayed by the fund-raisers who buy TV time and include 800 numbers in their overhead to have significant amounts left for walkers?

I think I have written before of Abe Peters, a member of the Fort Garry (Manitoba) Mennonite Church who told me that he prefers to give his money to the church in one yearly lump sum. "Then when a special appeal comes along, I can give some extra." *(From Germantown to Steinbach*, p. 231). Perhaps he was anticipating some walkers.

Whatever the method of raising funds, generosity is the appropriate response for us who have received the blessings of the gospel. As Paul put it to the Corinthians, giving should not be done "reluctantly or under compulsion, for God loves a cheerful giver" (2 Cor. 9:7).

Jesus, of course, typically made the issue even sharper, calling his disciples' attention to a widow who had put a penny into the offering: "She out of her poverty has put in everything she had" (Mark 12:44). Now there's a hard act to follow.—*Daniel Hertzler*

December 3, 1985

GOSPEL HERALD



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Advent according to the four Gospels

Matthew's account: God with us

by Dorothy Jean Weaver

It reads like a story straight from the evening news: a succession of on-the-scene reports from Jerusalem, Persia, Egypt, and Nazareth in Galilee. Matthew's account of the events following the birth of Jesus (2:1-23) may indeed be 2,000 years old, but it has the ring of a story which happened just last week. The characters and the events of this story are as familiar to the universal "global village" of the 20th century as they were to the Roman Empire, that global village of the first century.

Take, for example, Jesus, the main character. There is no question about the identity of this main character. Already in chapter one, Matthew has introduced Jesus

to us as the Christ (or Messiah) of Jewish expectations (1:1-17) and as the Son, conceived by the Holy Spirit, whose very existence proclaims that "God is with us" (1:18-25). This Jesus who has now been born in Bethlehem of Judea (2:1) is clearly no ordinary child but rather one of very special identity.

Reinforcing Jesus' identity. Further, throughout this account, all of those who speak appear to reinforce that identity, some without meaning to. The magi come to Jerusalem seeking "the one who has been born king of the Jews" (2:2); Herod inquires anxiously of the Jewish intelligentsia concerning the birth of "the Christ" (2:4);

Matthew's account may indeed be 2,000 years old, but it has the ring of a story which happened just last week.

and they, in turn, respond with the scriptural reference to the "ruler who will shepherd[that is, govern]my people Israel" (2:6).

The message comes through loud and clear: Jesus is in fact the Messiah for whom the Jews are waiting. And Matthew then underlines once again the divine origins of Jesus the Messiah by citing that Scripture in which "the Lord" himself announces: "Out of Egypt have I called my son" (2:15).

As Matthew emphasizes, Jesus is both Messiah and Son of God. In short, in the person of Jesus, that "child" who has been "born in Bethlehem of Judea in the days of Herod the king," God himself is coming to be "with us."

But if that is so, we are looking at a very strange story indeed, for what stands out most sharply for us when we read it is neither Jesus' kingly power nor his divinity. What strikes us, rather, is the total vulnerability of Jesus, the helpless young child. The Jesus who is born in Bethlehem of Judea is one who, like all young children, is totally at the mercy of those around him.

Throughout the entire account Jesus is portrayed not as one who acts, but rather as one who is acted upon, whether for good or for evil: Herod plots against the life of the child (2:8 cf. 2:13); the magi worship the child and offer him gifts (2:11); Joseph takes the child and his mother to Egypt (2:13-15) and then reverses the process, bringing them back to Nazareth in Galilee (2:19-23).

Far from "calling the shots" and in that way determining the course of events, this Jesus who is "God with us" is a child so helpless and vulnerable that his very life is endangered and must therefore be protected with heroic measures. And it is this helpless young child, reminiscent of all the helpless young children in the world, who is the hero of our story.

Consider, on the other hand, the villain of the story. Herod is as straightforward (and as familiar) a villain as you could hope to find anywhere. To begin with, he is a politician who represents the very best, and at the same time the very worst, that politics has to offer.

Herod is astute: as soon as he hears the magi speak of "the one who has been born king of the Jews," he recognizes the threat to his own political power. He is decisive: as soon as he becomes aware of the threat posed by this newborn potentate, he takes immediate action to find out all he can about his rival and then hatches secret plans to dispose of him. He has great political clout: people come when he summons them (2:4, 7); and they go when he sends them (2:9). He has learned to perfection the politician's art of "doublespeak": he has no difficulty at all in persuading the magi to assist him in his plans to "worship" the young child.

Above all, however, Herod is sinister in his thinking, ruthless in his tactics, and totally cynical: it does not matter to Herod who he deceives nor how many he must destroy as long as he achieves his own selfish goals. If unsuspecting statesmen show up on his doorstep, he will manipulate them to his own purposes. If innocent children get caught on the pathway of his anger, he will not hesitate to initiate a full-scale massacre.

In short, Herod will do anything and everything he deems necessary to root out the threat posed by this newborn king of the Jews. This is the villain of our story; and we have seen this same villain many times over in our own world full of violence.

Supporting characters. Consider, then, the cast of supporting characters. Joseph is another person we have seen before. He is that little person, that ordinary citizen, that powerless peasant, who, very like the child he seeks to protect, is completely at the mercy of powers beyond him.

On the one hand, Joseph and his family are transformed by the brutal realities of their world into political refugees forced to flee their homeland for asylum in a foreign country. On the other hand, Joseph saves the life of the child in his care by obeying the commands of "an angel of the Lord," a character whose voice comes to him from a realm totally beyond the physical.

Joseph is someone who has no power of his own to alter the circumstances of his world: he can only respond in genuine fear, on the one hand, and unquestioning

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Editor: **Daniel Hertzler** Managing Editor: **Steve Shenk**

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obedience, on the other, to powers which lie altogether beyond him. Joseph, the powerless political refugee, is surely a man of our own world.

And what of the magi? Have we met them before? Do they live in our world? They are those persons who have seen the star and followed it, who have recognized the coming of a new kingdom and have traveled far out of their way to pay homage to the king of that new kingdom. They are those who recognize the incredible truth that God has come to be "with us" in the person of a helpless and totally vulnerable child born into a world of sinister politicians and brutal henchmen. And they are, finally, those who not only recognize the presence of "God with us" in the midst of a turbulent world but who respond accordingly by falling down before him in worship and offering him their most precious treasures.

When God comes to be "with us," he does so not in an overwhelming display of almighty power, but rather in the helplessness of a young child.

Are these magi to be found in our world? That is the very question which Matthew is intent on asking of us who read his story: Do we see ourselves in those magi?

Radical implications. If we do, then there are radical implications for the way in which we look at our world and live in it. To begin with, we must recognize that when God comes to be "with us," he does so not in an overwhelming display of almighty power, but rather in the helplessness and vulnerability of a young child whose very life hangs in the balance.

And this means, in turn, that we must be prepared to look for the presence of "God with us" not in the glaring headlines created daily by the powermongers of the world, but rather in the lives of powerless and totally vulnerable human beings. These are persons whose lives, like that of Jesus, are frequently at risk because they, too, belcng not to the present political orders. Instead they belong to that new order, the kingdom of God.

Second, we must recognize that the arrival of "God with us" in our midst is a political event of the highest order. Herod senses this instinctively; and he takes action accordingly to dispatch this new rival. The kingdom of God is one which challenges every political order and all political leaders. It is for that reason that the Herods of the world have always taken action either to exterminate it or, more seductively, to domesticate it for their own purposes.

Further, we must likewise recognize that when God comes to be "with us," he comes not to a make-believe world in which everything is sunshine and roses. He comes rather to the real world in which we live, a world of political power struggles, backroom scheming, deadly plots, cynical deceptions, and the unwarranted suffering of innocents.

And it is precisely this which makes "good news" out of the message that "God is with us." God does not wait until our world has set itself in order to come and live among us; rather, God comes to us precisely in the midst of the trouble and turbulence, the brutality and the bitterness, the aimlessness and the agony of our present world. And if that is so, then it is right in the midst of our greatest distress that we must look for the presence of God in our world.

God wins in the end. Finally, we must recognize that it is God himself, and no other, who has the final word. No matter how bleak the human situation may seem, and no matter how vulnerable the presence of God in the world may appear, it is God who sits in heaven whose kingdom will win.

At the end of our story it is Herod, the powerful monarch, who lies dead, and not the helpless, vulnerable refugee child. That is the ultimate "good news" of Matthew's advent story, and that is the stuff of which hope is made. And with that hope we can live courageously, even in the desperation and the desolation of our "global village."

Christ child

Frankincense and myrrh
Announce your coming,
Burning star
Your birth.
Shepherds and wise men
Seek you out
To bend a knee
And hail you as deliverer.

Thirty-three years later
You die,
Surrounded by Roman rabble
Soldiers gambling for your coat.
You are nailed to a cross
With criminals for company.
Hang and bleed and die.

What difference did you make in 33 years,
Oh, Son of God?
What misery did you ease?

Your birthday is cause for rejoicing
Among merchants.
Your death makes florists rich.

What difference do you make
To the rest of the world?

—Miriam Offenberg

I'd like to talk to somebody

by Phil Kniss

The worship service was over and I was fulfilling my pastoral duties by visiting casually, making sure I had spoken to certain people before they left, and tending to various details. I had gathered up my Bible, books, and guitar and was heading out the door of the Disciples and Presbyterian Student Center, the building which our young congregation uses as a meeting place.

I was in a hurry, since I knew Irene and our two children were out in the car, and our two-year-old was likely getting impatient as lunchtime and nap time drew near. Furthermore, we were having Loren Helmuth, a busy medical student, home for lunch and he told us that he had to leave right after lunch as he had a lot of studying to do.

Slouched figure. As I walked toward the door I noticed the slouched figure of a middle-aged man on the sofa in the foyer staring straight ahead. He wasn't part of our group and didn't appear to be a student from the center, either. I approached him and asked if he might be waiting for someone. He shook his head almost imperceptibly and kept looking straight ahead. After a moment of uneasy silence he said, "I'd like to talk to somebody."

Placing my guitar on the floor, I sat down on the sofa beside him, vainly hoping he had come in with some simple inquiry like "How do I get back to Interstate 75?" or "What are Mennonites?" I was prepared for questions like that. I even had a neat little brochure about the Mennonites I could have handed him and gone home for lunch.

As I looked at the man closer, I knew there was more on his mind. There was a look of desperation on his face, he was sweating profusely, and his whole body appeared to be rigid with tension. "What is it that you would like to talk about?" I asked him quietly, trying to sound as though I really wanted to know. More silence.

The man's next statement I was not prepared for: "I'm thinking very seriously about killing myself." Now it was my turn to be silent.

He began apologizing repeatedly. "I'm sorry I bothered you; I know you are probably busy and I'm holding you up."

"No, not at all. If your life is really at stake, I am quite willing to spend as much time as necessary talking with you," I replied, this time with a somewhat greater degree of sincerity.

Point of desperation. I began asking questions to clarify exactly what his situation was and what brought him to this point of desperation. The longer we talked, the more verbal the man became and in a matter of five or ten minutes I had discovered the following facts: He arrived in Gainesville, Florida, on foot just several hours ago and has been traveling for several weeks. He knows absolutely no one here in town. He has been suffering from intense loneliness for a long time and has decided he can't stand it any longer. Not more than an hour ago he had called the Crisis Center himself and had gotten a less-than-satisfactory response. They had told him to come in tomorrow for a session with a counselor, saying there was no one who could help him right now.

There was a look of desperation on his face, he was sweating profusely, and his whole body appeared to be rigid with tension.

The man had just now come down the street from the Catholic Student Center, where he had tried to talk to the priest, but was told that he was unable to talk right now due to other pressing matters. He then wandered down the street toward our building, passing four other churches and denominational student centers en route. At first he passed our building, too, then something told him to turn around and go back to our building and go inside.

By this time, my attitude had changed considerably. I still didn't know why the Lord brought him here, or exactly what I was going to do, but I did know I was here for the duration. I knew I had better alert Irene to what was going on, so I excused myself for a minute and went out.

Someone had already told Irene I was talking to a man inside, and Loren had offered to stay and take me home whenever I was done. I told Loren briefly what the situation was, and we decided we would both continue talking with him until something was resolved. Presently, the man came out, and the three of us continued talking outside, right along busy University Avenue.

We found out a lot more about this man. He told us his name; I'll call him Tom. He said he doesn't have a hometown; he has lived all over the country. About two years ago he left a woman I'll call Vickie, whom he said he had lived with happily for seven years. He was married twice before his relationship with Vickie, but neither marriage lasted more than a year and a half. All three of these relationships took place in New Jersey.

"Now I've got nothing." We asked Tom about his childhood. "My parents split when I was four. My mother was an alcoholic. I spent several years in different foster homes and at age seven ended up in an orphanage. I lived there until I was 18 and went out on my own. I've done all kinds of things since then. I'm an industrial millwright by trade. It seems like I can never hold onto anything good, though—jobs, marriages, anything. Things start going good and I just throw it all away. Now I've got nothing—no home, no family, no job, no marriage, no friends, no possessions. Everything I own is in that bag." He pointed to a small satchel.

Tears were streaming down the face of this 230-pound, 6-feet-plus man. His words now came freely, but were frequently interrupted by sobs that shook his whole body. "I'm just so damned lonely!" he said. Loren and I stood there without a lot to say, just being there with him as he turned open the release valve of the high pressure tank that had held his emotions for so long.

"The one thing I need I can't have," Tom said after a long pause.

"What is it you need?" I asked.

After another pause, he shook his head and said, "It's stupid."

"Whether it's stupid or not, tell us what it is you need."

"I just need my mother to hold me," he sobbed. Tom stood there crying on the sidewalk beside a busy street, but I don't think any of us were aware if anyone was watching or not.

"Where is your mother now?" Loren asked him.

"She's dead." Another long pause. "You just don't know what it's like when you're a little kid, to have nobody you can go to."

Phil Kniss, Gainesville, Fla., is pastor of Emmanuel Mennonite Church.

"No, we don't know what it's like," I offered quietly.

"Well, I do!" Tom yelled, and kicked the concrete steps as hard as he could. After his rage had subsided, we offered to go back inside with him and talk some more where it would be quieter.

Tear-drenched face. We went in and he sat back down on the sofa and Loren and I sat facing him. Tom pulled out his handkerchief and wiped his sweat- and tear-drenched face. "Do you believe in God?" I asked him. He affirmed that he did. I pressed him a bit further. "Do you believe that God is someone who loves you and cares for you as a person?"

"I'd like to believe that. I pray to him a lot to help me, but it never seems to work. I've tried and tried to make a new start, but the same thing happens every time—I blow it. I just don't think it's possible for anything to change anymore. That's why I'd like to end it all. I know then I'd have nothing more to worry about."

I tried to offer some encouragement. "I know you're not hopeful now, but I believe there is the possibility for change. God has the ability to change lives and make them full and meaningful again, if you let him do it."

"Don't you think I've tried?" he countered.

"I know you've tried," I answered feebly.

Loren interjected with a question that came as somewhat of a shock to both Tom and me. "How would you like to go home with me for Christmas?"

Tom looked at Loren with a puzzled expression on his face and replied, "No, I don't think so."

"I'm serious about that." As a single person, Loren was unencumbered by considerations of wife and children, and probably had a greater measure of faith than I did, which prompted him to make an offer such as that.

"My family lives in Sarasota, about four hours south of here," he continued. "I was just down there last weekend and we discussed what we wanted to do as a family for Christmas. We decided that instead of exchanging names and giving gifts to each other, we would invite someone into our home for Christmas who wouldn't otherwise have a family to spend the day with. You would be more than welcome to spend Christmas vacation with me. I just think it's important that you be around people and not spend a lot of time by yourself for a while. I won't be leaving until the end of the week, but you could stay with me this week, too."

Offer of friendship. Tom seemed overwhelmed, yet was hesitant to accept this unusual offer of friendship coming from a total stranger. But, on the other hand, Tom and we were not total strangers, at least not now. "You know," Tom began, "I don't know either of you at all, yet in these couple of hours I've told you more about myself than Vickie ever knew in the seven years I lived with her. I've always been afraid of opening myself up to other people.

I joined in encouraging Tom to accept Loren's offer. "You know, Tom, you said you weren't sure if God really loved you. I think God often shows his love to us through other people. I know Loren's family quite well, and I have a hunch that if you would spend some time with them, you would begin to understand and experience some of God's love."

God brought Tom into our lives in such a way that we couldn't have avoided it if we wanted to.

"Think about it," Loren said. "In the meantime, let's go have some lunch." He turned to me. "Does Irene have enough soup for all of us?"

"I'm sure she does, let's go!" I said, not being quite sure how Irene would respond to my bringing a man off the street home for lunch. Not to mention the fact that we were two hours late.

Irene was not disturbed in the least. In fact, she told me later, she felt at peace about the situation the whole time and was fully expecting us to bring the man home.

We had a leisurely, enjoyable lunch with Tom, convering about a wide range of topics, but never mentioning his problems or future plans. We laughed and joked at times, and Tom joined in, the first he had laughed or smiled genuinely since we met him.

After lunch, Tom told us he was feeling a whole lot better now, and had decided to go back downtown. He said he was definitely not going to take his life now. "I don't know what might happen two weeks down the road," he said, "but at least now I see there is some hope."

Hesitant to let him go. We were hesitant to let him go on his own again so soon, but we recognized that he had to make his own decisions. We gave him our phone numbers and asked him to keep in touch with us this week for as long as he stays around. It was decided that Loren would take him past his school, so Tom would know where to find him if he needed anything. Loren was still hopeful that Tom would be convinced by the end of the week to go along home with him for Christmas.

Before they left I asked Tom to promise me that anytime, whether it was this week or next year, no matter where he is, if he gets to feeling as low as he did this morning and was considering taking his life, that he would first call me collect to talk to me about it. He promised me he would.

I also said to Tom, "I hope you can find a group of Christian people to spend your time with. It's our belief that God's love is the most powerful life-changing force there is, and the best place to find that is around Christian people, not out on your own."

"I know that's right," Tom answered.

Loren and Tom left and went to Loren's school. After Tom had seen it and they were heading back to the car, he said to Loren, "I've been thinking, and I've decided I'd like you to take me to the airport."

"What for?" Loren asked, surprised at this decision.

"I want to go back to New Jersey. I feel like I want to make a new start up there. I'd like to look up Vickie again and see if we can make another go of it. I'm feeling a whole lot better now and I think I'm ready to go on with life."

"How will you buy the ticket?" Tom had told us he was down to about $30. "I know someone there who I think will wire me money," he replied.

Loren dropped Tom off at the airport and then located a parking place. By the time he was back at the airport, Tom had called his friend and was making ticket arrangements. Tom thanked Loren again for all we had done, and Loren returned to town.

What was accomplished? That is the last we have seen or heard from Tom. We don't know what was accomplished in Tom's life through our interaction with him. We did not lead him to a decision to commit his life to Christ. He still has a lot of deep emotional wounds that have not yet healed, a lot of broken relationships that need mending, a self-esteem that needs to be developed, and a long-standing pattern of behavior that needs to be transformed. It will take nothing short of a miracle of God to make Tom's life full and meaningful again. God has done it before, and he can do it with Tom's life.

God has already performed the first miracle. He brought Tom into our lives in such a way that we couldn't have avoided it if we wanted to. We were faithful to the Holy Spirit's prompting and, as a result, some seeds were planted in Tom's life. Seeds of hope—born of love. It is now up to God to appoint persons to water the seeds.

Enough is enough

by Margaret Foth

"It costs a little more, but I'm worth it," the ad goes. Our whole Western society is built on the notion that bigger is better, the latest model will do more than the last, that more is worth it—and furthermore, I deserve it!

Surely I'm immune to this push to acquire more and more, I tell myself. I won't be sucked in by the shallow promises for a more glamorous life.

And then I look at my closet—simple and spare by many standards. Yet compared to my counterparts in India or Southeast Asia or Central America, it is abundant. Someone unkinder might call it greedy.

A simpler life. But isn't it a farce to try and live a simpler life? Simply being able to ask myself that question is a luxury: living a simpler life can only be a middle-income person's concern.

It is reasonable to want to have a little more, to see our economy grow, for life to get better because of more convenience of things.

What is reasonable growth? Different people must answer that for themselves, but John Taylor in his classic book *Enough Is Enough* says that a continually growing economy will eventually push the limits of spaceship earth.

He says we need to expect a leveling off in standards of living. "We have to remember that a growth economy is interested in profits, not products; it seeks to reduce labor costs, not to create jobs" (p. 6). He says there is something awfully "cynical in the argument that the best way to feed the poor is to pile even more on the rich man's table in the hope that bigger and better crumbs will fall from it" (p. 60).

What is a realistic approach to money and possessions? A group of friends who live in separate homes near me pool their garden tools and space. It takes cooperation and planning, and, in their case, even a special checking account. I admire the interdependence this sharing calls for. This is one approach that can be applied to many specific needs and wants.

What does it take to be really satisfied? I like the way the writer of Ecclesiastes put it so long ago. This writer knew great wealth and adventure—kind of like the bank-card owner we see on television who jets at whim all over the world because he's "bored."

But the writer says that everything he tried was not satisfying. "There is nothing better for persons to do than to enjoy their food and their work, and to realize that even this pleasure comes from God" (Eccles. 2:24).

When we are tempted to think that the money never goes far enough and that things will surely get better after the next raise, we'd be wise to remember to try and be happy if we have food and work and faith in God.

The story of Ted. Ted was a man who had little in terms of earthly possessions, even as a child. He was raised in a foster home, and so lost touch with his parents and other family members. As a youth he got in trouble with the law, and spent probably a third of his life in prison. But that is where his life started turning around.

My wish is that we might enjoy what we have, and not worry about what we don't!

A group from a local church visited his prison each week, and when he finally made parole it was this group who became his family, support, and help. He stayed "clean" and after, I think, five years his citizenship was restored. He didn't have an easy time even then. He had some trouble managing his money but he held a job and kept a small apartment.

But that wasn't all. In the last years of his life, instead of just visiting others in prison, Ted and his friends from church started working with local youth who seemed destined for trouble. They took these kids to a state correctional institution to talk with the inmates there. Ted made some mistakes in his life, but he was determined to help other kids not make the same mistakes.

Ted died last spring. No one knew his age for sure. There was no family to notify, no money to pay for a casket, burial plot, and funeral expenses. So the church family after worship one Sunday morning took his ashes and buried them beneath a tree in a side lawn at the church. Flowers were some wild ones the children gathered. In the afternoon they held a memorial service celebrating Ted's life and work.

Ted had little money. His greatest joy was in his work with the youth. He was happy to be a free man.

My wish is that we might enjoy what we have, and not worry about what we don't!

Margaret Foth, Harrisonburg, Va., is the speaker on the *Your Time* radio program of Mennonite Board of Missions. This is one of her radio talks which was adapted for use as a newspaper column. She was inspired by *Enough Is Enough* by John V. Taylor and *Living More with Less* by Doris Janzen Longacre.

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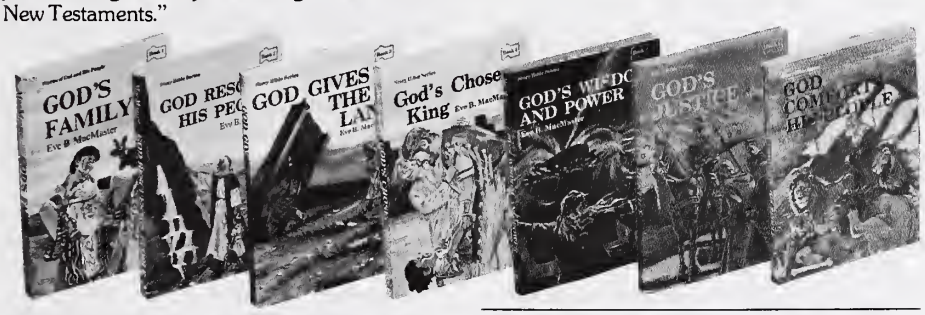
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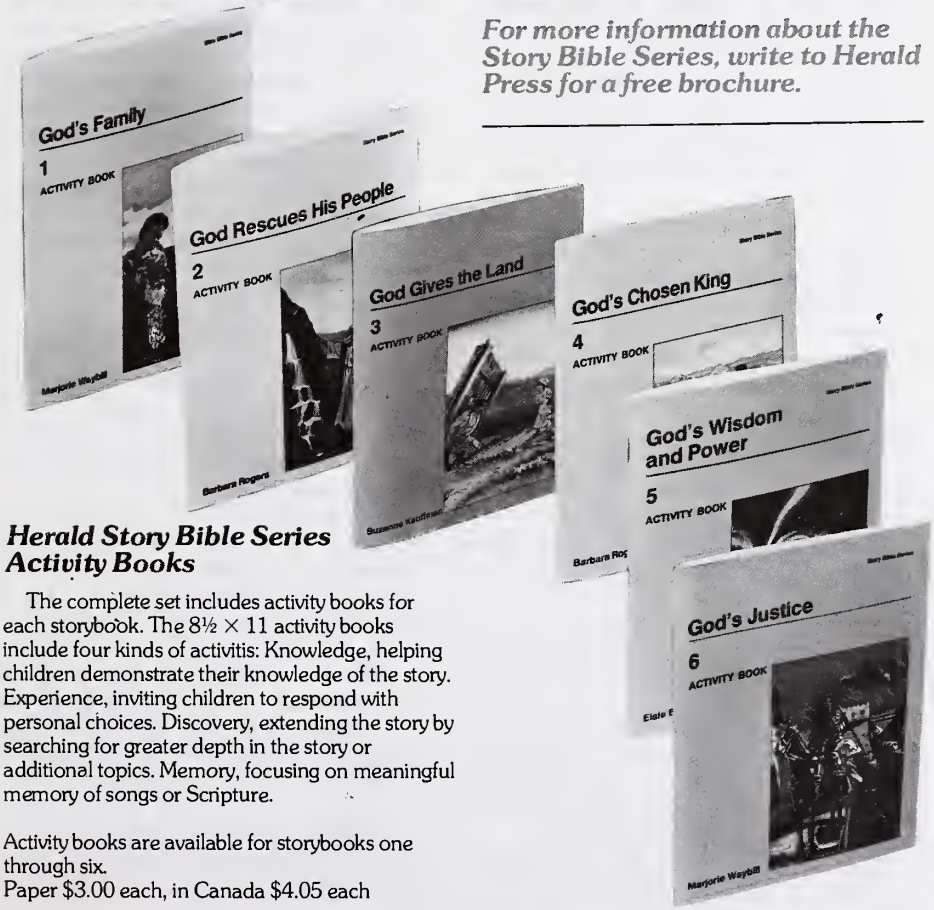
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CHURCH NEWS



Singing together at Camp Wonderland are (left to right): MC moderator Jim Lapp, GC president Jake Tilitzky, MC executive secretary Wayne North, and GC general secretary Vern Preheim.

MC&GC General Boards flirt with merger but fail to turn 'dance' into 'embrace'

The General Boards of the Mennonite and General Conference Mennonite churches flirted with the idea of merging the two denominations at a joint meeting on Nov. 15. But they declined to move decisively in that direction.

"I'm frustrated about this dancing around without embracing," said Ben Sprunger of the GC board. His impatience was echoed by others—especially GCs, who have a strong tradition of cooperation and merger with other Mennonite groups.

The joint meeting, the second one since the historic joint conventions of the two churches two years ago in Bethlehem, Pa., was held 60 miles north of Chicago at Camp Wonderland near Camp Lake, Wis. The Salvation Army facility was also the site of the two boards' separate sessions and a major GC Dialogue on Biblical Interpretation and Practice.

"It's nice to be here, but we want to do more than just look at each other," said MC moderator Jim Lapp at the beginning of the meeting. He recalled a line from the joint statement of unity adopted by the two groups at Bethlehem 83: "The Spirit of God has been bringing us together."

And it soon became clear to the 33-member MC board and 18-member GC board that the two denominations are already working together in so many ways. They reviewed the results of a recent survey which showed growing cooperation at the congregational, regional, and denominational levels. Among the joint activities are church planting, publishing, education, overseas missions, young adult ministry, and mutual aid.

Perhaps merger for Mennonites, some board members said, will happen gradually from the grassroots on up, rather than imposed from the top as in other denominational unions. They noted that many congregations are affiliating themselves with both denominations and that local conferences/districts are holding joint annual meetings. (MCs and GCs in Ontario have already decided to formally merge in the near future.)

The board members then discussed "next steps" in unity between the 100,000-member Mennonite Church and the 65,000-member General Conference Mennonite Church. The six main suggestions were to make an intentional decision on merger, encourage more interaction, move toward inter-Mennonite conferences at the regional level, work first at merging all schools and agencies, make sure that anything new that is started is joint, and share staff.

Hubert Brown of the MC board said the two denominations should "announce our engagement" and then work toward "marriage" by a definite date. Duane Heffelbower of the GC board proposed that a merger committee be formed.

Some board members—especially MCs—were more cautious, noting the loss of identity and the opposition of some conservative groups if the two denominations merged.

The consensus at the end of the meeting was to take the matter back to each General Board and to let the top MC and GC leaders continue their discussions about merger. The two groups also endorsed plans for a joint 1989 convention in Normal, Ill.

The joint meeting was a three-hour interlude for the MC General Board, which held its fall meeting Nov. 14-16. High on the agenda were the year-end financial woes of Mennonite Board of Missions, Mennonite Board of Congregational Ministries, and General Board itself.

MBM president Paul Gingrich said his agency is facing a possible $500,000 deficit and may have to cut out entire programs—like Voluntary Service. "We're in a very difficult situation," he said.

Famine relief efforts in Africa have apparently siphoned off some of the contributions that the Mennonite Church boards would normally get. Mennonite Central Committee associate executive secretary Reg Toews reported that Mennonite Church giving to MCC is up dramatically this year. But he said MCC does *not* want to prosper at the expense of church boards.

The situation troubled the General Board members, and they asked an ad hoc group to meet between sessions to find some way to deal with the crisis. The group endorsed MBM's plan for a major year-end fund drive, and suggested that MBCM and General Board be a part of the effort.

In another major matter, MBM took its turn in undergoing an in-depth review. The focus was to be on overseas ministries and the efforts to reverse the downward trend in the number of people and amount of money available for overseas work.

General Board members strongly affirmed MBM's mission vision. They encouraged MBM to work hard at capturing the imagination of the younger generation for "the new face of missions" and enlisting their support.

In other business, the General Board:

—Strongly supported Mennonite Board of Education's proposal to help make it possible for every Mennonite youth to spend at least one year at a Mennonite college.

—Approved a pilot project proposed by churchwide agency finance secretary Stan Kropf to raise funds for program boards in new ways, with a view to replacing the average giving guide (formerly "askings") process.

—Heard that Afro-American Mennonite Association is considering moving the Lark Leadership Education Program to an urban setting from Goshen College, where it has never really taken root.

—Approved a new program for business and professional women as part of Women's Missionary and Service Commission.—*Steve Shenk*

KREIDER VIEWS THE WORLD

Why don't they like the U.S.?

Forty years ago the United States emerged victorious from World War II. The mighty Nazi military machine was destroyed. The U.S. economy was strong. The U.S., which had held aloof from the League of Nations after World War I, became a leader in the new United Nations, the headquarters of which were located in New York. The American Marshall Plan contributed much to the postwar reconstruction of Europe.

Today the U.S. is faced by Russia, an enemy superpower which was an ally in World War II. But even some of the other American allies in that war are becoming increasingly impatient with the U.S. France withdrew from NATO. Large groups in the Netherlands oppose lodging American missiles within their borders. The Italian government of Craxi fell because of the unilateral way the U.S. used its military force to remove suspected hijackers from the ship *Achille Lauro*.

A comprehensive survey of public opinion in Britain conducted by Social and Community Planning Research has recently been published *(British Social Attitudes: The 1985 Report*, Gower Publishing, 1985). It revealed that a majority of the British people (54 percent) feel that the Soviet Union and the U.S. are *equal* threats to world peace and that 11 percent view the U.S. as the greater threat. Furthermore, a majority (51 percent) feel that Britain is less safe because of American nuclear missiles located within her borders. Again, 53 percent feel that British interests would best be served by closer ties with Western Europe; only 21 percent favored closer ties with the U.S.

After all we have done to help the world, why are there so many people who don't like the U.S.? Perhaps part of the answer is the natural jealousy expressed toward the success of a younger sibling. But I think that a larger part of the problem has stemmed from dissatisfaction and sometimes dismay with the way in which the U.S. uses its vast power. The Vietnam War was one example of this.

Recently the U.S. has seemed to be willing to ignore international law in using its power when it deems that American interests are served thereby. The 15-1 vote in the World Court condemning American mining of Nicaraguan harbors meant that many American allies voted against us. The U.S. replied that it did not recognize World Court jurisdiction in this case.

In the previous 39 years of the court's history only three nations had ever walked out protesting the court's jurisdiction. The U.S. was thus placed in the dubious company of Iran's Ayatollah Khomeini, who ordered his lawyers to walk out in a suit initiated by the U.S. government when Iran illegally seized hostages at the American Embassy in Teheran.

Similarly, the U.S. seizure of the tiny Caribbean nation of Grenada strained relations with many American allies around the world, including British Prime Minister Thatcher—President Reagan's friend. Though widely proclaimed in the U.S. as a solid victory against communism, an overwhelming vote in the United Nations condemned the invasion as "a flagrant violation of international law." Every member of the Security Council deserted the U.S. on this vote.

The list could go on. American representatives have not supported an international law-of-the-sea treaty. The U.S. has threatened to withdraw from other international agencies. American rejection of World Court jurisdiction flies in the fact of past bipartisan support which the court had enjoyed in the U.S. President Eisenhower's secretary of state, John Foster Dulles, once testified that failure to accept the court's jurisdiction "would be interpreted as an election on our part to rely on power rather than reason."

Dulles' remarks seem to me to have been prophetic. As the United States greatly increased its involvement in Vietnam, Senator J. William Fulbright wrote a book which he entitled *The Arrogance of Power*. Why don't even our friends like us? The answer may well lie in a careful review of the way we have used our great power.—*Carl Kreider*

An urgent appeal!

from the churchwide agency finance secretary

Year in and year out I have witnessed the compassionate hand of the Mennonite Church ministering to human suffering. Whether it is collecting canned goods and clothing, offering a listening ear and an embrace, speaking words of hope, starting a Sunday school here, or helping to build a meetinghouse there, the church is continually responding to people with one clear and persistent desire to minister in the name of Christ.

In this year, 1985, I have thrilled at the generous quantity of corn and money given to Mennonite Central Committee, knowing that hungry stomachs are being filled. At Ames 85, I felt the Spirit's presence when the General Assembly delegates enthusiastically embraced the 10-year goal of evangelism and stewardship.

At the Mennonite Church General Board meeting, Nov. 14-16, a sobering word was dropped. Its sound was like a steel ball dropped onto concrete—a definite heavy thud, alarming—leaving all who heard it shaken and painfully aware of its presence.

The churchwide boards, who oversee our corporate ministries, are looking at a projected $540,000 shortfall in 1985 operating funds. If giving patterns continue in the fourth quarter, the projected shortfall is: Mennonite Board of Congregational Ministries—$20,000 (5 percent of budget); Mennonite Board of Missions—$500,000 (12 percent of budget); and Mennonite Church General Board—$20,000 (7 percent of budget).

The General Board believes that Mennonite hearts are still full of compassion and is appealing to all congregations to support our corporate ministries by giving one penny of each dollar earned between now and Jan. 31. As you hear of the financial needs of your churchwide ministries in the next weeks, remember that connected with each dollar requested is someone hoping for a compassionate heart and hand to help.—*Stanley Kropf*

Mennonites in Colombia begin response to volcano disaster

The Mennonite Church in Colombia has already begun relief efforts for survivors of the Nov. 14 eruption of Volcano Nevado del Ruiz, which left some 25,000 dead in central Colombia.

Luis Correa, director, MENCOLDES, the relief and development agency of the Mennonite Brethren and General Conference Mennonite churches in Colombia, said Mennonites are planning to supply emergency food, clothing, medical aid, and temporary shelter.

They plan to work with other churches to help victims in Armero—a city of about 50,000—and surrounding communities that were nearly covered with mud flows resulting from the eruption. Correa said that local roads have been closed by the mud, making it impossible to reach some of the affected areas.

Herman Bontrager, Mennonite Central Committee's secretary for Latin America, reported that MCC immediately released $10,000 toward the emergency relief efforts of MENCOLDES.

One of the Mennonite churches that will be involved in the cleanup is located in Ibague, only 50 miles from the volcano. There are about 2,800 Mennonites in Colombia and, through MENCOLDES, they have worked together in development projects there.

Correa said that a team of Mennonites will also investigate the possibilities for longer-term reconstruction projects in Armero and other smaller communities stricken by mud flows.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Mary E. Overholt, Silverdale, Pa.

I would like to say "amen" to the article on "Prayer Head Covering" by Esther Vogt (Nov. 12).

I feel our church has lost much of its witness since we no longer observe this ordinance.

Bill Crelli, Johnstown, Pa.

I have read with interest your editorial "Is There Any Aid for AIDS? (Nov. 5) and it has prompted this reply: not yet, but there will be. As medical science experiments with their modern mortar and pestle, they will come up with something eventually to suppress or cure it. But this is not the real reason for this communication.

I am now reading Will Durant's epic history of Western man entitled *The Story of Civilization*, specifically volume three entitled "Caesar and Christ." In it he advances the proposition that syphilis found its inception during the loose morality of Roman civilization, and I pretty much buy his suggestion. It is my belief that when we mix life's juices with abandon and against God's admonitions, we can come up with some awful retaliatory combinations.

As an aside to Tuchman's book, *A Distant Mirror*, there is an interesting sequel concerning the plague which swept the continent like a conflagration. It left an island untouched, a small out-of-the-way town somewhere in central France. The people of this community collected in their church and pledged a covenant with the Lord to take care from that day forward of their mentally retarded as if they were their own, if the Lord would spare them this plague. They were spared, and from that day to this that covenant has produced the most perfect arrangement for the retarded as has yet been devised.

James R. Hess, Bethel, Pa.

Here are my answers to Dorothy Cutrell's questions in Readers Say (Nov. 5).

Scripture says that Moses escaped Egypt before Pharaoh (God's normal channel of vengeance for murder in Egypt) was able to apprehend him (Exod. 2:15) The Scripture does not dwell on the negative aspect of Moses' killing the Egyptian, if it was indeed a negative, but the positive aspect of his turning his back on Egypt and its pagan delights to suffer with the people of God (Heb. 11:24-27).

God instituted capital punishment after the flood (Gen. 9:4-6), over 1,000 years after Cain's death. Capital punishment may be one reason why God has been able to restrain his hand of wrath and judgment for as many millenniums as he has. It does seem better to have the murderer die than to have the whole race destroyed at once by such as a flood, doesn't it?

Now we come to David. The king, himself, committed murder, but only in the case of Uriah the Hittite (1 Kings 15:5), not in all the other killing he did.

Capital punishment is God's human channel to deal with the murderer and cleanse the land of blood (Num. 35:30-33). It is not perfect, because humans are not perfect. There was no process or organization in David's kingdom to try a king for murder. The lack of cleansing, however, did wreak havoc in the land. Can any of us deny that the land had become polluted by David's ungodly act? Immorality and death stalked not only David's family (2 Sam. 13—19), but troubled the land as well.

Sandra Ramos Alamo, Bronx, N.Y.

I wholeheartedly agree with Urbane Peachey in his review and summary of Harold Lindsell's book *Free Enterprise: A Judeo- Christian Defense* (Nov. 5).

What I found most offensive was not Lindsell's idealistic view of the free enterprise system but rather the way that he used biblical Scriptures out of context to defend his views.

Jesus' parables are not issues of law but of kingdom principles. It makes clear God's provision of love in this present age and in the age of his visible reign in the world to come. God's commandments are a perspective reference of his sovereignty in areas of the natural, personal, and community living.

Certainly the format of the book, with its careless use of Bible passages, gives the reader a picture of the author. This picture is of a man who leaned on his own political understanding while trying to glean a vision of God's spiritual purposes.

Eugene K. Souder, Grottoes, Va.

The argument from silence which Wilma Harder (Reader's Say, Oct. 29) is using to say, "Jesus has not been recorded as saying anything about same-sex oriented people" is a risky and shaky argument.

While Jesus may not be recorded on this subject per se, he made it quite clear that becoming "one flesh" was to be between male and female. "Haven't you read," he replied, "that at the beginning the Creator 'made them; male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?" (Matt. 19:4-5, NIV)

Does not a sexual relationship between two parties indicate their being "one flesh"? (1 Cor. 6:16). To me, Jesus made a very clear statement that bars him from any thought of condoning practicing homosexuality.

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Rhoda Longacre King, Cochranville, Pa.

Thank you for printing "Gail Harder Erickson: An Unsung Hero of Overseas Service" (Oct. 29).

Living in the lifestyle of the people in these third world countries takes dedication and commitment for us North American Mennonites. Being a homemaker in these countries is not glamorous and doesn't receive much recognition.

I admire the family that returns to the States and lives with less even though they could afford a better lifestyle. Perhaps each Mennonite family that can afford a tour abroad should first visit a third world country somewhere, then possibly our mission boards would not have to ask for money: it would just be given freely.

I'll admit my lifestyle has changed since our visit to Brazil three years ago.

George R. Brunk II, Harrisonburg, Va.

I am puzzled at the editorializing which was done with the statement sent to you by the 10 eastern conferences with regard to the situation in the Bible department at Eastern Mennonite College (Mennoscope, Oct. 22).

Instead of publishing the full statement of the committee, you altered the impact of it to suit your fancy. Allow me once again to call you to unbiased and responsible reporting. You have received a copy of the letter from the chairman of the Constituent Conferences Committee in which he says, "I regret the shape of the published report."

Gladys Fenner, Burton, Mich.

The article, "Some of My Best Friends Are Alcoholics" (Oct. 8), was a frank article on the problems of alcoholism. As a family therapist the writer has the opportunity to reach and influence many.

I was disappointed, however, that nowhere in the article did she mention her dependence on God for guidance, and although many books were suggested for reading, the Bible wasn't one of them. It was a human approach to the problem with a human conclusion. She stated, "Alcohol is not a sin, but a disease like diabetes." This may try to comfort a guilty conscience, but as a Christian I need to more and more go to the Bible for the truth, even when reading articles in *"Gospel" Herald.*

I opened my Bible and I read in Galatians 5:19-21 and 1 Corinthians 6:10 that alcoholism is not a disease but a sin—a sin that will keep us out of heaven. Again I look but cannot find where anyone having diabetes will be kept from heaven because he is a diabetic. So there is a difference, an eternal difference. This article also states that 90 percent of the people can drink and not become alcoholics, yet it also says alcohol does the body no good, but harms it. If it is not good it is evil, and again I read in 1 Thessalonians 5:22, "Abstain from all appearance of evil."

Calling alcoholism a disease seeks to eliminate personal responsibility, but we can't blame it on heredity, on sickness, and certainly not on God. It is a sin which brings bondage and death, because it is taken by an act of the will. It is something that is bottled and sold. It is taxed by the government. It promotes crime and is habit forming. It is spread by advertising. It brings death to innocent victims. It has no bacteria and no corrective medicine. And it bars a patient from heaven.

Is this article really a trend the Mennonite Church is following, where human reasoning is the guideline and not the Bible anymore? I trust not.

David L. Martin, Kitchener, Ont.

It was with interest that I read the letter by Don Schrader (Sept. 17) and the letters of response which appeared in recent *Gospel Herald* issues. I was also pleased to see the issue of homosexuality addressed at the assembly in Ames last summer and in the statement on sexuality issues by the church.

The range of opinions expressed by those three letters and by the statement itself reflect the diversity of approaches to this subject found not only in the larger, secular society but even within the context of our own church.

I hope that the time has finally come to address this issue squarely in a mature and compassionate manner. To do this we need first of all to admit that this situation exists as a legitimate human problem, and apparently occurs within the Mennonite context in the same proportions that it occurs in the larger society.

Second, we need to find out what the nature of homosexuality is, and what exactly it means for the people who experience it.

Third, we must find appropriate ways to help the individuals sort out and deal with a bewildering array of emotions from within themselves, and an overwhelming and often contradictory set of expectations from friends, family, and the church.

Although it will take time, I hope that we as Christians will be able to meet this difficult task adequately.

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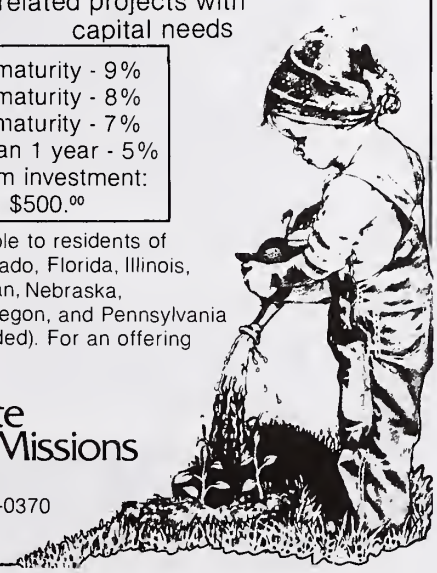
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MENNOSCOPE



VS changes her life. *"Voluntary Service really changed my life," says Mary Yoder of Middlefield, Ohio. She finished a 13-month VS term recently. Here she delivers mail to Deana Markley as part of her work as a general assistant at Mennonite Offices in Elkhart, Ind.*

For about a year prior to entering VS, Yoder had been asking God to change her life. "I wanted to do something different," she said. Through various incidents, God led her into VS.

"Before I entered VS, I didn't have any real goals in life and not much self-confidence," Yoder says. "Now I am more ready to face the world." She had a whole new world opened to her as she lived in a VS unit, did a variety of jobs and met a variety of people at Mennonite Offices, and took some courses at nearby Goshen College. She also experienced healing of some deep hurts through some counseling during her VS term.

Yoder's four children and three grandchildren are glad to see her back in Middlefield. She plans to get a job, continue her education, and eventually start a reupholstery business. Yoder also plans to get more involved in her congregation, where she hopes to do some counseling and use her gift of intercessory prayer.

Former missionary George Smoker, 73, died of cancer on Nov. 18 in Pasadena, Calif. He and his wife, Dorothy, who survives, were missionaries in Tanzania under Eastern Mennonite Board of Missions, 1942-69. For two years before that, he served at Mennonite Publishing House, where he was *Gospel Herald* office editor and tract editor/promoter.

The *Choice IX* radio spots are generating an unusual amount of interest from stations, listeners, and congregational sponsors. Nearly 700 stations have used some or all of the 65 spots on resolving conflict. Produced by Mennonite Board of Missions, *Choice IX* was released a year ago. During the same period following the release of the previous *Choice* series, only 400 stations used them. *Choice IX* was written and narrated by David Augsburger, professor of pastoral care at Associated Mennonite Biblical Seminaries. He based the scripts on his 1983 Herald Press book, *When Caring Is Not Enough; Resolving Conflicts Through Fair Fighting.*

The feasibility of establishing a nurses training school in Nazareth, Israel, is being studied by Nancy Martin, a former Mennonite Board of Missions worker in that city. She is in Israel for 2½ months to explore the possibility of starting a program to train mostly Arab nurses at the 130-year-old Edinburgh Medical Mission Society Hospital, where she and her physican husband served previously and where they plan to return to in 1987. Martin is a registered nurse who is currently pursuing a doctorate in education and administration at West Virginia University.

Mennonite Board of Missions has provided $9,000 for a community health education radio program in India. The program has been broadcast weekly since last March by Emmanuel Hospital Association, a grouping of Christian hospitals. The program uses drama to present health-related information to rural people. MBM's grant is part of its long-term media development plan with churches in India.

Urban church leaders are currently being surveyed to help determine creative strategies for ministry in the city in the next decade. The survey was mailed on Oct. 10 by Inter-Mennonite Home Ministries Council to 432 congregational leaders in cities with more than 500,000 people. The goal is to gather information on the strengths and weaknesses of current efforts in the city by the Mennonites, General Conference Mennonites, Mennonite Brethren, and Brethren in Christ. The survey is the first step in a four-step, two-year process.

Ground was broken for a $1.2 million expansion project at Schowalter Villa in Hesston, Kans., on Sept. 27. The ceremony was part of the retirement center's annual Community Day activities, including a variety of fund-raising efforts for the expansion project. Included in the project is a new chapel and multipurpose meeting area, a new nursing wing for 16 residents, expanded lounge and dining room facilities, and a new kitchen. Founded in 1961, Schowalter Villa is sponsored by the Mennonite Church. Its current administrator is Leo Schmidt.

Friendship Community marked its 30th year of service to mentally retarded persons with an anniversary banquet on Oct. 24 in Lancaster, Pa. The Mennonite agency is the first to provide group homes in Lancaster County. Over 425 people filled the Farm and Home Center for the special event, which featured the talents of both handicapped and nonhandicapped persons. Among them was vocalist and organist John Stoltzfus, who is legally blind, mildly retarded, and suffers from several physical handicaps. The speakers of the evening were developmental disabilities consultant Dean Bartel and author-churchman John Drescher.

Swiss Mennonite settlers in Wayne County, Ohio, are being remembered through a "Sonnenberg Heritage Display" at First National Bank of Kidron. 100-year-old Fannie Amstutz, a Swiss descendant and the oldest resident of Kidron, cut the ribbon which opened the display on Oct. 6.

The Dallas (Tex.) Peace Center has launched a newspaper—*Dallas Peace Times.* The center was created by Dallas Mennonite Fellowship in 1981. Its ten-times-a-year paper will reflect the center's dedication to peace education, research, and action from a Christian perspective. The center's director is John Stoesz, a doctoral student in the ethics of Christian peacemaking at Southern Methodist University. The newspaper's editor is John Longhurst, a Mennonite Voluntary Service worker. The *Dallas Peace Times* can be received for $10 a year by contacting Dallas Peace Center at 1907 S. Harwood, Dallas, TX 75215.

The first annual board meeting of a Mennonite refugee ministry in Washington, D.C., was held recently. The ministry, known as Casa de Esperanza (House of Hope), was started last year by three local congregations—Iglesia Hispana Menonita de Washington, Hyattsville Mennonite Church, and Washington Community Fellowship. The ministry helps Central American refugees find jobs, food, medical care, housing, clothing, and translation assistance.

Mennonite Central Committee is the surprised but happy beneficiary of a $60-a-seat benefit concert by the Kitchener-Waterloo Philharmonic Choir and Orchestra in Ontario. Originally the concert, set for next June, was to benefit a local hospital, but the organizers learned that the hospital had already planned a major fund-raiser. Looking for another charity to support, "They came to MCC," said Jake Enns of MCC Ontario. He said Mennonites have had high visibility in the province in recent months due to tornado cleanup and famine relief efforts.

A group of Cuban Baptists visited North American Mennonites in November. The five-member delegation's three-week trip was part of an exchange that also sent two North American young people to Cuba last summer to participate in Baptist work camps. The Cuban group expressed its gratitude for the way North American churches continued their support for Christians in Cuba even after missionaries had to be withdrawn soon after the country aligned itself with the communist bloc in the early 1960s. The group also said the government of Fidel Castro "has done what the church should have been doing" in meeting the desperate needs of society.

Mission Fellowship Visits to the Southwest and Southeast are being planned by Mennonite Board of Missions. The Southwest trip, Feb. 28-Mar. 10, will be led by Southwest Conference mission leader Allan Yoder. It will focus on the Los Angeles area. The Southeast trip, Mar. 7-17, will be led by Southeast Convention mission leaders LeRoy Bechler and Lowell Nissley. It will focus on Florida. Participants are responsible for their own costs. More information is available from the Church Relations Department at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

"Investing one's money wisely is an expression of Christian stewardship," says Delmar King, investment manager at Mennonite Mutual Aid. He noted that MMA gets several calls each week from Mennonites asking about investments promising higher returns. "If an investment sounds too good to be true," he said, "it probably is!" King offers two principles to remember before investing: (1) higher returns almost always involve high risk, and (2) every investment opportunity should be investigated

thoroughly. "As Mennonites become more affluent, let's proceed wisely into the world of investing," King said.

Rosedale Bible Institute opened its fall term with 62 students—an increase of 11 over last year. The fall term is usually the smallest of RBI's five 6-week terms. Applications for the other terms of this school year are currently running ahead of last year. The 1984-85 enrollment peak of 157 occurred in term 3 (January-February). RBI, located near Irwin, Ohio, is operated by Conservative Conference.

The new Sauder Center at Goshen College was dedicated on Nov. 9 during the annual Associates Weekend. Located on the second floor of High Park, the center houses the Sociology, Social Work, and Anthropology Department and provides offices for computer science faculty. Funds for the $100,000 renovation were contributed by Sauder Woodworking Company of Archbold, Ohio. Also during the weekend, President Victor Stoltzfus gave a "state-of-the-college" address in which he expressed both concern about Goshen's drop in enrollment and optimism about further growth in the business, communication, and computer science programs. Goshen's associates are 340 people who contribute at least $1,000 to the college each year.

This year's freshmen at Eastern Mennonite College have strong academic credentials and interest in the professions, according to a profile prepared by the college's Records Department. Nearly 20 percent of the 177 freshmen ranked in the top 10 percent of their high school graduating classes. Eleven of them were valedictorians. For the fourth consecutive year, biology, business, and nursing are the most popular majors among EMC freshmen. Other statistics showed that 69 percent of the freshmen are Mennonites and that 46 percent of the class graduated from Mennonite or other private high schools.

Author-missiologist Harvie Conn challenged Eastern Mennonite College and Seminary students to consider urban ministry during lectures on campus Oct. 21-23. He said the city—a magnet for the world's populations and scene of the best and worst of human civilization—is the crucible in which God works. Conn, a missions professor at Westminster Theological Seminary in Philadelphia, delivered the second annual Myron Augsburger Lectureship on Evangelism and Mission.

"Women, Men, and the Word of God" was the title of a lecture series at Conrad Grebel College, Sept. 27-29, delivered by Gayle Gerber Koontz of Associated Mennonite Biblical Seminaries. She began each of her lectures with the statement, "Where we stand makes a difference in what we see." Koontz said Jesus restored self-worth and identity to women *and* men. This is good news for many people, she said, but bad news to those who are still bound to the standards of a patriarchal and hierarchical society. In discussion periods, topics which received the most attention were inclusive language, women's roles in the church and in the academic setting, and male-female concepts of power.

About 100 guests participated in the annual Family Day at Conrad Grebel College on Oct. 20. Invited were parents of resident students and first-year associate students. Activities included a reception, mini-concerts, buffet supper, a display of student projects, and a talent show. At a special chapel service, Nelson Scheifele, assistant to the president, challenged students to stand up for right wherever it might lead them.

The nursing department at Hesston College has opened its new computer center, thanks to a $27,500 grant from the Helene Fuld Trust of New York. The center includes three IBM microcomputers, a Hewlett-Packard portable computer, and a variety of instructional software. The computer center will not only help teach nursing skills but will also prepare the students to work with computers when they enter the nursing profession, said department head Bonnie Sowers.

A $604,000 renovation of Clemens Center is being planned by Christopher Dock Mennonite High School in Lansdale, Pa. Franconia Conference, which sponsors the school, approved the plans recently and gave permission for fund-raising activities in the conference. Construction will begin early next year. Clemens Center, the largest building on campus, houses the auditorium, gymnasium, dining hall, and classrooms. The renovation will improve the building's kitchen facilities, access for the handicapped, and energy efficiency.

Twenty-one principals attended the annual Administrators Conference of Mennonite Elementary Education Council, Oct. 11-12, at Camp Hebron near Halifax, Pa. The speakers were Wesley Rediger of Eastern Mennonite College and John Sharp of Salford Mennonite Church. MEEC is made up of 21 schools with a total enrollment of 3,600. Jon Scott Bender, principal of Hinkletown (Pa.) Elementary School, is president of the organization.

New appointments:

• *Ward Shelly,* development officer, Maple Lawn Homes. He is a veteran General Conference Mennonite Church leader and was a pastor for 46 years. Maple Lawn is a Mennonite retirement community in Eureka, Ill.

• *Joel Alderfer,* archivist/curator, Mennonite Historians of Eastern Pennsylvania, October. He has been active as a volunteer with the organization and as its interim administrator for six months earlier this year. The inter-Mennonite historical group is based in Souderton, Pa.

Upcoming events:

• *Christmas Candlelight Tours,* Dec. 6-7, at Hans Herr House, Willow Street, Pa. The annual event includes sleigh rides and craft demonstrations. Herr, a Mennonite bishop, led the first group of European settlers to Lancaster County in the early 1700s. More information from Steve Friesen at Hans Herr House, 1849 Hans Herr Dr., Willow Street, PA 17584; phone 717-464-4438.

• *Travel/Study Courses in Hawaii and Europe,* June and July, sponsored by Hesston College. The Hawaii experience, concentrating on Polynesian culture, is June 3-17. The Europe course, combining the fine arts and hiking/biking, is July 2-24. Both events offer college credit. More information from the Registrar's Office at Hesston College, Hesston, KS 67062; phone 316-327-4221.

New members by baptism and confession of faith: *Science Ridge, Sterling, Ill.:* Cara Ebersole, Kriston Long, Rachel Shank, Renee Thomas, Karen LeFevre, Bruce Williams, Brian Meiners, Scott Thomas, William Witmer, and Douglas Long. *Shalom Fellowship, Tucson, Ariz.:* Randy Troyer, Brenda Kappes, and Joubert Davenport. *Elizabethtown, Pa.:* Renee Hernley.



Virginia Conference commissions anniversary song. *"Answer His Call" is the title of a new song and cassette recording commissioned by Virginia Conference as part of its 150th anniversary celebration. The lyrics reflect the Mennonite Church's new 10-year goals for witness and stewardship.*

The song was written and sung by Wanda Teague (center), minister of music at Trissels Mennonite Church in Broadway, Va. Here she prepares to record the cassette at the Mennonite Board of Missions studio in Harrisonburg, Va., with (left to right) vocalist Eric Hostetler, drummer Art Noble, and coproducer Abe Rittenhouse. Also participating were vocalist Ardith Hostetler and guitarist Mike Bender.

The cassette, which also includes three other original songs by Teague and two arrangements of favorite hymns, is offered to anyone who makes a $15 contribution to the conference's Jubilee Fund. The address is Virginia Conference, 901 Parkwood Dr., Harrisonburg, VA 22801.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Allyn, Tim and Judi (Carrier), N. Tonawanda, N.Y., first child, Diana Teresa, Aug. 3.

Anderson, Ed and Sheryl (Good), Orrville, Ohio, second daughter, Keri Denise, Sept. 20.

Barnes, Rick and Teresa (Young), Colorado Springs, Colo., second child, first daughter, Melissa Kay, Oct. 31.

Beiler, Leon and Brenda (Dagen), Sarasota, Fla., first child, Sherman Paul, Nov. 1.

Bontrager, Wilbur and Sarah (Troyer), Middlebury, Ind., fourth child, third daughter, Katy Elizabeth, Oct. 10.

Byler, Jay and JoAnn (Glick), Belleville, Pa., second son, Jared Glick, Nov. 6.

Conley, Richard and Joyce (Kandel), Wooster, Ohio, third child, second daughter, Elise Janette, Aug. 7.

Corbin, Dave and Dru (Slabaugh), Phoenix, Ariz., second child, first daughter, Brittany Ann, Nov. 12.

Ebersole, W. Daniel and Sarah Ann Eby, Atlanta, Ga., second child, first daughter, Allison Eby, Oct. 6.

Ganger, Dan and Betty (Brubaker), Bristol, Ind., first child, David Lee, Oct. 2.

Gehman, Carl and Sheryl

(Weiksner), Lancaster, Pa., first child, Roger Lee, July 12.

Gingerich, Merrill and Lola (Albrecht), Wakarusa, Ind., fourth child, third daughter, Angela Dawn, Nov. 3.

Good, Stan and Jan (Martin), Bluffton, Ohio, third child, first son, Kevin Robert, May 4.

Hart, Dave and Marcia (Iutzi), New Hamburg, Ont., second child, first daughter, Candice Marie, Nov. 4.

Haarer, Tim and Vanja (Kantner), Goshen, Ind., first child, Micaela Dawn, Oct. 12.

Leaman, Jay and Judy (Kauffman), Harrisonburg, Va., second child, first son, Jared Thomas, July 21.

Loucks, Randall and Cindy (Brown), Hesston, Kan., first child, Micah Wayne, Oct. 6.

Mast, Paul Evan and Carol (Nussbaum), Orrville, Ohio, second daughter, Karen Elizabeth, May 4.

Meyer, Stephen and Rachel Ann (Wiebe), Sedgwich, Kan., first child, Nicholas Stephen, Aug. 16.

Miller, Jay and Sonia (Yoder), Beaver Crossing, Neb., third child, second son, Joel Mark, Nov. 8.

Miller, Paul and Brenda (Bowman), Boyertown, Pa., first child, Brandon Robert, Nov. 3.

Nafziger, John and Lois (Hess), Lancaster, Pa., third child, second son, Jonathan Ryan, Oct. 29.

Orpin, Gary and Janice (Schmitt), Hesston, Kan., second child, first son, Andrew Todd, Oct. 14.

Oyer, Robert and Rebecca (Falb), Orrville, Ohio, third child, second son, Brian John, June 27.

Questel, Joe and Deb (Smith), Harrisonburg, Va., first child, Meredith Lynn, Nov. 10.

Sauder, Wendell and Veronica (Stoll), Hesston, Kan., first child, Nicole Marie (received for adoption), Sept. 26.

Schmucker, Rodney and Judy (Graber), Millersburg, Ind., first child, Chase Logan, Nov. 3.

Slagell, Lonnie and Susan (Epp), Hydro, Okla., second son, Jesse Dan, Sept. 30.

Smucker, John and Myrna (Hershberger), Bird in Hand, Pa., second child, first daughter, Joanne Elizabeth, Oct. 20.

Stoll, Lynn and Tanya (Collins), Washington, Ind., first child, Evan Bryant, Nov. 12.

Streb, Paul and Karen (Oswald), Dalton, Ohio, first child, Angela Dawn, Sept. 18.

Tessmer, Larry and Jayne (Schwartzentruber), Kitchener, Ont., second child, first son, Landon Brock, Oct. 3.

Weaver, Dennis and Susan (Kandel), Orrville, Ohio, second child, first son, Steven Earle, Nov. 11.

Wideman, Jim and Kathy (McCoy), Akron, N.Y., second child, first son, Benjamin James, Sept. 29.

Yoder-Bontrager, Daryl and Marlisa, Santa Cruz, Bolivia, first child, Dagan, Oct. 15.

Zook, Vernon and Laurie (Helmuth), Sarasota, Fla., third daughter, Rochelle Anne, Nov. 3.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Berlet - Clemmer. Bruce Berlet, Kitchener, Ont., and Debbie Clemmer, Kitchener, Ont., Erb Street cong., by Wilmer Martin, Oct. 26.

Kratz - Vaughan. Randy Kratz, Salford cong., Harleysville, Pa., and Susan Vaughan, United Methodist Church, New London, Iowa, May 26.

Mancuso - Kratz. Tom Mancuso and Patrice Kratz, Williams Bay, Wisc., Salford cong., Harleysville, Pa., by Lawrence and Clarice Kratz, parents of the bride, Sept. 7.

Yoder - Shaulis. Charles Yoder, Holsopple, Pa., Blough cong., and Susan Shaulis, Holsopple, Pa., Baptist Church, by David Mishler and Ray Streets, June 22.

OBITUARIES

Brand, Wilbur Wayne, son of Ezra and Alice (Betz), was born in Dekalb Co., Ill., Apr. 7, 1915; died of cancer at his home, Nov. 2, 1985; aged 70 y. On July 1, 1939, he was married to Mildred Lucille Buss, who survives. Also surviving are 5 sons (Jerry, Joe, Bill, Orlie, and Neal), 2 daughters (Vi Whittington and Cathy Brand), and 22 grandchildren. Funeral services were held at First Mennonite Church on Nov. 5, in charge of Howard Dunlap, Bill Raines and Mark Vincent; interment in Fairfield Cemetery.

Gregory, Susanna G., daughter of Jonathan and Mary (Bahr) Gehman, was born in Brutus, Mich., Mar. 5, 1893; died on Oct. 26, 1985; aged 92 y. On Dec. 24, 1911, she was married to Elias Gregory, who died on Aug. 10, 1964. Surviving are 2 sons (John and William), 6 daughters (Beulah—Mrs. Harry Ihler, Mary—Mrs. Menno Burkhart, Emma—Mrs. John Newswanger, Mrs. Fannie Snider, Barbara—Mrs. Wilson Snider, and Audrey—Mrs. Gerald Rogers), 44 grandchildren, 85 great-grandchildren, and 14 great-great-grandchildren. She was preceded in death by one daughter (Rhoda Kilmer). She was a member of the Maple River Mennonite Church, where funeral services were held on Oct. 30, in charge of James L. Gerber; interment in the church cemetery.

Kauffman, Nellie M., daughter of Christian and Sadie (Zook) Byler, was born in Champaign Co., Ohio, Oct. 10, 1897; died at Green Hills Center, West Liberty, Ohio, Nov. 7, 1985; aged 88 y. On June 14, 1921, she was married to D. Chauncey Kauffman, who died on Dec. 21, 1983. Surviving are one foster son (Robert E. Byler), and 2 granddaughters. She was a member of Oak Grove Mennonite Church, where funeral services were held on Nov. 10, in charge of Kenneth Benner; interment in the Oak Grove Cemetery.

Lapp, Clara M., daughter of Benedict and Nancy (Hartzler) Roth, was born in Logan Co., Ohio, May 10, 1903; died at Green Hills Center, West Liberty, Ohio, Oct. 16, 1985; aged 82 y. On Sept. 24, 1940, she was married to Lester King, who died in 1945. On May 29, 1956, she was married to Alvan Lapp, who survives. Also surviving are 4 stepsons (Herman E. King, Merl King, Noah Lapp and Boyd Lapp), 4 stepdaughters (Helen—Mrs. Ed Yousey, Martha Espander, Ruth Lapp, and Ida—Mrs. Dwight Neer), 28 grandchildren, 65 great-grandchildren, 18 great-great-grandchildren, 3 brothers (Herman, Benjamin and Marion Roth), and 2 sisters (Anna King and Elsie Roth). She was a member of Oak Grove Mennonite Church. Funeral services were held at Kauffman Funeral Home on Oct. 19, in charge of Howard Schmitt; interment in South Union Cemetery.

Lechlitner, William W., was born in Elkhart Co., Ind., Jan. 8, 1892; died at Wakarusa, Ind., Oct. 27, 1985; aged 93 y. On Dec. 19, 1914, he was married to Lucy Billman, who died in 1952. On Dec. 24, 1954, he was married to Thelma Weaver, who survives. Also surviving are one daughter (Esther—Mrs. Richard Sowers), one son (Mervin), one stepdaughter (Wanda—Mrs. LaVerne Miller), one stepson (Lewis Weaver), 9 grandchildren, 5 step-grandchildren, and 2 step-great-grandchildren. He was preceded in death by 3 sisters (Emma Hahn, Goldie Willard, and Leota Frederick), and 3 brothers (Henry, Wesley, and Charles). He was a member of Olive Mennonite Church, where funeral services were held on Oct. 30, in charge of Phil Helmuth and J. C. Wenger; interment in Olive East Cemetery.

Lehman, Anna Lois, daughter of Harvey E. and Anna (Martin) Shenk, was born in Marion, Pa., Aug. 7, 1914; died of a heart attack at the Chambersburg (Pa.) Hospital on Oct. 3, 1985; aged 71 y. On Oct. 3, 1934, she was married to Andrew H. Lehman, who died on June 17, 1983. Surviving are 2 sons (Wilmer R. and Nelson H.), 2 daughters (Carroll J. Keane and Alta M. Landis), 2 brothers (James and Luke), and 4 sisters (Eunice, Leah, Miriam, and Esther). She was preceded in death by one son (Wayne S.). She was a member of Pond Bank Mennonite Church. Funeral services were held at the Marion Mennonite Church on Oct. 6, in charge of Merle G. Cordell and Menno B. Sollenberger; interment in Marion Mennonite Church Cemetery.

Miller, Bruce Erwin, son of Homer and Arvezine (Hime) Miller, was born in Sarasota, Fla., Aug. 1, 1952; died at Tampa General Hospital, Tampa, Fla., Oct. 31, 1985; aged 33 y. Surviving are his parents, one brother (Charles), one sister (Glenna Shrock), and his maternal grandfather (Ralph M. Hime). He was a member of Bay Shore Mennonite Church. Funeral services were held at Toale Brothers Funeral Home on Nov. 2, in charge of Paul Yoder, Sr.; interment in Sarasota Memorial Park.

Roth, Irvin C., son of Dan and Sophia (Zimmerman) Roth, was born at Milford, Nebr., Jan. 21, 1906; died of cancer at Corry, Pa., Nov. 7, 1985; aged 79 y. On Feb. 7, 1929, he was married to Esther Hershberger, who survives. Also surviving are one daughter (Mrs. Richard Sorenson), 4 sons (Dennis E., M. David, Lonnie L. and Norman G.), 12 grandchildren, 2 great-granddaughters, 4 sisters (Mrs. Ezra Ehirsman, Mrs. Vilas Oyer, Mrs. David Schrag, and Mrs. Rose Weaver), and 2 brothers (Vernon Roth and Clarence Stauffer). He was a member of Beaverdam Mennonite Church where funeral services were held on Nov. 13, and charge of James Powers and James Hershberger; interment in Beaverdam Cemetery.

Yoder, L. Belle, daughter of David and Lizzie (Beiler) Stoltzfus, was born in Logan Co., Ohio, Apr. 17, 1895; died at Green Hills Center, West Liberty, Ohio, Ohio, Apr. 17, 1895; died at Green Hills Center, West Liberty, Ohio, Oct. 30, 1895; aged 90 y. In March, 1938 she was married to Dan C. Yoder, who died on Sept. 6, 1967. Daniel J. Yoder), 2 stepdaughters (Geneva—Mrs. Lloyd Hartzler and Mrs. Marie King), 26 step-grandchildren, and 49 step-great-grandchildren. She was a member of Oak Grove Mennonite Church where funeral services were held on Nov. 1, in charge of Mick Yoder and Lynn Miller; interment in Fairview Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Indiana-Michigan Conference ministers/elders meeting, North Goshen Mennonite Church, Goshen, Ind., Dec. 3-4
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 4-7
Mennonite Central Committee annual meeting, Jan. 31-Feb. 1
Mennonite Publication Board, Feb. 7-8
Conservative Conference ministers fellowship, Belleville, Pa. Feb. 17-21
Mennonite Board of Missions board of directors, Elkhart, Ind. Feb. 20-22
Mennonite Board of Education board of directors, Feb. 21-22

CREDITS

Cover design by David Hiebert; cover photo of modern Bethlehem by Jan Gleysteen; p. 852 by Steve Shenk; p. 856 by Phil Richard.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Opposition leader urges Gandhi to 'stamp out' missionaries in India

A ranking Indian leader and former premier has asked the government of Prime Minister Rajiv Gandhi to "stamp out" Christian missionaries in India.

Charan Singh, president of the opposition Lok Dal Party, said the aim of missionaries is "to rob Indians of their faith by taking advantage of their poverty and illiteracy."

Singh, who served briefly as prime minister in 1979, said the missionaries have had "a free run" in the strategic northeastern regions. He warned that Christian converts might well ask for "complete independence" of those areas from the Indian nation.

Reform Jewish gathering endorses sanctuary movement

Equating Central American refugees with Jews fleeing Nazi oppression, the Union of American Hebrew Congregations endorsed the religious sanctuary movement at its convention recently in Los Angeles.

Some 3,000 delegates from 800 Reform synagogues in the U.S. and Canada overwhelmingly passed a resolution urging "our congregations and their members to provide sanctuary to Central American and other refugees who request safe haven out of fear of persecution upon return to their homelands."

The resolution recognizes "the serious legal implications of some of these actions, even as we commit ourselves to support efforts to overturn the administration's legal position."

NCC study group on TV violence: end deregulation, threaten censorship

Probably only the threat of prior censorship will get the TV industry to "clean up its act" and protect children from unremitting exposure to violence and violent sex on television, the head of a National Council of Churches study group said recently.

Christian Century editor James Wall, who chaired the group, said, "We are living in a society of the stick and the carrot." Just as the movie industry started its ratings system only under threat of censorship, those responsible for excessive violence on home TV screens are likely to change their policies only if they believe that "serious consequences will follow" if they do not, said Wall.

The group's 48-page report said ending deregulation of the TV industry and restoring the Federal Communications Commission's role as overseer of the broadcast industry are the keys to solving the problem of violence and sexual violence on television. Such severe measures are the only way, said the panel members, to require broadcasters, whose primary motive is profit, to exercise "social obligations" to reduce violence in their programming.

Jim Bakker's PTL network faces new financial problems

Jim Bakker's PTL religious television network is facing new financial problems that may lead to its being disciplined by the Evangelical Council for Financial Accountability.

Since it was established in 1974 in Charlotte, N.C., the network has had a continuing series of financial crises. It has been investigated by the federal government for allegedly using money raised for missionary purposes to pay operating expenses.

The latest financial problem for PTL is a lien filed against it by a California contracting firm, claiming that the network owes nearly $1.9 million for work done on an amusement park for PTL's Heritage Village complex.

Ross Rhodes, pastor of Calvary Church in Charlotte, said PTL's compliance with accepted accounting standards is being reviewed by the Evangelical Council for Financial Accountability, of which he is a board member. Arthur Borden, the council's executive director, acknowledged that a compliance review was under way.

World Vision raises $8 million with Kenya telethon

Pledges totaling $8 million for African famine relief have been received by World Vision, the evangelical relief and development agency, as the result of what is thought to be the first live telethon ever to originate from Africa.

Television personalities Garry Collins ("Hour Magazine") and Mary Ann Mobley ("Diff'rent Strokes") cohosted the 11-hour program recently from Nairobi, Kenya. Art Linkletter, Carol Lawrence, and Edwin Newman served as co-anchors in a Washington studio where pledges were monitored.

Ted Engstrom, president of World Vision, which is headquartered in Monrovia, Calif., said the $8 million was the largest amount ever raised by World Vision in a single event.

Entitled "Ethiopia: One Year Later," the telethon focused on the progress being made in fighting the famine in that country. Engstrom said that the death rate has decreased significantly in the past 12 months, but an estimated 2,000 people are still dying every day of hunger and disease in Ethiopia.

Salvation Army soldier wins important post in British Parliament

A cornet-playing Salvation Army soldier has marched into one of the toughest political jobs in Britain.

Derek Foster, a Salvationist for 37 years, has won election as chief whip of the Labor Party in Parliament.

Foster, 48, whose Salvation Army role is well-known among the capital's politicians, has been nicknamed by some as "God's captain." He was once emboldened to shake his tambourine at journalists on their way to a drinking party.

Politically, Foster describes himself as "center left" on the British spectrum. The soft-spoken Oxford University graduate learned his politics in the slums of northeast England as the son of a Sunderland shipyard fitter.

Foster is also the newly appointed parliamentary private secretary to Neil Kinnock, who leads the Labor Party's opposition to Prime Minister Margaret Thatcher's conservative government.

World's largest religious service turns into campaign to win back Jerusalem

About 2.1 million Moslems from 119 countries converged on Mount Arafat in Saudi Arabia recently, turning the world's largest religious service into a campaign to win Jerusalem from Israel and reunite the world of Islam.

The gathering climaxed Islam's annual pilgrimage season, known as the Haj. Jerusalem is a holy city to Moslems as well as Christians and Jews. Israel took complete control of it in 1967.

In 113-degree heat, the chanting pilgrims marched to Mount Arafat and climbed onto the plateau of the stepped hill. Clad in white, the pilgrims had for weeks led a chaste life and let their hair and nails grow uncut, as prescribed 14 centuries ago by Mohammed, their prophet.

Leader of Mormon Church, Spencer Kimball, dead at 90

Spencer Kimball, 12th president and prophet of the Church of Jesus Christ of Latter-day Saints, died on Nov. 5 in Salt Lake City at the age of 90. He had headed the 5.8-million-member church since 1973, and was noted for receiving the "revelation" that resulted in opening its all-male priesthood to black men.

Ezra Taft Benson, 86, president of the church's Council of 12 Apostles, succeeded Kimball as head of the church. Benson was secretary of agriculture in the Eisenhower administration.

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To make common cause

One of the extras that comes along with serving as editor of a Mennonite publication is the opportunity to make common cause with members of the Mennonite Church and the church agencies. An editor gets to know a lot of people.

I still regularly make new acquaintances, but after more than 30 years, I seldom attend a Mennonite meeting where I do not know someone. And others whom I have never seen personally are known through correspondence.

For me such contacts are symbolic of the network which binds us together as a Mennonite people. If we exist as a people it is because of certain shared experiences and assumptions. We belong together because we have a common Anabaptist heritage. Not all of us acknowledge this equally or interpret it similarly. Yet many of us when pressed for an identity reach back to this.

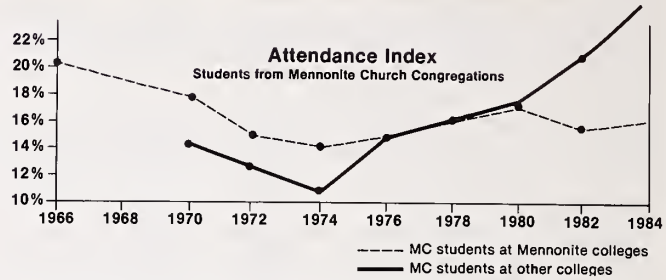
A basic part of this heritage is a certain tentativeness in our relations with the culture at large and an emphasis on obedience to the rule of Christ. This concern with obedience has labeled us as a "peace church" and this label also helps to bind us together.

Another way in which we have made common cause in the recent past has been through organizing our own church-related service agencies. We have had *our own* mutual aid organization, *our own* mission boards, *our own* schools and colleges, *our own* congregational ministries.

There has never been complete support for these agencies: some have supported and some have not. But I am persuaded that supporting and receiving services from these agencies of our own has been a unifying influence. Today the viability of some of them is being tested. It seems that two forces are at play which threaten our common system as represented by churchwide agencies.

For one thing there is a movement of activity and the use of funds toward the local congregation. A recent study has shown, for example, that although the total giving to the church has increased since 1971, even when corrected for inflation, the amount available for mission beyond the local congregation has stayed about the same. So we are spending more of our offering money at home. One result of this is that Mennonite Board of Missions expects a possible half-million-dollar shortfall at the end of this fiscal year.

A related trend I seem to see is less interest in our own institutions and service agencies. An example of this is declining Mennonite attendance at our own Mennonite colleges. The graph here which has been prepared by Mennonite Board of Education shows the picture.



Increasing numbers of college students from our congregations are choosing not to attend our colleges.

Among the results of this trend are at least two of significance: (1) it puts pressure on our colleges as they face declining enrollments and constricted budgets, and (2) it deprives the students of the opportunity to make common cause with our own system—to bump their ideas against the Anabaptist tradition in a formal setting.

Charles Gautsche, president of Mennonite Board of Education, warned recently that unless more of our young people are educated in our own colleges "we are headed for a greater leadership crisis and a greater identity crisis" *(Gospel Herald,* Nov. 12, p. 793).

Gautsche is no doubt aware that in the Anabaptist tradition institutions and agencies tend to be slightly suspect. We come from those who rejected an institutional church because they saw it as compromised. We have held that even children who grow up in the bosom of the faith community must declare themselves about whether or not they wish to follow Christ.

Yet we have not deserted our children. We have raised them in families and we have cherished our histories. We have told the family stories, the church stories, and the Bible stories. And even if grandpa may not have been a completely reliable model in every way, he has been a part of the history along with Moses, David, and Paul.

Ultimate Anabaptism might say to our youth, "Go where you will. Find out for yourself what life is about. Make up your mind and come back if you wish."

But who of us really wants to do this to our own children? "The world," as Wordsworth wrote, "is too much with us." Already it has pressed upon our young the message of the age. The question is not whether they will learn enough about the world to make a valid choice. It is rather whether they will have an opportunity for a serious consideration of their own heritage.

The reasons for choosing other services than those offered by our own agencies are varied, and most of them are rational. Yet the effects could be cumulative and we do well to ask whether these are what we want. So color me *booster.* Consider me naive. I propose that whenever we need goods and services to sustain our spiritual lives and promote the work of our churches, we check in first with our own agencies. Isn't that just what you would expect from the *Gospel Herald* editor?—*Daniel Hertzler*

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GOSPEL HERALD



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Advent according to the four Gospels

Mark's account: no Christmas story

by Willard M. Swartley

In Mark we find no Christmas, no wise men, no shepherds, no Mary and Joseph in Bethlehem—indeed no birth of Jesus. When I lead groups in study of Mark's Gospel, the question frequently arises: "Why does Mark leave out the birth of Jesus? How can one really tell the Gospel story of Jesus without telling us about his miraculous birth?" My response is in keeping with the mood of the Gospel: it is part of the mystery, the secret.

Listen to the story and think. How could Mark sustain the secrecy theme about the identity of Jesus if he had included a birth narrative? Until 8:27 the reader of Mark's Gospel identifies with the disciples in one ever intensifying question: "Who really is this man, Jesus?" Only at 8:27-30 where Jesus is confessed to be Messiah

and again in 15:39 where a Gentile acclaims Jesus to be "truly . . . the Son of God!" are we as readers given the information that we learn early on in Matthew and Luke through their birth narratives.

If there is no Christmas in Mark, how can there be Advent themes? My first inclination is to say there are none and we should not try to find them in this Gospel. We should allow this Gospel to be a living testimony to the fact that the early church did not celebrate Christmas.

The early Christians celebrated only the resurrection each Lord's Day—then later Easter—and thus rightly affirmed the centrality of the resurrection as the basis for their faith and the focus of their identity as a Christian community. Only in the third and fourth centuries did the Christian church develop a Christmas celebration—and even that by first linking the celebration of Jesus' birth to a festival commemorating Jesus' baptism, (See Oscar Cullmann, "The Origin of Christmas" in *The Early Church*, Westminster, 1956, 1966.)

Why does Mark leave out the birth of Jesus?

Hence Mark can serve as a corrective to our Christmas festivity, reminding us that the Christian faith appeals primarily to the resurrection, and not to the birth of Jesus, as the foundation for its living faith.

Once we grant the above points, however, it is possible to see in an analogical and interpretive way Advent themes within Mark's Gospel. I identify three.

Preparation and anticipation. Mark's prologue consists of a very tightly developed literary plot to show the hope of the ages converging in Jesus. It begins with a double prophetic announcement, a quotation from Malachi 3:1, "Behold, I send my messenger before thy face, who shall prepare thy way," and then another from Isaiah 40:3, "The voice of one crying in the wilderness: prepare the way of the Lord, make his paths straight."

These two verses are linked together through the key word, *way*. This becomes a major literary and discipleship motif in the central section of the Gospel, 8:27—10:52. The preparation of the way of the Lord is thus a major focus of the Gospel's narrative and calls the reader to understand what this way really is and means.

John the Baptist then appears in the wilderness, "preaching a baptism of repentance for the forgiveness of sins." This voice points forward to a coming one who will baptize with the Holy Spirit. Then in verses 9-12 we have a Markan version of Immanuel, God-with-us, when the Spirit descends upon Jesus in the baptism and a voice from heaven announces, "You are my beloved Son, in whom I am well pleased."

The reader of the Gospel narrative here learns more than the first followers of Jesus knew, for throughout the first half of the Gospel the disciples did not know who Jesus really was. This became clear only later on, partially at Caesarea Philippi and only fully after Jesus' death (15:39), resurrection, and the sending of the Spirit.

Mysterious revelation. "What is now hidden will one day be revealed." In Mark's early chapters Jesus shows forth his mighty power and declares his authority, but both produce confused responses. The crowds are amazed, the religious leaders are infuriated, and the disciples usually fail to understand the real significance of both the deed and the word. The parables in chapter 4 are "weapons of secrecy" to keep "those outside" from understanding and to reveal the mystery of the kingdom—often with later explanation—to the inner circle committed to following Jesus.

Throughout the drama of deed and word, the narrative breathes an Advent hope, hope that what is now not understood will one day be revealed, that the tiny mustard seed will one day be a big tree under which the nations of the earth can find shelter. The people who show commendable responses are often the marginal people, according to the social structures of the first century—women, Gentiles, and those ostracized by "unclean" sickness.

Mark's mysterious revelation makes clear a twofold point: that Jesus will disclose his divine identity in messiahship only when such is linked to a messianic understanding that includes suffering and cross and only when such understanding is broadened to include the marginalized. These include both those within Israel and also those outside, the Gentiles.

The coming of Jesus as God's representative on earth as shown by Mark is subtle, powerful, and theologically incisive. Mark carefully protects the good news both from the tinsel of the crowds and the commercialization of the religious leaders. Jesus will not be Messiah simply for fun or power, but for the declaration that God cares ultimately about the plight of the human condition—the alienation between peoples and the prostitution of the cultural mandate (Gen. 1:27-28) into the tyranny of some people over other people.

In Mark's Gospel Christmas comes through the cross and not before it, around it, or aside from it. The reality of the divine presence, though for a time hidden, is manifested in the suffering Son of Man who was indeed

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Son of God. As Cullmann puts it, the "festival of Christ's birth must be regarded in light of Good Friday" *(ibid.*, p. 36).

Temple and mission. Theological reflection upon the latter part of Mark's Gospel shows also another important Advent theme. The Jewish parallel to Christmas is Hanukkah. This Jewish festival celebrates the restoration under Antiochus Epiphanes (168-165 B.C.). On the religious calendars of the Jews and the Christians the lights of the temple and the birth of the Son symbolize the same point—God's presence with humanity, *Immanuel!*

But the overwhelming and sad impression received by the time we have reached the last chapters of Mark's Gospel is that the lights must go out in the temple. The temple has been desecrated by the religious leaders and, although it has been symbolically cleansed by Jesus (11:15-19), the temple stands under divine judgment and will be destroyed (13:2). Jesus is arrested for the charge of threatening to destroy the temple (14:58) and the passersby beneath the cross mock him for his boasts to destroy the temple (15:29). As we follow this theme through the latter chapters of Mark, despair sets in and instead of experiencing a sense of Immanuel we feel the pathos of the prophet Hosea, "You are not my people and I am not your God."

Advent—Immanuel—occurs precisely when and where God's people receive their sending orders for mission.

But punctuating the narrative is also a slender but bright ray of hope: "the temple for all nations" (11:17), "the gospel must be preached to all nations" (13:10), "that which she has done will be told wherever the gospel is preached in the whole world" (14:9), and "I will go before you to Galilee, and there you will see me" (14:28; 16:7). These rays of hope are linked geographically to a setting beyond Palestine, for Galilee here functions symbolically as "Galilee of the nations" (Isa. 9:1).

This ray of hope becomes brighter and stronger when one links this Gentile theme to the rebuilding of the temple, both of which have already been associated with the "three days" motif earlier in the Gospel (the temple rebuilt in three days in 14:58 and the feeding of the Gentile multitudes on the east side of the Sea of Galilee in 8:2). The other sure event linked to the "three days" motif is the resurrection of Jesus Christ (8:31; 9:31; 10:34). The resurrection, the rebuilding of the temple, and the Gentiles eating the messianic bread—all linked by "after three days"—cast their rays of light and hope over the journey to Galilee.

There also, inferred by Mark's unfinished narrative ("the beginning of the gospel . . . " 1:1), the disciples receive the commission to proclaim the gospel to all people. The rebuilt temple with lights on—Immanuel—appears when the followers of Jesus take up their commission for worldwide mission from their newly resurrected Lord.

Advent—Immanuel—occurs precisely when and where God's people receive their sending orders for mission into all the world and always against the silhouette of Jesus on the cross—suffering, dying, and thus disclosed as *very* Son of God.

This is Mark's marvelous Christmas gospel. No glitter and no gifts at the manger, but a marred appearance that startles many nations—indeed, a root out of dry ground.

Slaughter of the innocents

The slaughter of the innocents
is not a part
of any Christmas
we can celebrate
but still it is innate
to the Christmas story
and we ignore
it at our peril
for it must be
a part of our concern
because it did and does
concern the Christ child
and the Christ man.

Inasmuch
as we and our grim world
have done it
or avoided doing it
to the least of these—
by sword or bomb,
by stint of food,
by apathy
and downright negligence—
we rival Herod
in infanticide.

—Thomas John Carlisle

Christmas gets earlier every year

by Sara Wenger Shenk

And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all people; for to you is born this day in the city of David a Savior, who is Christ the Lord."—Luke 2:10-11

The angel announced a birth—a birth that would vanquish fear in some hearts and strike fear in others. A birth of unprecedented historical import. Good tidings! Great joy! The Savior, born in an obscure stable, had come to change the course of history. Herod trembled with fear.

Two thousand years later we celebrate the birth of the Savior. We celebrate the birth of one about whom it was said, "He has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away" (Luke 1:52-53). But how is it that we celebrate such an earthshaking event? I tremble to think.

Mass Christmas mania. Christmas gets earlier every year—at least that's what I *hear* every year. I did think there was enough restraint in the commercial world to keep from encroaching on the Thanksgiving holiday. After all, Thanksgiving can be commercially exploited in its own right. The greed to capitalize on the mass Christmas mania can probably be withheld at least until that day is thankfully over. Or so I thought.

But the Christmas advertisements began arriving in our home long before Thanksgiving. A full three weeks before Thanksgiving I noticed the drugstore shelves already crammed with green plastic holly and mistletoe. I groaned. Will the merchants of mammon never leave us alone? They prey on us with unrelenting passion. They connive to make us "need" the empty trappings of their seasonal masquerade. They bedeck themselves with a tinselly facade, luring us with gadgetry and glitter into their beguiling net. We are given to believe that all the feverish excitement is in honor of the newborn king. Who are they fooling? Most of us, by all appearances.

Oh, there is nothing wrong with creating atmosphere. I wouldn't want to celebrate Christmas in a white sterile room under glaring flourescent lights. But the question that haunts me is—who is dictating to us what character Christmas should have in our homes? Who is calling the shots as to what makes Christmas *Christmas?* I suspect that the God-child born in the stench of a stable 2,000 years ago would disown his gaudy birthday celebration out of hand.

Neither Jesus nor his disciples inaugurated Christmas festivities. The first celebration of Christmas began in the fourth century. Christians hoped to reform the pagan festival of the sun's rebirth during the winter solstice into a celebration of Christ's birth. Perhaps the pagan feast and revelry could be filled with redemptive meaning. That was the intention, the hope.

One wonders whether Christians, in attempting to transform the pagan holiday, were not instead duped into blessing the very forms they wanted to replace. Why else are we still gorging and splurging? The cult of fertility and prosperity which celebrated the rebirth of the sun years ago apparently continues to dictate the excessive feasting and commercialism of our modern Christmas. Somehow the more we change, the more we remain the same.

I suspect that the God-child born in the stench of a stable would disown his gaudy birthday celebration.

Separating the secular from the religious. When my husband, Gerald, and I lived in Yugoslavia, we noticed that in that deliberately secular state the traditional trappings of Christmas have been shifted to the New Year's celebration. Trees, gifts—the works—have become a feature of the New Year's holiday. Christmas is finally a day for celebrating only the birth of Jesus and only believers celebrate. What a refreshing clarity! By separating the secular festivities away from the religious holiday, Yugoslavs avoid the confusion that we North Americans are forced into with our Christmas charade of squeezing Jesus in amidst the seasonal follies.

Don't get me wrong. I like Christmas! I treasure family gatherings, candlelight, fragrant evergreen boughs, tasty treats, carols, and even some lights. I don't think the fact that many of our Christmas trappings hearken from paganism makes them all wrong. I would regret an iconoclasm that smashes Christmas and all its symbols to bits.

Yet somehow, the Christ child, born in poverty, and forced to flee as a refugee, doesn't belong between the tinsel and blinking lights. The dramatic truth of God-with-us in the body of a frail, vulnerable baby doesn't deserve to be sentimentalized into a pious fairy tale. The story of the incarnation merits much more attention than a hasty recitation and sudden burial under the mounds of presents.

Jesus' birth was a historic event, an unparalleled inbreaking of God into our human existence. Those who see Jesus only at Christmastime imagine that he continually resides in the manger. For them Jesus remains

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sentimentalized, a meek and mild baby—so why not get on with the revelry? After all, we'd all think it pretty silly to idolize the babyhood of Abe Lincoln or Martin Luther King.

Those of us who know Jesus as Savior and Lord are awed by the truth that the Lord of hosts came to us as a helpless infant. The celebration of his birth is for us an invitation to worship, not the baby, but the one who was pierced for our transgressions, who was crushed for our iniquities, whose punishment brought us peace, whose wounds brought us healing. He came as a baby, in search of shelter, in search of a home. He came to take up residence with us, to be God-with-us in our pain, our fear, our lostness.

Take courage! It is I. Don't be afraid.—Matthew 14:27

Elaborate schemes of the merchants. Christmas will undoubtedly come earlier each year. The plastic holly and mistletoe will choke the shelves. Merchants will weave their elaborate schemes to entangle us. The blinking lights will hype the atmosphere. The gift list will grow ad infinitum. Christmas will come and go with all its pompous promises of happiness—all in vain. Such a Christmas will leave us just as empty as the shredded wrapping paper strewn over the floor.

Even so, Jesus is born! Not amid the tinsel and holly. Not under the Christmas tree. Not on the table set with festive dishes.

Jesus is born! To make a home in our hearts. To dispel fear. To bring hope where there is despair. To bring light where there is darkness.

Jesus is born! Our light has come. The darkness will never put it out. The merchants and their creeping commercialism will never put it out. Herod and all his vicious ilk will never put it out.

Jesus is born! "Glory to God in the highest and on earth peace, good will to humankind."

Is Jesus a Santa Claus?

by Joyce T. Mast

Saturday. "Mama, I want a Cabbage Patch doll for Christmas," said three-year-old Betty.

"You be sure and ask Santa then when we see him next week. Don't cry. Just sit on his lap and ask him nicely," replied Mother.

"Can I hang up my stocking, too, so Santa can fill it like Bill said?"

"Certainly dear, and we'll even put out cookies and milk for Santa when he comes down the chimney."

"I wish I could ride in the sky in a sleigh pulled by reindeer like it says in my book," mused Betty as she dropped off to sleep. "I wonder how he gets down our chimney without getting burned in the furnace?"

Sunday. "And Jesus was born right in a manger," said Mrs. Green to her wriggling class of three-year-olds. "Angels came in the sky and talked to the shepherds and sang for them. Also in the sky was a big, bright star that the wise men followed to find Jesus." He was the very first Christmas gift. God gave him to us. He grew up to be a big man and did many marvelous things. He healed sick people, walked on top of the water, and fed thousands of people with only five little buns. It says so right in this book called the Bible. And now before you leave, let's ask Jesus to take care of you until next Sunday and to give you the things you want for Christmas. Remember you can ask Jesus for anything."

Tuesday. "Yes, Santa, I will sit on your lap. And Mama said I was to ask you for a doll—a nice big Cabbage Patch doll with adoption papers," said Betty.

"How nice," answered Santa. "I will personally see that this is under your tree on Christmas morning along with a lot of other things. Here is a lollipop and a book for you now."

"Oh, thank you, Santa," said Betty. "I like you."

Tuesday evening. "Come, Betty, and I'll read your book about Jesus before you go to bed," said Mother.

"I'd rather you read about Santa Claus," Betty replied. "I saw him today. I never see Jesus. And Santa's going to bring me my doll. He said so. I asked Jesus for a dog for my birthday and he didn't send it."

"But Betty, dear," said Mother, "you know we have no room for a dog."

"I know," said Betty, "but he still didn't give it to me."

Five years later. "You mean there really isn't any Santa Claus?" said Betty. "You lied to me all those years. I bet there isn't any Jesus either."

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How to work for peace

by Ruth Brunk Stoltzfus

Is peacemaking merely a position? According to Jesus, it means working for peace: "Happy are those who work for peace; God will call them his children" (Matt. 5:9, TEV).

Peace making begins in our own hearts as we experience peace from God through the work of our Savior, the Prince of Peace. Guilt and inner conflicts are gone. The heart is at rest. The old self that lived for self dies and a new self is raised by God's power. Jesus Christ is Lord.

How can we really work for peace and not just talk about it?

Peace living happens in our homes, churches, and communities by the ongoing help of God. His strong, indwelling Spirit frees us of hostilities that would inflict harm upon others, delivers us from acts of violence expressed through greed, empowers us to love each other with God's kind of sacrificial and forgiving love, and enables us as brothers and sisters in the faith to submit to Christ and to each other.

Peace working (working for peace) becomes the business of every follower of Christ and every congregation, in a world of innumerable personal and human relations problems and incredible legalized violence—economic systems and wars—that keeps millions poor and starving even though the earth can produce enough for everyone's need (not enough for everyone's greed).

How can we really work for peace and not just talk about it?

- By living the Jesus way of peace in our personal life, home life, church life, and work life.
- By acting as agents of reconciliation to help persons find peace with God and each other.
- By allowing no superior/inferior system in the church as to race, class, age, sex.
- By preaching sermons and conducting studies and workshops on peace.
- By promoting books on peace for all ages.
- By assisting young men and women in their conscientious objection to war.
- By all church members standing courageously with the young people in the various ways they peacefully express such objection.
- By calling upon Christians of other denominations as well as our own to oppose war and to reject civil religion—the idea of worshiping the nation along with God.
- By using the voice given us in a democratic society to speak to government and protest all wars.
- By objecting to giving our lives or our money for military purposes.
- By showing the linkage between the destruction of human lives in war and the destruction of unborn babies in the womb.
- By speaking to governments about all forms of injustice.
- By promoting legislation for the alleviation of unjust conditions that yield a harvest of hate, violence, and war.
- By modeling the kind of responsible lifestyle that issues from a radical, godlike love for the poor, free of greed and selfish display.
- By practicing biblical Christianity which sees beyond one's own salvation, is involved in the fellowship and mission of the church, loves one's enemies, and acts on behalf of victims of injustice, poverty, and oppression.
- By believing that God's purposes are accomplished through the church by the power of the Spirit, rather than through the state by the power of the military, as many religious people are tempted to believe.
- By rejecting both the idea that preaching Christ excludes the need to work for peace, and the idea that working for peace excludes the need to preach Christ.
- By preaching Christ and his call to costly discipleship: the way of peace and peacemaking.

According to the words of Jesus, active peacemaking is a trait of those who are in God's family.

Ruth Brunk Stoltzfus, Harrisonburg, Va., is copastor of First Mennonite Church of Richmond. This article is sponsored by the Council on Faith, Life, and Strategy, of which Stoltzfus is a member. It is from one of her sermons.



"In this Christmas when we have so little, we remember that Christmas is not just a fiesta. It is Christ born among us. We have already experienced many Christmases in the last year, as our children were born in conditions like those to which Christ came. We would not even have a stable for Christ to be born in if He came here, since our houses have been destroyed and our cattle killed. We are living in a valley of tears. We don't just want one night of peace, but pray for peace in our land. The life of the poor is sad, but our Lord came to the poor. We have faith in our Savior. Without Him, there is nothing. Our Lord is the one who helps us during this war."

Thoughts shared by Salvadoran villagers during a 1984 Christmas worship service

Learning from those with whom we work

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CHURCH NEWS



New chairman Arthur Jost addresses the MMA board of directors. Listening are outgoing chairman George Dyck and MMA president Dwight Stoltzfus.

Mennonite Mutual Aid: $50 million security system holding its own—and more

In tacit support of its "wellness" crusade, the board of Mennonite Mutual Aid was served apples and walnuts at its Nov. 22 meeting in Chicago instead of coffee and doughnuts. (In a Holiday Inn where coffee was 90¢ plus tax, this seemed also a better use of the church's money.)

In a generally fast-paced 8:30 a.m. to 4:00 p.m. meeting, the board heard reports from MMA's president and executive vice-president and reviewed the work of all divisions. The board also retired four members, welcomed three new ones, and exchanged chairmen.

Reports from staff indicated that in contrast to certain other churchwide programs which are experiencing decline in support, the security programs offered by MMA are being generally affirmed by members of the Mennonite groups involved. But, said incoming chairman Arthur Jost of Reedley, Calif., "competition is on the horizon." (U.S. and Canadian laws do not permit MMA to serve Mennonites in Canada. Thus in this case "churchwide" means only "nationwide.")

During the current year, enrollments in Mennonite Auto Aid increased from 16,900 to 18,500—about 9½ percent. This is in line with the 10 percent annual increase during the past 10 years. Health plan participation grew less dramatically, from 50,600 to 51,100. Negotiations are going on with several related Anabaptist groups which may bring in significant new enrollments. Programs of retirement and annuity services are also growing.

As reported in *Gospel Herald* on Oct. 22, MMA is reorganizing its field services by replacing 12 area representatives with 35-50 local counselors. Laban Peachey, vice-president for marketing services, explained to the board that the change was needed in order to provide more flexible service to scattered Mennonite communities.

To save money and make available more direct services to these less populous communities, the organization is terminating three staff members. He acknowledged that "the changes in organization, staff assignments, and terminations of some staff are having an adverse affect on morale."

Most board members seemed to favor the new approach, although Willis Sommer of Bluffton, Ohio, urged that "we make sure we think we are going in the right direction with the counselor system."

A more pleasant topic was the announcement of the 1985 fraternal grants: $88,000 to four different Mennonite constituent groups, plus $70,000 for inter-Mennonite projects. Under U.S. law, MMA's health plan income is not taxed, with the understanding that the equivalent of federal taxes will be distributed to charitable causes.

Impressed by the size of the operation they supervise (the 1986 budget exceeds $50 million), some MMA board members have been campaigning for an increase in the number of terms they may serve. Although it relates to a number of Mennonite groups, MMA is considered a Mennonite Church program board and is governed by that denomination's bylaws and subject to the MC General Assembly. These bylaws state that program board tenure is limited to two 4-year terms.

In response to this concern, the board took action to request a change of possible tenure from two to three 4-year terms. It is expected that the request will be considered by the MC General Board at its spring meeting. If approved, it would then need to be acted upon by General Assembly in 1987.

Last spring, the board elected James Kratz to succeed Dwight Stoltzfus as president of MMA. His inauguration is scheduled for May 9.—*Daniel Hertzler*

Oregon hospital receives good support, but needs more funds

Lebanon (Oreg.) Community Hospital has topped $1 million in its drive to raise $1.5 million to replace its physical plant and heating-ventilating system. Managed by Mennonite Board of Missions from 1952 to 1982 and now by Mennonite Health Resources, the Lebanon hospital is the only Mennonite hospital in the Pacific Northwest.

"Our hospital benefits from an extraordinary level of community involvement and support," said Gene Kanagy, the administrator for the past 25 years. "This involvement has existed since the hospital was founded, but has been especially apparent during the last two years." Since 1983, volunteers have raised $1,064,000 in donations and pledges for the hospital. Not only does this amount far exceed what has ever been raised in the community before, but it has been accomplished while Lebanon (population 10,000) has had a 30 percent unemployment rate.

Why does the hospital have this special relationship with the community? "Because of our strong commitment to Christian values," said Kanagy. "Christian love and caring are especially apparent to anyone who receives care here." The hospital provides care to anyone who needs it. In 1984 it provided $1.4 million in care for which it was not compensated.

Dick Davis, chairman of the hospital's volunteer fund-raising group, said that "while the community has been very generous to the hospital, we must still raise $400,000 and we do not know where it will come from. Because this project is vital to the future of the hospital we are asking for donations from anyone who can help."



MCC Learning Tour participants Jean and Norman Shenk cross a bamboo bridge.

North American group sees hope amid suffering in the Philippines

Current North American press reports indicate that the Philippines is a place where murder, political corruption, and violent clashes between the government and the people are a way of life.

For one group of North Americans, however, the Philippines has become much more personal than mere ink and newsprint, and a place where hope flourishes along with suffering.

Seventeen people participated in Mennonite Central Committee's Learning Tour to the Philippines, Oct. 5-24.

Following two days of orientation in the capital city of Manila, the group traveled to the southern island of Mindanao. There, they met people profoundly affected by the uncertain economic and political climate.

In Cagayan de Oro City, the group met Romy and Linda Tiongco, friends of MCC workers who do community organizing. They spoke about "empowerment"—the building up of people's self-confidence so they can better their own lives and futures. "It's easy to get angry and take up arms, but it is a much harder and longer process to empower people," Romy said.

These words provided a backdrop for much of what the group encountered in Mindanao. The region has been rocked by violent confrontations between government forces and the New People's Army, the military wing of the Communist Party. There has also been much violence by government forces against civilians accused of being sympathetic to the communists.

In Bukidnon Province, where MCC country directors Dan and Esther Epp-Tiessen are located, several tour members walked back into the mountains to spend a night with peasant farmer families. Some of the hosts were men whom the military had linked to the communists and had jailed for several months. Epp-Tiessens helped the farmers get out of prison on bail.

The entire group spent several days in Davao City, where many of the urban poor are harassed by the military for suspected leftist ties. One low-income community, Agdao, has been overtaken in recent months by military patrols and house searches, and the group had a chance to talk to the local people.

In Davao City and other places, the group sometimes spent evenings reflecting on the encounters of the day. Singing and tears punctuated these sessions. Their Filipina tour guide, who herself had experienced military harassment, said, "I saw you embracing the pain of my people. That's when I knew I could be open with you. My hope comes from experiences like this."

From Mindanao the group returned north to Manila and from there went directly to Olongapo City, the site of Subic Bay Naval Base, one of the largest American military installations outside the continental U.S. The economy of Olongapo is based on "services" for the American military personnel.

MCC workers Jan Lugibihl and Brenda Stoltzfus relate to "hospitality women" who serve the U.S. military. Many of them are from poor provinces and have no other way to make a living for their families back home. The tour group had a chance to meet three of the women in what turned out to be one of the more emotional times of the trip as the women openly shared their feelings and life experiences.

The group returned to Manila for the conclusion of the tour. The four days there included a trip to Smoky Mountain, a mammoth garbage heap where squatters live, scraping food, clothing, and shelter from the cast-offs of the more fortunate.

The tour was organized by Dorothy Friesen and Don Goertzen, former and current MCC workers in the Philippines.

In the evalution and summary period at the end of the tour, participants expressed their feelings about the injustice, poverty, and suffering they had seen and the pain they had shared with people along the way. They also recognized that the people they met had shared much love and hope and an unshakeable faith in God.

Most would echo one tour member's prayer: "I'm angry and confused. Lord, help me to channel that energy." At the end of the tour, the participants brainstormed about concrete ways to "channel that energy" back home in North America.—*Melanie Zuercher*

Missionary kids try to figure themselves out

Some 50 missionary kids tried to figure themselves out during a special retreat for them, Nov. 29-Dec. 1, at Laurelville Mennonite Church Center.

One of the first things they learned was that MKs and other North American children living abroad are part of a third culture. They belong to neither their parents' home culture nor the culture of the country in which they live but to a combination of both.

Several MKs also said it was a relief to learn at the retreat that they don't need to choose between the first and second cultures and that they can be part of both.

The first-ever event, geared primarily to ages 18-30, was sponsored by Mennonite Board of Missions, Eastern Mennonite Board of Missions, and Laurelville. Eastern Board held a similar retreat two years ago.

The participants quickly noted the diversity among them. Some feel positive about their MK upbringing and others do not. Some were born overseas and some were not. Some lived in poverty-stricken third-world situations and some were in developed countries.

While sharing the pain and struggle of growing up overseas and then trying to adjust to North America, the MKs also affirmed the joys and enrichment of cross-cultural living. Most would probably not exchange their lives with their North American friends.

Two suggestions for missionary parents surfaced several times during the weekend: put family before church work and reconsider the practice of sending children off to boarding school at a young age. Those two areas seemed to be the cause of considerable anguish among some of the MKs.

The main resource person for the retreat was J. D. Stahl, an MK in Europe who now teaches English literature at Virginia Polytechnic Institute and State University. He spoke out of his own experience and out of his extensive study and research of MKs.

Three other over-30 MKs gave "Reflections on Faith Journey"—Debbie Yoder (Ethiopia), Joyce Lind (Kenya), and Steve Shenk (Japan). Glen Roth and Harold Reed from Eastern Board and Dan Schrock from MBM reported on their efforts to help MKs with their adjustment problems and promised to do better in the future.—*Steve Shenk*

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Jim Drescher, Lancaster, Pa.

Thank you for "Martyr Evangelism" (Hear, Hear! Nov. 19). Brother Roberg has analyzed the situation very well. Although seemingly harsh, his diagnosis and remedies are relative and imperative. His insights are indicative of a keen understanding of basic Christian principles and practices.

It seems to me that many of the popularly used methods and emphases of modern-day evangelism have cheapened Christianity to the point where many thinking people have been so turned off that they drop out of organized religion altogether or become inactive church members.

Minnie O. Good, Akron, Pa.

I was really shocked about a statement given in the letter by Eldon Risser (Nov. 19). He speaks about the covering he saw a lady wearing in a cornfield and calls it a *relic* of the past.

First Corinthians 11 is part of God's Word. It speaks of the headship of man-Christ-God. Then it says every woman praying or prophesying should have her head covered (veiled), for she is the glory of man. For this cause ought the woman to have power on her head because of the angels.

We believe all of God's Word is for the present as well as when it was first given. You cannot call one chapter's teaching a *relic* to be discarded unless you call all of God's Word a relic.

Risser's two questions at the end should be answered by someone. He must not have read 1 Corinthians 11 lately. "All Scripture is given by inspiration of God." "Holy men of God spoke as they were moved by the Holy Spirit." Jesus said, "heaven and earth shall pass away, but my words shall not pass away."

Wayne J. Liechty, Archbold, Ohio

Thank you for printing the very interesting and warm article entitled "If We Move to Alaska, Can We Still Be Mennonites?" (Nov. 12). The author helped us to see in depth the struggles involved in identifying her faith as a Mennonite in a new multidenominational background. Her ability to cut ties and accept change made me feel like much prayer and thought had gone with her decision to move.

There is one very serious question the article raises in my mind. Why would one who obviously wishes to retain her identity as a Mennonite virtually at all costs, tend to leave the Anabaptist position of love, peace, and nonretaliation on the back burner?

Is it possible that while mainline churches are studying our peace position, we have a tendency to ignore separation of church and state, and the basic belief that Matthew 5 is not optional but an integral part of our faith?

To me the name *Mennonite* says, among other things, that the way of love still works, as testified by many missionaries and Christ himself. The kingdom of this world and the church in general will never accept this position because it's radical and part of the "upside-down kingdom."

Thank you for the privilege of emphasizing the way of love and peacemaking as it applies not only to our relationships on a one-to-one basis, but in congregational and group settings at every level.

We are known as a peace-loving church. Let's model this as Christ would have us do.

Ethel B. Martin, Pottsville, Pa.

Thank you for publishing Esther Vogt's "Prayer Head Covering" (Nov. 12). She expressed my thoughts and convictions.

Monty Ledford, Grand Rapids, Mich.

It finally came out. In a new member's Bible study on head coverings in 1 Corinthians 11 ("Prayer Head Covering," Nov. 12). She had been bothered for some time by my opposition to women's ordination and began to ask questions. We love each other, so we didn't slander motives. But we did find out once again that it is almost impossible to sort out stereotypes, our own experiences, and our cultural baggage from a real desire to listen to Scripture. I think it went well, but it was too easy for me. I can hear and follow her reasoning, but I do not really feel her pain.

Our confusion in the church regarding sexuality and men's and women's roles is not entirely due to cultural baggage and psychological scars. It reflects the tension of the kingdom age we live in. Jesus said, in response to a question about divorce, "It was not this way from the beginning" (Matt. 19:8). In Jesus' kingdom, God's original intention for marriage can be made real— the kingdom means *renewal of creation.*

However, in another pregnant (pardon the pun) pronouncement on marriage, Jesus said, "At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven" (Matt. 22:30). Since "for the sake of the kingdom" celibacy is a real (the preferred?) option (Matt. 19:12), this must mean that the kingdom is a *foretaste of resurrection.*

And here precisely lies the tension: Jesus' kingdom is in part a renewal of creation and reflects creation themes, while in part it is a foretaste of heaven and reflects consummation themes. I believe this applies all across the board.

With regard to gender-role issues, it means that at times we will legitimately insist on male superordination to fulfill creation's intention (with Adam made first, *his* name being the name of the race, his naming of the woman) and at times we will insist on women's liberty and equality in Christ to anticipate the resurrection life of the future. Denial of either creation intention or resurrection foretaste will distort the reality of the kingdom between the ages.

And lastly, let's disagree agreeably. I'll promise to love you if you are for women's ordination—and I won't ask you to keep quiet. Will you love me if I am against women's ordination (And certainly won't keep quiet!)?

Dwight E. Roth, Hesston, Kans.

Thanks for your editorial regarding AIDS (Nov. 5). I hope church service agencies respond positively to your question regarding projects for victims of AIDS. Yes, such help will be misunderstood. But, as you implied, so was Christ when he worked with the outcasts of his day and time.

Judith G. Menadue, New Orleans, La.

I am responding to James Hess's letter in which he supports the death penalty (Readers Say, Oct. 22). Through Mennonite Central Committee, I am legal coordinator for an organization that assists condemned persons in their legal appeals to change their death sentences to life in prison.

The Mennonite Church has issued a statement opposing capital punishment. This opposition is based on Christ's message to forgive and seek reconciliation, rejecting the Old Testament's eye-for-an-eye vengeance. I would ask those who support the death penalty to reconcile their position with Matthew 5:38-44,

Matthew 6:14-15, and John 8:1-11.

If we permit our government to kill someone (can we really wash our hands of responsibility by asserting that our government does the killing, not our church?), we are declaring that person unredeemable. Only God can make that decision; our mission is to witness to them and seek out reconciliation.

There are only three industrialized countries in the world that still use capital punishment to kill people rejected by society: the United States, the Soviet Union, and South Africa. In the U.S., the death penalty is imposed arbitrarily against the poor, minorities, and the uneducated. These are the oppressed people that Christ cared about the most (Matt. 25:34-45).

I was legal counsel for Minnesota's prison system in 1981-1983, and know lawyers representing prisons in other states, including Alabama. Based on my experience, Mr. Hess's claim that a prisoner would murder a guard for a pack of cigarettes is not true (I am tempted to say *absurd).* Even if it were true, how does it apply to a 17-year-old black with a second-grade education who has been physically and emotionally abused by his parents and who in panic kills a white grocer during a robbery?

I can recite all the facts and figures, cite the scholarly studies, and name the experts to show that capital punishment does not deter crime, that executions only increase violence in our society at large, and that the death penalty is imposed arbitrarily to oppress those who our society values the least. Putting all that aside, there is only one question we as Christians need ask ourselves: Are we willing to say that another person is not redeemable in God's eyes?

Readers who would like to dialogue further about capital punishment through correspondence, are invited to write me at 1818 Chestnut St., New Orleans, LA 70130.

Gordon Hunsberger, St. Jacobs, Ont.

Thanks for publishing the article by Doug Hostetter, "I Saw 'Humanitarian Aid' at Work" (Oct. 15). It is helpful to hear firsthand reports when trying to understand what sometimes seems to be a confusing situation. My own experience in Nicaragua would agree with what Doug has written.

The quick easy answers and the smoke screen of a "communist threat" usually come from people who have not been there, and are taken in by such high-sounding euphemisms as "humanitarian aid," which is used to cover up the real intentions of providing military aid.

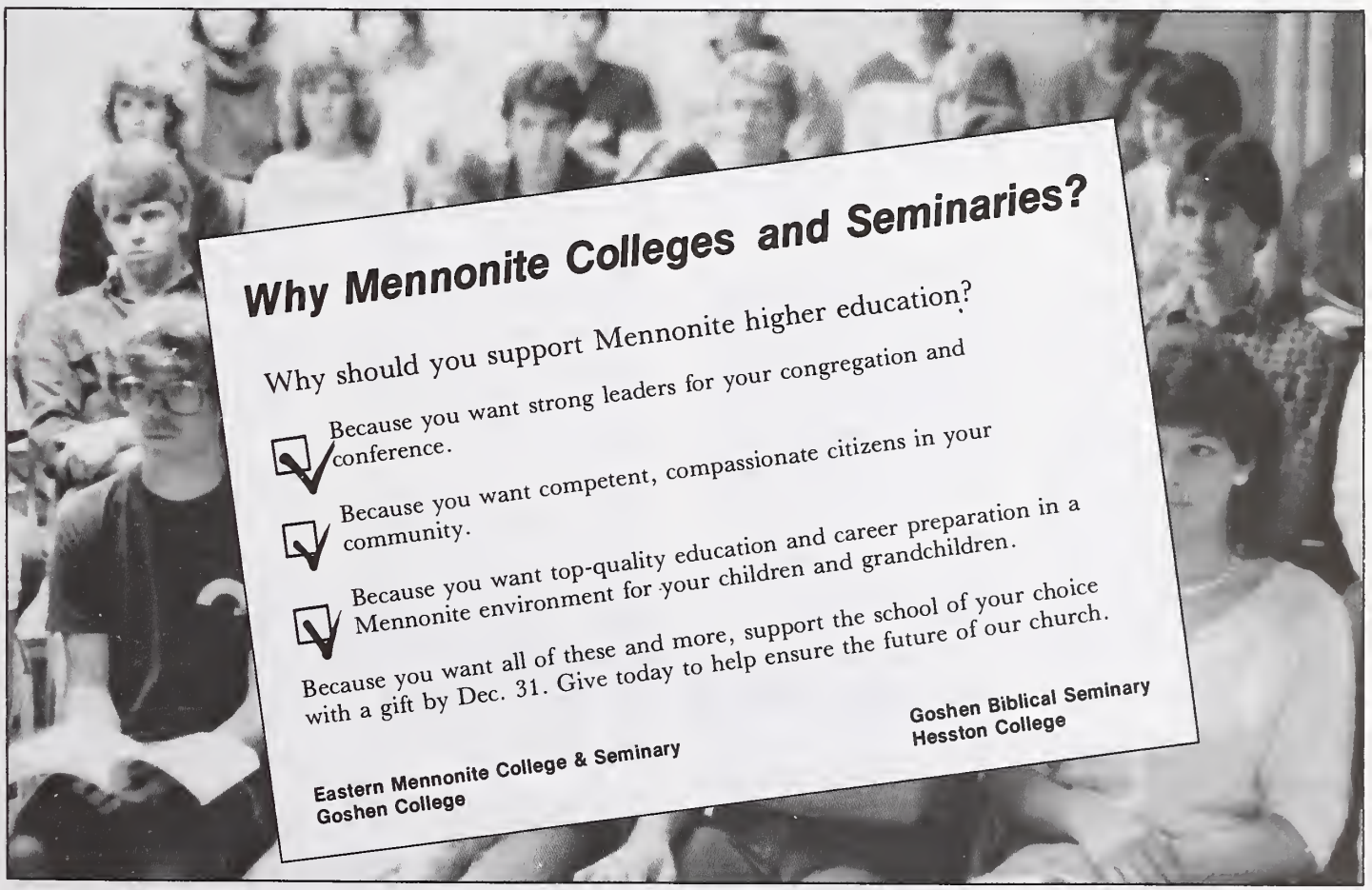
Lawrence H. Umble, Lebanon, Pa.

"Some of My Best Friends are Alcoholics" (Oct. 8) contained some rather distressing data. In my own experience in working with alcoholics, I would concur that the statistics in the article are unfortunately accurate and are descriptive of some of the tragic consequences that can follow a drinking pattern.

The author's definition of alcoholism as an illness, however, is a questionable premise both in lay and in professional circles. Granted the American Medical Association has now labeled it an illness after many years of controversy. The Bible on the other hand is not changeable as is the AMA and has clearly listed alcoholism as a sin. In Galatians 5:19-21, we read that whoever practices this sin is barred from the kingdom of God.

It is clear that it is impossible to become an alcoholic without first engaging in drinking behavior. Thus, one develops this so-called disease by his own voluntary acts. It is alarming that social drinking is becoming more common in our Mennonite circles, which will certainly lead to an increase in alcoholism and its painful consequences.

May God forgive me if this response is too judgmental. But let's be honest and call sin for what it is.



MENNOSCOPE

Mennonite Disaster Service is responding to severe flooding in the Eastern United States. A state of emergency was declared in at least 50 counties and nine cities in Pennsylvania, Maryland, Virginia, West Virginia, and the District of Columbia. West Virginia was the hardest hit following the heavy rains in early November. MDS volunteers are helping with cleanup and temporary repairs. Shenandoah Valley (Va.) unit leader Bernard Martin reported that as many as 125 volunteers a day from the Harrisonburg area alone have helped with the effort. MDS is also planning long-term construction projects to aid the many people who lost their homes in the flooding.

The Student Aid Fund for Non-registrants received only $1,400 during a recent four-month period. The fund attempts to replace federal aid denied to Mennonite students who chose, for conscience' sake, not to register with the U.S. Selective Service System when they turned 18. This year 10 such students at Eastern Mennonite and Goshen colleges have been denied a total of $9,600 in grants and $16,000 in loans. Last year, contributions to the aid fund totaled $17,700. The fund was established in 1983 by Mennonite Board of Congregational Ministries at the instruction of Mennonite Church General Board. Persons interested in loaning money to the fund and those desiring more information may contact Loren Swartzendruber at Mennonite Board of Education, Box 1142, Elkhart, IN 46515. Contributions for the fund may be sent to MBCM at Box 1245, Elkhart, IN 46515.

Because of declining numbers of volunteers, Eastern Mennonite Board of Missions has begun an evaluation of its 35-year-old Voluntary Service program. Currently only 55 VSers are serving in 13 locations—half the number that served during the 1970s. Sam Thomas, director of Discipleship Ministries, which oversees VS, said youth are ready to commit themselves to involvements that require sacrifice, but a new vision is needed to capture their interest. A Discipleship Ministries program that has attracted considerable interest is the short-term Youth Evangelism Service (YES). It includes three months of intensive training.

A $5 million expansion project is underway at Froh Community Home in Sturgis, Mich. Construction began in July and in October on two projects for the retirement community sponsored by Mennonite Board of Missions. The first one is a 90-bed personal-care unit and an administrative wing. The second is a federally subsidized 33-unit apartment complex. Both projects are expected to be completed next summer.



MCs and GCs in Illinois talk about "Vision for Witness." *Three Illinois congregations—Flanagan, Waldo, and Meadows—hosted a fall inspiration conference, Nov. 7-8, under the theme "Vision for Witness."*

The event, which also included a youth gathering, was sponsored by Illinois Conference of the Mennonite Church and Central District of the General Conference Mennonite Church.

The conference included drama, messages by three Illinois urban pastors, and 25 workshops.

Mennonite Central Committee has shipped 1,000 metric tons of rice to Kampuchea (formerly Cambodia). It was distributed this past fall in the 10 provinces hardest hit by rice crop shortfalls. Kampuchea is still trying to recover its rice productivity after the devastation suffered during the years of the Pol Pot dictatorship of the 1970s. Productivity was hindered this year by severe drought and flooding. MCC country representatives Jim and Debbie Taylor said the distribution of the rice by the Kampuchean Red Cross was "well-organized and orderly."

A Mennonite physician in Florida is protesting abortion by boycotting medicines made by the Upjohn Company—a leading manufacturer of abortive medication. The doctor is Loren Zehr of Sarasota, Fla., and he is encouraging his patients and members of his congregation—Bayshore—to do the same. "I have communicated with the Upjohn Company and shared my concerns with them," Zehr said. "Further, a number of doctors in Sarasota have collectively written to them, all without any favorable response or apparent interest."

A Lansdale, Pa., congregation communicated directly with two of its overseas workers during a special MCC Day service on Nov. 17. In the middle of the "sermon"—which involved associate pastor Richard Lichty and six members of the congregation who had served previously in Mennonite Central Committee—current MCCers Howard and Gloria Good were called in Zaire. The conversation was heard by the congregation through the amplification system. During the phone call, Henry Suzuki of the congregation reported to Goods about a call he made moments before the service to Gloria's missionary parents in Japan—Charles and Ruth Shenk. Charles is a former interim pastor at Plains. Nearly 40 of the congregation's 270 members have served under MCC or a mission board in a long-term assignment.

An Elkhart, Ind., congregation is aiding two refugees who entered the United States to escape political repression in Central America. To protect their identity, they are known simply as Jose from El Salvador and Margarito from Honduras. Southside Fellowship got them jobs and a place to live and offered friendship. In the case of Jose, Southside and three other local Mennonite congregations posted a bond to get him out of detention along the border in Texas and paid for his transportation to Indiana. Jose had entered the U.S. illegally after fleeing from Salvadoran soldiers who had beaten him and his family.

Mennonites are involved in a four-congregation ecumenical dialogue in Carlsbad, N.M. Members of Carlsbad Mennonite Church, Grace Episcopal Church, St. Peter Evangelical Lutheran Church, and First Christian Church are getting together once a month to learn more about each other—who they are, where they came from, and what they believe. The four-month experience was featured recently in a Carlsbad newspaper.

A small Baptist congregation in Cincinnati became part of a Mennonite congregation on Nov. 3 after worshiping with the Mennonite group—Springdale Chapel—for the last 18 months. The Baptist group's leader, James Goebel, was licensed on that day as associate pastor of the chapel. Charles Kalous continues as lead pastor.

A dozen congregations and institutions received over $2.5 million in first-mortgage loans from Mennonite Mutual Aid in 1985. This compares to four loans in 1984 and none in 1983. The funds have been used for a variety of projects, including new facilities for a retirement center in Florida. MMA has nearly $7 million available for loans. Its rates in 1985 ranged from 10 to 11¼ percent.

Millport Mennonite Church, Rothsville, Pa., broke ground for a new sanctuary and educational wing on Oct. 6. The congregation, which has outgrown its present facility, now has a membership of 111, with an average attendance of 140. Eugene Beyer and Nelson Martin are the pastors.

A new chapel was dedicated at Landis Homes Retirement Community in Lititz, Pa., on Oct. 13. West Bethany Chapel is the name of the big new building that serves the residents of the Lancaster Conference-sponsored community. Ed Longenecker is the administrator, and Don Good is the chaplain.

Hard work, generosity, cooperation, and divine intervention combined to make possible the dedication of a new church building in Tokyo, Japan, on Oct. 27. A congregation started by a Japanese pastor family and a North American missionary couple in the northern suburb of Mimuro needed more space but property and construction costs were prohibitive for the small group. However, a Japanese family donated land, a prefab building became available, a local Christian architect directed the renovation, Mennonite and General Conference Mennonite mission boards gave subsidies, and the project became a reality. Mimuro is one of five congregations which belong to the Tokyo Area Fellowship of Mennonite Churches.

Maynard and Edna Ressler have completed 30 years of rural mission work with Ohio Conference and are moving to York, Pa., where Maynard will be chaplain at York Rescue Mission. Resslers were pastoral leaders for many years at Powell (Ohio) Community Church.

Rockway Mennonite Collegiate has its highest enrollment ever this school year. The 233 students at the Kitchener, Ont., high school is up from last year's 219. The enrollment figure is an appropriate gift for the school's 40th birthday, which is being celebrated this school year through a variety of events. Rockway's students come from

Mennonite, General Conference Mennonite, and Mennonite Brethren churches, as well as from other denominations.

Industrial arts teachers from six Mennonite high schools focused on trends in their field during a three-day conference at Hesston College recently. Herb Ramer, professor of agriculture and automotive technology at Hesston, led the group in discussions on education programs in power and energy and materials processing.

Goshen College was listed among "America's best colleges" in the Nov. 25 issue of *U.S. News & World Report* magazine. The list was compiled from a survey of nearly 800 college and university presidents. They rated Goshen among the top 33 "smaller, comprehensive institutions" in the United States. The presidents were asked to consider such factors as strength of curriculum, quality of teaching, relationship between faculty and students, and the atmosphere of learning. The best undergraduate schools, the magazine said, "are those that insist their students be educated broadly."

This season's Winter Cultural Series at The People's Place offers a blend of visual arts, music, and storytelling. The events at the Mennonite/Amish heritage center in Intercourse, Pa., are:

•*Susan Shantz*, Dec. 9-10. "My World as an Artist." The Kitchener, Ont., woman mixes a variety of media in her artwork.

•*Paul Gingrich and Ruth Brunk Stoltzfus*, Jan. 13-14, "Stories that have Shaped Our Lives." Gingrich is president of Mennonite Board of Missions in Elkhart, Ind., and Stoltzfus is a well-known Mennonite leader from Harrisonburg, Va.

•*Smucker Sisters*, Feb. 24-25, "An Evening of Diversity." The three sisters from West Liberty, Ohio, sing, act, paint, and produce tapestries and clothing (and do their own spinning and weaving).

•*Sherrie Strange and Tom Fitch*, Mar. 31-Apr. 1, "Musical Duo." Strange is a singer from New York, and Fitch is a pianist and choir director from Philadelphia. Both were acclaimed at the 1984 Assembly of Mennonite World Conference.

More information from The People's Place, Intercourse, PA 17534; phone 717-768-7171.

A road atlas with safety tips in the cars of nearly 2,900 Mennonite Automobile Aid members may help remind drivers to be careful behind the wheel. That's the hope of MAA manager Joe Christophel. The 2,900 received the atlases in November for returning response cards for the first three defensive driving brochures they received with their billings. The six-part series is part of MAA's safe driving program. Over half of MAA's 13,000 members responded to at least one of the brochures so far. MAA is a program of Mennonite Mutual Aid.

Ames 85 T-shirts are available at a close-out price of $3—half of the original cost. All adult sizes are still available. They can be ordered from Mennonite Board of Congregational Ministries at Box 1245, Elkhart, IN 46515; phone 219-294-7536.

Pastoral transitions:

•*Richard Litwiller* was licensed and installed as pastor of United Mennonite Church, Peoria, Ill., recently. The congregation is dually affiliated with the Mennonite and General Conference Mennonite churches.

•*Daniel Hooley* was licensed as pastor of First Mennonite Church, Canton, Ohio, on Oct. 6. He is a 1985 graduate of Associated Mennonite Biblical Seminaries.

•*Weldon Schloneger* was ordained as copastor of Bethel Mennonite Church, West Liberty, Ohio, on Sept. 29. He serves along side his wife, Florence.

•*Elvin Sommers* was installed as interim pastor of Sharon Mennonite Church, Plain City, Ohio, on Nov. 3. He served previously as pastor of Pinto (Md.) Mennonite Church.

•*Kenneth Benner* was installed as interim pastor of Oak Grove Mennonite Church, West Liberty, Ohio, on Nov. 10. He served previously as pastor of Sharon Mennonite Church, Plain City, Ohio.



Wiebe records radio programs. *Katie Funk Wiebe, writer, speaker, and college instructor from Hillsboro, Kans., pauses during a recording of the* Your Time *radio program at the Mennonite Board of Missions studio in Harrisonburg, Va.*

Wiebe wrote and recorded a four-part series which was released Nov. 11-Dec. 6. The themes were "Daily Problems Need Daily Faith," "Risk to Grow," "Growing Up After You're Grown Up," and "Help for Your Dreams." Wiebe filled in for regular Your Time *writer-speaker Marg Foth, who is on a four-month study leave.*

Free copies of Wiebe's talks are available from MBM Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801.

Church-related job openings:

•*Voluntary Service workers*, Harman, W.Va., Discipleship Unit of Mennonite Board of Missions, starting in March. The terms of service are 18 months. Contact Gwen Preheim-Bartel—by Jan. 1—at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

•*Executive coordinator*, Mennonite Disaster Service, starting in February. Contact Gerald Shank—by Jan. 15—at Mennonite Central Committee, Box M, Akron, PA 17501.

•*Admissions counselor*, Goshen College, starting on Jan. 1. Duties include representing GC to prospective students and their parents in Indiana and Michigan. Qualifications include writing and speaking skills, willingness to travel, a bachelor's degree, and—preferably—related experience, Contact Rich Gerig at GC, Goshen, IN 46526; phone 219-533-3161.

•*Controller*, Hesston College, starting immediately. Responsibilities include managing the accounting process, assisting with financial analysis, budgeting, and further developing of computerization. A bachelor's degree in accounting or related field required. Also preferred is 3-5 years of experience in nonprofit accounting. Contact Nelson Kilmer at HC, Box 3000, Hesston, KS 67062; phone 316-327-4221.

New resources:

•*1985 Resource Listing of Mennonite and Brethren in Christ Women* from the Committee on Women's Concerns of Mennonite Central Committee U.S. It lists the gifts and services of over 200 women who are available for committee and board positions, speaking engagements, and other assignments. It can be ordered free from the committee at MCC U.S., Box M, Akron, PA 17501.

•*Religious materials for the blind* from John Milton Society for the Blind. This interdenominational agency offers—in braille and on records—Bibles, hymnals, Sunday school quarterlies, devotional books, and other materials. The free items can be ordered from the society at Rm. 832, 475 Riverside Dr., New York, NY 10115.

Pontius

Joel Kauffmann





New members by baptism and confession of faith: *Stuarts Draft, Va.:* Bruce Chadwick Hatter and Benjamin Scott Puckett. *Staunton, Va.:* Janice Shifflett, Chadwick Weaver, and Jenny Weaver. *Greenmonte, Greenville, Va.:* Linwood Mayer and Sherry Campbell.

Change of address: *Maynard Ressler* from Powell, Ohio, to 1412 N. Sherman St., York, PA 17402.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Benner, Steven and Mary Sue (Mininger), Telford, Pa., second child, first son, Joshua Michael, Nov. 15.

Blum, Peter and Gail (Martin), South Bend, Ind., first child, Abigail Martin, Nov. 11.

Cuddeback, John and Anne (Rogers), Gainesville, Fla., first child, Karen Elizabeth, Sept. 1.

Edgell, David and Barbara (Frey), Millersville, Pa., first child, Beverly Marie, July 31.

Good, Richard and Brenda (Burkhart), Elmira, Ont., second child, first daughter, Tara Robyn, Oct. 28.

Good, Scott and Marla (Egli), Rantoul, Ill., first child, Chelsea Lynne, Nov. 8.

Gunden, Randal and Debby (Lederach), Goshen, Ind., first child, Matthew L., Nov. 8.

Hartzler, Steve and Jane (Eby), New Holland, Pa., first child, Emily Elizabeth, Nov. 18.

Hess, J. Kenneth and Mona (Treaster), Lancaster, Pa., first child, Kara Lauren, Oct. 15.

King, Pat and Kathy, West Unity, Ohio, first child, Jarrod Owen, Nov. 3.

Martin, Lester and Janet (Nolt), Morgantown, Pa., first child, Julie Ann, Nov. 13.

Morales, Fray and Carol (Martin), Goshen, Ind., fourth child, third daughter, Kelisha Ines, Sept. 30.

Mullet, Merle and Connie (Handrich), Glendive, Mont., first child, Marshall Ernest, Nov. 7.

Nelson, Paul and Dawn (Ruth), Dublin, Ireland, second child, first son, Peter Levi, Oct. 19.

Nissley, Tom and Caroline (Unruh), Bloomfield, Mont., first child, Ryan Thomas, Nov. 1.

Rychener, Dan and Jan (Schmucker), Archbold, Ohio, first child, Danielle Nicole, Nov. 4.

Showalter, Myron and Evelyn (Hershberger), Harrisonburg, Va., second child, first daughter, Melissa Nicole, Nov. 9.

Stauffer, Milo and Bonnie (Rogers), Tofield, Alta., third child, first daughter, Julie Ann, Nov. 4.

Swartzentruber, Tom and Jean (Martin), Sarnia, Ont., first child, Daniel James, Oct. 23.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Landis-Schlosser. Randy L. Landis, Franconia, Pa., Franconia cong., and Tammy Schlosser, Harleysville, Pa., Indian Valley cong., by Tom Schultz and Earl Anders, Nov. 16.

Maxwell-Shenk. Daniel G. Maxwell, Morgantown, W.Va., Quaker Meeting, and Joyce Y. Shenk, Harrisonburg, Va., Weavers cong., by Joseph C. Shenk, father of the bride, Aug. 4.

Siegfried-Yoder. Fred A. Siegfried, York, Pa., and Julie R. Yoder, Doylestown, Pa., both of Doylestown cong., by Ray K. Yoder, Sept. 7.

Whitley-Yoder. Harlan Whitley, Jr., Waynesboro, Va., and Lorene Yoder, Fishersville, Va., both of Waynesboro cong., by Roy D. Kiser, Nov. 8.

OBITUARIES

Blosser, Jonas Enos, son of Samuel H., and Emma (Shifflett) Blosser, was born in Rockingham, Va., Feb. 16, 1898; died at Liberty House Nursing Home on Oct. 5, 1985; aged 87 y. On May 2, 1918, he was married to Myra McDorman, who died in 1966. On Jan. 4, 1969, he was married to Esther Mast Emswiler, who survives. Also surviving are one daughter (Rosalie Weaver), 2 step-daughters (Geneva Suter and Margaret Wenger), 3 grandchildren, 5 stepgrandchildren, 3 great-grandchildren, and one brother (Fred P.). He was a member of Weavers Mennonite Church where funeral services were held on Oct. 8, in charge of James Stauffer, Glendon Blosser, and Lloyd Horst; interment in Mount Horeb Cemetery, Hinton, Va.

Christophel, Paul N., son of Noah and Rebecca (Burkholder), Christophel, was born at Columbiana, Ohio, June 19, 1899; died of a heart attack at Greencastle, Pa., Nov. 12, 1985; aged 86 y. On Nov. 22, 1939, he was married to Goldie Niswonder, who survives. Also surviving are 3 sons (Paul W., Irvin R., and Thomas H.), 3 daughters (Joanne—Mrs. Paul David Miller, Kathy Bittinger, and Lisa—Mrs. Gary Liedie), 19 grandchildren, and one sister (Ada Christophel). He was a member of Cedar Grove Mennonite Church, where funeral services were held on Nov. 15, in charge of Nelson L. Martin and Lester Misner; interment in Macodonia United Brethren in Christ Church Cemetery.

Histand, Arlene, daughter of Arthur L. and Anna (Keller) Alderfer, was born in Bucks Co., Pa., Apr. 19, 1926; died of cancer at Grandview Hospital, Sellersville, Pa., Nov. 7, 1985; aged 59 y. On May 15, 1948, she was married to Claude H. Histand, who died on Apr. 16, 1982. Surviving are 2 daughters (Charlotte—Mrs. Roger Jacobs and Barbara—Mrs. Fred Chew), 3 sons (Phillip, Ivan, and Gary), 9 grandchildren, her mother, one brother (A. James Alderfer), and 3 sisters (Mrs. Marion Meyers, Mrs. Anna Meyers, and Mrs. Evelyn Meyers). She was preceded in death by an infant son (Ronald Eugene). She was a member of Line Lexington Mennonite Church, where funeral services were held on Nov. 10, in charge of Kenneth Seitz, Sr., and Robert G. Walters; interment in Blooming Glen Mennonite Cemetery.

Miller, Mary Leona, daughter of Joseph M. and Amanda (Yoder) Bontrager, was born in Lagrange Co., Ind., Dec. 10, 1901; died at Shipshewana, Ind., Sept. 29, 1985; aged 83 y. On Aug. 27, 1933, she was married to John G. Miller, who survives. Also surviving are one daughter (Julia—Mrs. Vernon Roth), 4 grandchildren, one sister (Celesta Schrock), and one brother (Melvin Bontrager). She was a member of Forks Mennonite Church, where funeral services were held on Oct. 2, in charge of Sylvester Haarer, Clarence Sink, and Eugene Bontrager; interment in Townline Cemetery.

Miller, Ruth V., daughter of Ora and Orpha (Reed) Yoder, was born in Middlebury, Ind., Apr. 12, 1920; died at Middlebury, Ind., Nov. 5, 1985; aged 65 y. On Mar. 3, 1940, she was married to Alvin K. Miller, who survives. Also surviving are 2 sons (Charles and Wayne), 3 daughters (Norma—Mrs. James Whitaker, Mary Ann—Mrs. Glen Kauffman, and Beverly—Mrs. Carlton Beaton), 15 grandchildren, and 5 sisters (Florence Frey, Ethel Yoder, Mabel Shriner, Fern Ebersole, and Margaret Ramer). She was preceded in death by one daughter (Janet). She was a member of Forks Mennonite Church, where funeral services were held on Nov. 8, in charge of Sylvester Haarer and Eugene Bontrager; interment in Forest Grove Cemetery.

Shenk, Ray J., son of Daniel and Matilda (Hilty) Shenk, was born at Elida, Ohio, July 31, 1896; died at his home near Laurel, Md., Oct. 29, 1985; aged 89 y. On Aug. 27, 1924, he was married to Clara Wenger, who died on May 2, 1982. Surviving are 3 daughters (Doris J., Clarene—Mrs. Milford R. Hertzler, and Dorothy Ann— Mrs. Elwood Keener), 3 sons (Raymond J., Jr., Harold L., and Robert D.), 15 grandchildren, 9 great-grandchildren), 2 sisters (Mayme—Mrs. Joe Longacre and Alice—Mrs. J. Paul Sauder), and 2 brothers (Daniel D. and John H.). He was ordained to the ministry on Jan. 1, 1926, and served three Maryland churches: Cottage City, Maple Grove (now Columbia), and Guilford Road. Funeral services were held at Mt. Airy Mennonite Church on Nov. 1, in charge of Walter A. Shank, George R. Brunk II, and David Thomas; and at Lindale Mennonite Church, Harrisonburg, Va., Nov. 2, in charge of Truman H. Brunk, Sr., Simon Schrock, and David Burkholder; interment in Lindale Cemetery.

Stalter, Wilbert D., son of Daniel and Alice (Miller) Stalter, was born in Livingston Co., Ill., Nov. 23, 1901; died at Meadows Mennonite Home, Chenoa, Ill., Nov. 9, 1985; aged 84 y. On Dec. 25, 1922, he was married to Margaret Brave, who died on July 20, 1969. On June 9, 1974, he was married to Ruth Glenn, who survives. Also surviving are one daughter (Faith Ratzlaff), 4 sons (Darrell, Roland, Wesley, and Kenneth), 21 grandchildren, 25 great-grandchildren, 4 brothers (Orville, Lloyd, Ervin, and Milo), and 4 sisters (Gladys Reedy, Margorie Sommer, Virginia Kreider, and Fern Yordy). He was a member of Waldo Mennonite Church, where funeral services were held on Nov. 12, in charge of Edwin J. Stalter and George Classen; interment in Waldo Cemetery.

Stauffer, Arlene, daughter of Clayton and Eva (Clemmer) Krupp, was born at Souderton, Pa., Dec. 27, 1931; died on Oct. 20, 1985; aged 53 y. On June 26, 1954, she was married to James K. Stauffer, who survives. Also surviving are one daughter (Rosemarie Weaver), 2 sons (Carl S. and John L. Stauffer), 2 sisters (Frances Cassel and Esther Atkinson), and 2 brothers (Linford and Willard Krupp). She with her husband served 21 years as missionaries overseas and in pastoral ministry at Weavers Mennonite Church. She was a member of Weavers Mennonite Church, where memorial services were held on Oct. 22, in charge of Richard Detweiler, Glendon Blosser, Harold Martin, and Joseph Shenk; interment in Weavers Mennonite Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Mennonite Central Committee annual meeting, Jan. 31-Feb. 1
Mennonite Publication Board, Feb. 7-8
Conservative Conference ministers fellowship, Belleville, Pa. Feb. 17-21
Mennonite Board of Missions board of directors, Elkhart, Ind. Feb. 20-22
Mennonite Board of Education board of directors, Feb. 21-22

On the cover: "John the Baptist and the Pharisees" by Julius Schnorr von Carolsfeld.

CREDITS

Cover design by Ann Graber; p. 868 by Dan Hertzler; p. 869 by Dorothy Friesen; p. 873 by Ron Byler.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Falwell hails Marcos, calls for more aid to Philippines

Evangelist Jerry Falwell described the Philippines as "a paradise" and "one of the best friends the United States has in the world" at a dinner in Manila that was later broadcast on government television.

The independent Baptist preacher, leader of the Moral Majority, spent two days in the Philippines visiting President Ferdinand Marcos and his wife, Imelda. Fallwell urged the U.S. to do "whatever is necessary" to stop the spread of communism in the Asian nation, and said, "I don't think any fair person can deny the fact that had it not been for the Marcos family, the chances are that the freedoms you enjoy now would not be here."

As was the case during his recent visit to South Africa, Falwell's comments were in sharp contrast to the position taken by most Protestant and Catholic leaders.

Christmas and war toys should not go together, says Catholic crusader

Giving children war toys at Christmas is a mockery of the Prince of Peace whose birthday is celebrated, says a Catholic priest who has formed an organization called No War Toys.

Emmanuel Charles McCarthy of Needham, Mass., says the sale of war toys has increased 350 percent since 1982. The top-seller for years has been G.I. Joe. "War toys are a very important teaching tool in the hate-enmity-destruction curriculum," he says.

Charles and Diana draw crowd to Washington Cathedral

Prince Charles read the Old Testament lesson—a familiar passage from Isaiah—in a clear, strong voice at a special service of morning prayer at the National Cathedral in Washington recently.

Crowds of worshipers hoping to see the Prince and Princess of Wales during their U.S. visit began lining up in front of the Episcopal cathedral as early as 3:30 a.m. Sunday morning.

Prince Charles and Princess Diana were seated in a pew near the front of the nave, across the aisle from Vice President George Bush and his wife, Barbara, who are Episcopalians and frequently attend services at the cathedral.

Bishop John Walker, head of the Episcopal Diocese of Washington, preached an eight-minute sermon in which he noted the duty of the British monarch—a post Charles will one day inherit—to be "defender of the faith," and said that all Christians are called to that responsibility.

Both the U.S. Episcopal Church and the Church of England in which the British royal family hold membership are part of the worldwide Anglican Communion.

Catholics in Portland issue billboard 'invitation'

Forty billboard messages in Portland, Oreg., are asking fallen-away Catholics to go "back home" to church for Christmas.

It is the brainchild of Mike Devenney, a priest who heads the Paulist Fathers' Catholic Center for Evangelization in Portland. "There's not a Catholic who has left the church who, on Sunday, doesn't remember that he is not in church," he says. "I don't want them to feel guilty, but I sure want them to feel invited."

A newspaper advertisement opened the drive, which also will involve programs lasting through Easter which are meant to help people become reconciled to the Catholic Church as it is today.

Polls have found that about 15 million Catholics in the United States are inactive, but that 40 percent of them are thinking about returning.

Bishops endorse second draft of pastoral letter on economy

Roman Catholic bishops of the United States have given strong support to a draft of a controversial statement which sharply criticizes the economic policies and the extent of unemployment and poverty in the country.

Support for the central thrust of a second draft of a statement on Catholic social teaching and the American economy prepared by a committee of five bishops came at the annual meeting of the nation's bishops recently in Washington.

In the draft statement, the bishops described the current levels of unemployment and poverty as morally unacceptable. They also called for a combination of private-sector and government initiatives to generate new jobs immediately.

Agreement on Northern Ireland hailed as 'promising' step

An agreement that will give the Roman Catholic minority a voice in the British-run province of Northern Ireland, signed recently by British prime minister Margaret Thatcher and Irish prime minister Garret Fitzgerald, has been hailed as a "promising approach" to finding peace in the troubled country.

The agreement calls for the establishment of an Anglo-Irish Intergovernmental Council in the province and seeks to legitimize the aspirations of the nationalist community, which is largely Catholic and comprises about 40 percent of the population. At the same time, the agreement seeks to reassure Loyalists or Unionists, who are largely Protestant and who make up about 60 percent of the population.

Nationalists aspire to reunite the six-county province with the overwhelmingly Catholic Irish Republic, while Unionists seek to maintain the link with Great Britain.

Since 1969, more than 2,400 people have died in sectarian violence between Catholics and Protestants in Northern Ireland.

New York mayor not worried about excommunication by Jewish court

A rabbinical court's announcement that it had excommunicated New York City mayor Edward Koch did not prevent him from winning a sweeping reelection to a third term recently.

Two days before the election, between 300 and 400 Hasidic and other Orthodox Jewish rabbis gathered in Brooklyn for the traditional ceremony of excommunication.

The ceremony didn't bother Koch. "I am proud of my Jewishness," he said, "and I think that has enhanced respect for Judaism."

Rabbi Isaac Levy, head of the United Orthodox Jewish Communities of Greater New York, said Koch's support for gay rights was the reason for the excommunication.

Evangelicals said to undergo new wave of harassment in Nicaragua

Evangelical Protestants in Nicaragua, labeled by the Sandinista government as supporters of antigovernment contra forces, are being subjected to a new wave of harassment since civil liberties were suspended in that country in October, according to evangelical leaders in the United States.

Reports of the renewed harassment came from several U.S.-based evangelical groups. In a recent front-page story, *United Methodist Reporter* cited reports of the arrests of several evangelical leaders as well as reports of harassment of organizations. Most of the individuals and groups involved had been questioned by Sandinista officials on several occasions in the past two years and accused of aiding the contras. But the latest reports say the new crackdown has been broader and harsher.

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When Jesus came, hardly anyone was ready

We would have hoped that more would have changed in 2,000 years. But when we go back to the nativity stories in Matthew and Luke we find such similarity between those times and ours as to be almost depressing.

As interpreted by Matthew and Luke, the coming of Jesus was overshadowed by **pervasive politics.** In Matthew it is Herod who represents the powers that be. In Luke it is Caesar. Both Gospel writers seek to make clear the conflict between the way of him who came and the ways of the leaders of the old order.

For Herod, the coming of a king was a threat and he sought the cooperation of the Jewish leaders in an effort to solve the problem at its source. In Luke the conflict is more subtle. But here the shadow of the state is even more comprehensive. Although his narrative also begins "in the days of Herod, king of Judea" (1:5), it moves quickly to "Caesar Augustus" (2:1).

A hundred years before Luke wrote his Gospel, Raymond E. Brown tells us, "Augustus had brought an end to almost a century of civil war that had ravaged the Roman realms. . . . The Age of Augustus was propagandized as the glorious age of pastoral rule made peaceful by virtue" *(An Adult Christ at Christmas,* p. 18). Luke is at pains to show that the baby in the manger represents an alternative, for in the words of an angel, he is "a Savior, who is Christ the Lord" (2:11). These titles are quite traditional for us today, but in Luke's time Caesar himself was lord.

Another important factor in the nativity stories, the opposite of the politics, is **traditional faithfulness.** Both Matthew and Luke call the roll of faithful people: those who set the stage for the coming of the Lord by doing what they knew to do without making any fuss. In Matthew there is Joseph, for example, the fiancé with a problem. In Luke there are Zechariah and Elizabeth along with Mary herself. According to the Gospel writers, these faithful people played their parts.

There is also in these stories the usual **divided response.** In Matthew the wise men came seeking Jesus. In Luke the shepherds, in contrast to unfaithful Israel of Isaiah 1:3, recognized their Lord in a manger. But there are also "all who heard . . . what the shepherds told them," but who only "wondered." Already at the beginning of these Gospels the lines are being drawn: some oppose, some respond, and some don't seem to care.

Has anything really changed? Certainly the politicians are still with us and they behave much the same. There is not only one Caesar today: there are many. There is especially the Great Caesar of the West and the Great Caesar of the East. These two met recently and acknowledged that although they rather like each other personally, they cannot lay down their weapons, for one might take advantage of the other. Although one claims to be Christian and the other has been known to use the name of God, I am not aware that they considered seriously the implications of the angels' canticle: "on earth peace among men with whom [God] is pleased" (Luke 2:14). It is not the politicians' way.

Is there also faithfulness in the manner of Joseph and Mary, Zechariah and Elizabeth? Are there responses worthy of the wise men and shepherds? The data are mixed as they always are. As Israel had trouble understanding why they should not worship the Baals in order to insure good crops and fertile livestock, so Christians today are sorely tempted by security. "For," as Jesus observed, "the Gentiles seek [it]" (Matt. 6:32). This Gentile search for security has made the world more insecure than it has ever been, but the futile exercise goes on.

Is anybody showing a different way? I am confident there are many doing so, but like Joseph and Mary, most are small-town people who seldom make the news.

On the public scene I think of Anglican bishop Desmond Tutu of South Africa, who seems to be able to maintain both an attitude and practice of peace in the face of racial discrimination which is driving the Zealots to violence. With less publicity are the Mennonites of Colombia who are seeking to aid victims of the volcano in their country. They are using funds supplied by Mennonite Central Committee in an effort to respond in the name of Christ.

Scheduled for January 10-12 is a peace conference at Laurelville Mennonite Church Center sponsored by Presbyterians and Mennonites together. Mennonites have been known as a peace church. Presbyterians have not. No doubt both must accept some responsibility for not having formalized this conversation sooner. But at least there is now an intention.

Indeed the United Church of Christ has adopted peace as a denominational priority. When we recall that in 1933 Ray H. Abrams published *Preachers Present Arms,* a description of how ministers in the U.S. supported World War I and when we remember how little had changed by World War II, we can take courage from the interest of the Presbyterians and the United Church of Christ.

Yet we know that in this Christmas season, as in the time of the shepherds, too many wonder but never act on that wonder. When the Spirit of God moves, hardly anyone seems ready.—*Daniel Hertzler*

December 17, 1985

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Advent according to the four Gospels

Luke's account: for the Gentiles

by Larry Augsburger

The purpose of the evangelist Luke was to show his readers that Jesus Christ was their Savior.

The task of persuading Gentiles that Jesus Christ was the Son of God was more complicated than the job the Jewish writers had. They could rely on their readers' ready store of information about the Old Testament and their recognition of prophecies about the Messiah. Matthew says several times, "All this took place to fulfill what the Lord had said through the prophet." Since Luke could not rely on his readers' understanding references to the Old Testament, he had to find another way of helping them appreciate who Jesus was.

One method Luke had available was simply to reveal Jesus as he was, to show him performing miracles and

teaching about his unique kingdom. This is what all the evangelists did, and in this regard, Luke was no different from the other writers. But he still needed something more to convince Gentiles that Jesus was the Son of God, their Savior.

Luke's solution was to use a group of stories about the advent of Jesus which no other evangelist chose to use. What he wanted to do was to show that outside

Luke's purpose was to convince Gentile readers that Jesus Christ was their Savior.

supernatural forces revealed Jesus to be the Son of God before he arrived on the scene. Since he could not use the Old Testament prophecies to do this for his Gentile readers, Luke chose to use the signs and prophecies which accompanied the birth of Jesus. So the advent stories are more significant for Luke than for the other evangelists because he is putting more weight on them as a method of proving that Jesus Christ was the Savior.

Eleven signs of Jesus' mission. If you do a careful survey of the first two chapters of Luke, you will find 11 signs that Jesus came into history on a divine mission. These are 11 specific things which Luke wants us to note as confirmation that Jesus Christ was the Son of God and that he came into history as a Savior for all people.

We find three of these signs in the appearance of an angel to Zechariah. The announcement of the pregnancy of his aged wife, Zechariah's muteness, and the actual birth of John the Baptist to this aged couple are the first three signs. Signs four and five are the appearance of an angel to the Virgin Mary and her pregnancy. Signs six and seven are Zechariah's and Mary's prophecies about their children.

Mary's prophecy is called the Magnificat. In it she glorifies God for choosing her and for what he is about to do in Israel. Zechariah's prophecy is called the Benedictus. In it Zechariah praises God because he has "redeemed his people. He has raised up a horn of salvation for us." Then, addressing his son, Zechariah says, "and you, my child, will be called a prophet of the Most High," and he describes for John the role he's to play in what God is doing.

The eighth sign is the appearance of an angel to a group of shepherds. This angel announces the arrival of Jesus and is joined by a company of other angels praising God. This is the most impressive and exciting of the 11 signs and thus has become the one we most often think of when we remember the advent of Jesus.

The last three signs occur in the temple. First the old man Simeon, a stranger to Joseph and Mary, meets them, recognizes Jesus, and praises God for what he's done in sending him. Then the prophetess Anna does the very same thing.

The last sign occurs when Jesus is 12. He remains in the temple, amazing the doctors of Jewish law with his insight and understanding. His statement, "I had to be in my Father's house," reveals his self-awareness that he is a messenger from God.

By using these 11 Advent signs, Luke wanted to indicate to his Gentile readers the reality and importance of Jesus' coming into the world on a divine mission.

Luke's three main points. The first and most important point was quite simply that Jesus Christ was indeed the Son of God, the Messiah, the Savior of the world. Through these Advent signs and through the rest of his Gospel, Luke reiterates that point over and over and over again. Jesus Christ is Savior, Messiah, Son of God.

The second point Luke wished to make was that Jesus came for Gentiles as well as for Jews. Luke could convince his readers that Jesus Christ was the Messiah, but have them still reject him on the basis that only Jews were invited. Luke takes care to include the specific quotations from Simeon which says, "For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel." Here is an elderly Jew saying to the Gentile readers that Jesus came to bring salvation to them as well as to the Jews.

Another point which finds expression in the Advent stories is that Jesus had a special mission to the poor and downtrodden. We find this in the Magnificat, where Mary says, "He has scattered those who are proud in their inmost thoughts. He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things, but has sent the rich away empty."

Jesus was not a defender of the status quo. Rather, he came to turn the world's values upside down, to give hope to the poor and oppressed of the world. Just as salvation-bereft Gentiles can find hope in Jesus, so too can the hungry and suffering. God, in his compassion, particularly notes their need and offers redress for their sorrow.

Luke's Advent stories, which over the centuries have been used to create a lovely legend of Christmas, are much more than that. They are a carefully developed systematic presentation of signs and events designed to convince the reader, before he or she gets to the ministry

Larry Augsburger, Metamora, Ill., is pastor of Metamora Mennonite Church.

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of Jesus, that Jesus was the Son of God, that he brought salvation to the Gentiles as well as to the Jews, and that he came to redress the suffering of the world.

Through his Gospel and his careful development of Advent signs, Luke seems to be joining with the angels to say, "I bring you good news of great joy that will be for all people, Jew and Gentile, rich and poor, for unto you has been born a Savior, Jesus the Messiah, the Lord. Glory to God in the highest, and on earth peace to men on whom his favor rests."

HEAR, HEAR!

Does the tithe hinder the best?

At Ames, Iowa, the Mennonite Church set a goal to attain the tithe in 10 years. Does emphasizing the tithe hinder us from attaining the best? Some may feel that if they give the tithe they have done their duty. I do not believe this is always true.

Why wait 10 years to arrive at a tithe? I believe many should give more. Why not start right now? When sinners accept Christ we expect them to follow the teachings of Scripture right away.

Some years ago the Stumptown congregation of which I am a member took a survey of the giving patterns of our members. The survey asked for annual incomes, starting at about $5,000 and increasing it $2,500 till we reached $20,000. One question was, "Do you tithe?" It was of interest to me to see that all in the lowest and highest bracket tithed, but some in between did not.

An inequality results from emphasizing the tithes. Those with $5,000 less their tithe had $4,500 left. Those with $20,000 had $18,000. I do not believe that God blesses those with large incomes so they can live on a much higher bracket than their poorer brothers and sisters. Thus it appears to me the rich should give much more than the tithe. I believe it scriptural to lay back for a rainy day, but this should not hinder us from helping the needy.

Where do we start to increase giving? I believe it has to start in the home by our living a more simple lifestyle so that our children get used to it in their growing years. Our children should not have the feeling they must have everything some others may have. This will make it more difficult when they start homes of their own. At this time their financial status may be tested and they find it difficult to tithe.

Few of us know what sacrificial giving is. However, I observed a family with much sickness during the Depression years who had difficulty making ends meet. They felt they should have another piece of furniture but had no money to buy it. So they decided as they could to lay a little back and when they had enough to buy it. Then came a letter portraying a great need. So they gave to this need and did without the furniture. Today this man is well fixed but still enjoys living a simple lifestyle. This, I think, shows an example of sacrificial giving.

I shall close with another question. Could some of the money spent attending the General Assembly at Ames, Iowa, have been used for better purposes?

—**Titus Martin,** *Bird In Hand, Pa.*

Shantzes ride the merry-go-round

It has been almost nine years since John and Sandra Shantz of Reading, Pennsylvania, jumped on the "evangelism/social action merry-go-round" (*Gospel Herald*, Nov. 2, 1985).

Their ride came full circle from the January day in 1977 when Bishop Merle G. Stoltzfus of Hopewell Mennonite Church walked into their bar and invited them to meet Jesus as Savior, to John's ordination as a Mennonite pastor on November 3, 1985.

John and Sandra's heart for the evangelism of their friends and family has grown to encompass two congregations in the church they pastor in downtown Reading. The compassion of Jesus is seen in their social action toward their Sunday congregation as well as the congregation they feed, clothe, and minister to on Thursdays.

Although unplanned, it was only fitting that John's ordination be held in the missions month of November. Their vision as "home missionaries" is crystal clear, with John's gifts of evangelism and church planting enhanced by Sandra's ability to teach and counsel.

An outreach church in Bernville, formed from a Bible study at the Reading church, is joining the merry-go-round on the third Sunday in November, making Hopewell Mennonite Church a 10-year-old grandparent.

John and Sandra asked the Lord for one specific gift on their ordination day—another soul for him. At the installation service on Sunday evening, Sandra introduced the young man they had led to the Lord earlier in the day.

Kneeling on the platform of the beautiful, ornate sanctuary, John was surrounded by bishops Merle G. Stoltzfus and Omar Kurtz, Atlantic Coast Conference committee members, and fellow companions from his former lifestyle who now ride the same bandwagon. It was a joyful, yet tearful, awe-inspiring moment to watch the culmination of true evangelism take place.

Wearing a somber three-piece suit, John later said his congregation bought him the suit "because they're tired of seeing me in worn-out clothes." He is a pastor with a humble, servant heart who cooks turkey dinners for the poor and holds board meetings over home-cooked meals in the parsonage.

He makes the ride look like fun.

—**Audrey A. Hanlon,** *Birdsboro, Pa.*

We can fulfill our goals if . . .

Ames 85 was a crossroads for the Mennonite Church. By God's grace we chose to walk the path of faithfulness in the adoption of the 10-year goals:

- 500 additional strong congregations
- 50 percent increase in church membership
- 10 percent level of giving instead of our present 5 percent
- 1,000 missionaries on foreign soil

My plea is for the Mennonite Church to bathe these goals in united fervent prayer for their fulfillment. Dorothy Shank of Virginia says (in *Gospel Herald*, Nov. 12) that the members of her conference's new Stewardship Task Force spend every Wednesday noon in prayer and fasting for their fulfillment.

This task force of Virginia Conference has set an example we do well to follow. What would God do for his church if we all prayed and fasted every Wednesday noon or, if Wednesday noon is not possible, an alternate meal?

If we become serious enough to unite in prayer as a denomination the results will shake the world! I call you to join in united fervent prayer. Approach your congregational leaders so they in turn can lead the congregation in this united effort. Prayer and fasting is absolutely necessary if we are to fulfill our mandate from the Lord.

—**David Eshleman,** *chairperson, Ohio Conference Evangelism Commission*

How much do we pay our pastors?

by Gordon Zook

The average Mennonite pastor in the United States received $20,888 in salary and housing this past year, according to a salary survey last May by Mennonite Board of Congregational Ministries (Mennonite Church) and Ministerial Leadership Office (General Conference Mennonite Church).

Basic compensation for salary and housing ranged from a low of $400 to a high of $33,306 for full-time pastors. For General Conference pastors, the average was $21,423, and for Mennonite Church pastors it was $20,390. In Canada average salaries (in Canadian dollars) were $23,732, ranging from one full-time pastor receiving no congregational compensation to another getting $33,220. GC pastors averaged $23,965 and MC pastors $23,006.

A survey of MC and GC pastors. All congregations in the General Conference Church were surveyed, with 280 leaders from 241 congregations responding. In the Mennonite Church, forms went to every second congregation, eliciting 295 responses from 269 churches. Included in the 575 reports were 24 leaders from dually affiliated congregations who responded to both surveys. Of the 551 different leaders, 85 percent were pastors, 9 percent associate or assistant pastors, 3 percent youth ministers, plus a scattering of other types of leadership.

Almost three fourths of the respondents were residents of the United States and the remainder from Canada. For MCs the percentage from the U.S. was 88 percent and for GCs 57 percent. Among full-time pastors, however, the percentages dropped to 80 percent and 54 percent respectively, indicating a higher portion of part-time leaders in the U.S. Almost all respondents were male (93 percent) and married (96 percent). Women accounted for 3 percent of MC responses and 6 percent of GC responses. Another 5 percent of GC respondents reported as husband-wife "copastor couple" units.

In the General Conference, 64 percent of the responses came from full-time pastors or copastor couples, compared to 44 percent in the Mennonite Church. The higher portion of full-time pastors among GC respondents reflects the larger size of congregations in that denomination. While 37 percent of GC congregations represented in the data had over 200 members, only 25 percent of MC congregations were that large. Even more striking, 56 percent of MC congregations had less than 100 members while only 36 percent of GC churches were that small.

Congregation's size makes a difference. The survey showed that the size of a congregation is a significant factor in determining pastors' incomes, with pastors in larger churches receiving larger salaries. In Canada, however, many pastors of congregations with more than 200 members did not fare as well as those with fewer members. See table 1, which reports both basic compensation (salary and housing) and fringe benefits for various-sized congregations.

The average Mennonite pastor in the U.S. received $20,888 in salary and housing this past year.

Basic compensation, as reported in this survey, includes the approximate value of a parsonage provided by a congregation and portions of salary designated as housing allowances. Almost two thirds of all survey respondents reported owning (or buying) their own home. The remaining one third divided almost equally between living in a parsonage or renting a house or apartment. Not surprisingly, the portion of full-time pastors living in parsonages is much higher than for general leadership. And the percentage of GC pastors in parsonages is more than double that of MC counterparts. See table 2.

Education is also a factor in variations of pastoral income as well as in the amount of time devoted to pastoral ministry. Survey responses indicate that the more extensive a pastor's educational preparation, the more likely that the pastor will be employed full time, as shown in table 3.

Table 4 combines three elements—basic compensation, fringe benefits, and expense reimbursements paid to pastors—and compares these totals with various levels of education. Except for Canadian pastors with seminary degrees, increased education generally is rewarded with increased compensation.

According to the survey, increasing experience in ministry is generally affirmed with increasing income—up to 20 years. Then the pattern is more erratic, with lower averages for many pastors having two or three decades of experience. The variations are charted in table 5, which includes only basic compensation apart from fringe benefits or expense reimbursement.

MBCM guidelines not closely followed. Mennonite Board of Congregational Ministries distributes pastoral support suggestions annually to MC congregations in the United States. Two items on the survey questionnaire asked how this support schedule is used. Half of all MC respondents and 66 percent of full-time pastors reported that the suggestions are used for general guidance. But only one-third of all respondents and 48 percent of full-time pastors said the schedules are followed closely.

Table 6 indicates that most variations from the guide are on the low side, running at about 90 percent of the MBCM salary suggestions. Provision of fringe benefits generally depart even farther from MBCM recommendations—on the low side as well.

MBCM also gathers annual information on public school teachers' salaries in about a dozen Mennonite communities across the United States. Table 6 shows average salaries for beginning, 10-year, and 20-year teachers holding a bachelor's degree—with employment equivalents extended for 12 months rather than the usual 9½-month school year.

At all three experience levels, bachelor's-degree teachers earn more than Mennonite Church pastors. If table 6 included master's-degree teachers, the contrast would be even sharper. Indeed after 10 years, the average public school teacher with a master's degree receives more salary in 9½ months than the average Mennonite pastor in a full year.

Finally, how does compensation for part-time leaders compare with full-time leaders? Table 7 reports average salaries and benefits for all workers,

Gordon Zook, Elkhart, Ind., is executive secretary of Mennonite Board of Congregational Ministries.

broken down by time employed. It also shows the percentage of compensation in comparison with full-time staff persons. Generally, part-time leaders receive proportionately less for time given than their full-time counterparts.

More extensive reports of the survey findings are available for $2 from MBCM at Box 1245, Elkhart, IN 46515.

Table 1. Average salaries, housing, and benefits of full-time pastors by size of congregation

	*MC-U.S.**		*GC-U.S.**		*MC-Canada***		*GC-Canada***	
No. Members	*Mean*	*No.*	*Mean*	*No.*	*Mean*	*No.*	*Mean*	*No.*
50 or less	$17,218	(16)	$19,026	(9)	$17,560	(4)	$19,521	(9)
51-100	22,663	(22)	23,323	(18)	26,107	(7)	24,397	(12)
101-200	24,218	(33)	23,395	(26)	27,823	(7)	26,242	(26)
201-300	26,499	(14)	26,725	(13)	23,654	(3)	22,929	(10)
Over 300	28,424	(16)	28,912	(22)	25,577	(5)	29,553	(19)
Total	$23,720	(102)	$25,004	(95)	$24,845	(26)	$25,501	(81)

Table 2. Housing arrangements of congregational leaders

Housing Arrangements	*All MC Leaders*	*MC FT Pastors*	*All GC Leaders*	*GC FT Pastors*
Parsonage provided	69%	15%	26%	32%
Own (buying) own home	74%	72%	59%	58%
Renting house or apt.	18%	14%	15%	10%
	100%	100%	100%	100%

Table 3. Education as related to time employed by congregation

Highest Education	*Full Time*	*Three Quarter*	*Half Time*	*Quarter Time*	*Marginal Time*
High school or less	9%	11%	16%	29%	40%
1-4 years college	22%	23%	33%	32%	33%
1-2 years seminary/grad. sch.	25%	30%	22%	19%	21%
3-4 years seminary/grad. sch.	44%	37%	29%	19%	5%
	100%	100%	100%	100%	100%

Table 4. Average salaries, benefits, and expense reimbursement paid to full-time pastors by educational preparation

	*MC-U.S.**		*GC-U.S.**		*MC-Canada***		*GC-Canada***	
Highest Education	*Mean*	*No.*	*Mean*	*No.*	*Mean*	*No.*	*Mean*	*No.*
High school or less	$16,704	(14)	$21,000	(2)	$20,615	(2)	$25,712	(10)
1-4 years college	24,483	(20)	21,383	(11)	26,396	(5)	27,836	(21)
1-2 years sem./grad. sch.	25,675	(26)	27,400	(18)	29,540	(8)	30,359	(17)
3-4 years sem./grad. sch.	28,073	(42)	27,734	(61)	28,883	(11)	27,352	(31)
Total	$25,197	(102)	$26,763	(92)	$27,971	(26)	$27,920	(79)

Table 5. Average basic compensation of full-time pastors by years of experience

	*MC-U.S.**		*GC-U.S.**		*MC-Canada***		*GC-Canada***	
Years in Ministry	*Mean*	*No.*	*Mean*	*No.*	*Mean*	*No.*	*Mean*	*No.*
0-4 years	$17,204	(15)	$18,023	(14)	$19,704	(7)	$20,819	(12)
5-9 years	20,163	(16)	21,858	(18)	22,398	(6)	23,204	(14)
10-14 years	21,280	(13)	20,100	(14)	23,367	(3)	23,825	(8)
15-19 years	21,503	(17)	24,968	(11)	27,733	(3)	25,071	(10)
20-29 years	20,634	(22)	22,609	(23)	24,424	(4)	26,252	(25)
30-49 years	22,381	(17)	20,895	(15)	24,545	(2)	22,405	(12)
Total	$20,390	(102)	$21,423	(95)	$23,006	(26)	$23,965	(81)

Table 6. Basic compensation of full-time MC pastors in the United States compared with MBCM recommendations and public teachers' salaries

Experience	*84-85 MBCM Suggested Salary*	*84-85 Av. Teacher's (B.A.) Salary for 12 months*	*1985 Average MC Pastor's Salary*	*% of MBCM Suggested Salary*	*% of (B.A.) Teacher's Salary*
0 years +	$18,600	$17,853	$17,204	92.5	96.4
5 years +	21,475		20,163	93.9	
10 years +	23,050	24,453	21,280	92.3	87.0
15 years +	23,850		21,503	90.2	
20 years +	24,650	29,158	21,395	86.8	73.4

Table 7. Average remuneration (salaries, love offerings, housing, benefits) of congregational workers by time employed

	*MC-U.S.**		*GC-U.S.**		*MC-Canada***		*GC-Canada***	
Approx. Time Employed	*Mean*	*FT%*	*Mean*	*FT%*	*Mean*	*FT%*	*Mean*	*FT%*
Full time (incl. pastors)	$23,425	100%	$24,820	100%	$24,845	100%	$24,940	100%
Full time pastors only	23,720	101%	25,004	101%	24,845	100%	25,501	102%
Three quarter time	14,389	61%	16,763	68%	18,987	76%	19,710	79%
Half time	10,760	46%	11,264	45%	11,517	46%	8,653	35%
Quarter time	4,527	19%	4,748	19%	750	3%	3,367	14%
Marginal time	2,855	12%	1,701	7%	--	--	655	3%
Total All Staff	$15,173	(249)	$21,180	(157)	$21,832	(34)	$22,431	(114)

*U.S. dollars **Canadian dollars

Conservative? liberal? radical?

by Mark Schlotterbeck

To be Christ's—is that to be liberal, radical, or conservative? It is sometimes considered liberal for Christians to object to the killing of humans by war. It is regarded as conservative to object to the killing of humans by abortion. It is designated "radical Christian" when communities such as Sojourners Fellowship in Washington, D.C., and magazines such as *Wittenburg Door* emphasize lifestyle, shared living, interaction with the poor and powerless, and a corporate witness for alternatives to injustice.

To be really serious about holiness of life may be considered conservative, yet it requires a radical departure from the ways of most of society. To really share one's means with fellow believers and the poor may be considered a mark of "radical Christianity," yet it involves a liberal yielding of one's resources. And to take part in "social action" is considered part of the "liberal" agenda, yet it resembles a "conservative" willingness to be given over to Christ in one's everyday life.

We can see biblical elements in each of these ways, yet conflicts arise over them in the church.

Which of these are we as Christians? Where is our identity? We might look to the terms themselves for clues.

Radical comes from the Latin *radix*, or "root," and paradoxically means both *fundamental*—having to do with a root, or origin—and *extreme*—"marked by a considerable departure from the usual or normal," as my dictionary says. So we could talk about a radical adherence to the fundamentals of Christianity, although in the United States, I believe, it was the student activist movement of the 1960s and 70s which lent the "radical" name to those who became Christians and transferred some of their zeal, and methods of effecting change, to their new faith.

This reminds me in a way of Paul, whose misguided zeal for persecuting Christians became a zeal for winning people to Christ, the "*root* of Jesse." Paul's methods themselves, in other words, had become godly, for "if the root is holy, so are the branches" (Rom. 11:16).

Liberal comes from the Latin *liber*, or "free," and at least in this origin suggests an essential New Testament notion, the idea of freedom in Christ—the one who sets us free from death and the power of sin; the one who said of himself that "if the Son sets you free, you will be free indeed" (John 8:36). Yet from contrasting parts of the church today the term is thought to imply either a "freeing up" or a watering down of the gospel.

Conservative also comes from Latin *(conservare*, "to preserve") and carries the important biblical theme of being kept safe, or preserved—as the people of Israel were, as David was, and as we are in a new sense in Christ: "For I know whom I have believed, and am persuaded that he is able *to keep* that which I have committed unto him against that day" (2 Tim. 1:12). It also implies our efforts as Christians to preserve a biblical, evangelical faith and way of life, as Paul encouraged Timothy: "Watch your life and doctrine closely. Persevere in them, because if you do, you will *save* both yourself and your hearers" (1 Tim. 4:16).

Where do we come out, then? We can see biblical elements in each of these ways, yet conflicts arise over them in the church. "Make every effort to keep the unity of the Spirit through the bond of peace," the Bible tells us. "There is one body and one Spirit . . . one hope . . . one Lord, one faith, one baptism; one God and Father of all" (Eph. 4:3-6).

Which brings us to the jail where I work—a striking place, I believe, to see how these things come together. Among the precious men and women in jail it is easy to see, fleshed out, such basic biblical realities as sin and its power, repentance, faith, conversion, fellowship, the work of the Holy Spirit in guiding people in the struggle of new life and the effect of the inspired Bible.

Here we can see both the need for salvation in Christ and the effect of injustice in society; the reason for the gospel's call to both holiness and compassion; the inseparability of redeeming souls and reclaiming a world poisoned with sin.

Speaking as one who thought he was radical, or liberal, and now feels a greater degree of inclination toward the conservative, I know these descriptive labels can be useful but I want to find my identity only in Christ.

Let us Christians be radical in our adherence to Christ alone; liberal with our love and possessions; and conservative in preaching the gospel, preserving our faith, and calling persons to Christ. May our unity not be in labels but in the Father, Son, and Holy Spirit.

Mark Schlotterbeck, Springfield, Ohio, is chaplain of the Clark County Jail and a member of Southside Christian Fellowship—a Mennonite congregation. This is reprinted from *Chaplain's Newsletter*.

A gift from the littlest angel

by Letha Froese

The crude manger at the front of the church was empty. The young Mary and Joseph, the shepherds and wise men, and the 2½-year-old angel had returned to their parents. (One tiny angel had refused to be parted from her parents.) The carols had been sung.

Two teenage girls sang "What Can I Give Him." The leader gave the invitation to the audience to bring objects, symbolic of the gifts each wished to give to the Lord, out of each person's own life, and lay these symbols in the manger—gifts that would bring honor to him throughout the coming year.

One by one the gifts were brought. Sometimes an explanation was given, sometimes it was a silent commitment between that person and God. There were watches and clocks—the gift of time. A few wallets were laid in the manger—giving the Lord control of money. There was a pair of shoes—"that I might walk as he wishes"; a pair of gloves—"my hands for his service"; a shovel; a book; and many other things. The manger filled to overflowing.

I offered a coffee mug and a pen, promising relaxed time to anyone who dropped by and needed to talk, and a promise to write when asked for specific items.

Almost last, one who loves music brought her Autoharp, giving her gift of song and music to her Lord. The manger was full, and she laid the Autoharp beside it.

The minister went forward to lead a prayer of dedication. The tiny angel, her curiosity no longer in control, slipped to the manger. She pulled her angel dress up so she could be more comfortable and knelt beside the Autoharp. With one hand on her knee and one finger from the other hand in her mouth, she thoughtfully looked at it. She turned slightly and raised her mischievous brown eyes to mine, her halo looped over her forehead.

She turned back. Slowly she reached out and plucked one string of the instrument. A tiny "ping" sounded. A smile spread over her face. In my mind's eye I could see a tiny quarter-note wafted upward with the minister's prayer.

I smiled as I thought of the Lord reaching out with open hand and smilingly receiving the quarter-note gift from DeeDee—the littlest angel.

Letha Froese, La Junta, Colo., is the editor of *The Echo*—the periodical of Rocky Mountain Conference.

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CHURCH NEWS

Mennonite farmers find hope amid gloom at second Faith and Farming Conference

Nearly 140 farmers found hope amid the gloom of the current agricultural crisis during the second Faith and Farming Conference, Dec. 4-6, at Laurelville (Pa.) Mennonite Church Center. They came from throughout North America and represented a variety of Mennonite and related denominations.

Tears mixed with laughter as the farmers shared stories of pain and hardship and enjoyed good fun and fellowship. Several of the participants have already lost their farms or are currently going through bankruptcy proceedings.

Last year's conference, with about the same attendance, raised awareness in the church about the plight of the farmers and launched a variety of efforts to help meet their needs.

This year's event was more reflective, with the farmers helping each other see that they can learn from their hardships and that good things can come out of bad times.

They even talked about the need for some farmers to change vocations, even while promoting farming as a "way of life" and even a "right."

"Yes, there is life after farming;" said Nancy Kinsinger Halder of Parnell, Iowa. She and her husband recently lost their farm and are looking for other work.

While acknowledging the pain of her family's experience, Halder said it was not as emotionally trying for them as for others because they are still relatively young and got into farming after pursuing other careers. Halders have also been open with their congregation about their troubles and have received much help and support from the members.



Nancy Kinsinger Halder tells participants at Faith and Farming II about her family's experience of losing their farm to creditors recently in Iowa.

Halder said it helps, too, to get involved in helping other struggling farmers. She and her husband currently operate Mennonite Central Committee's Farm Crisis Hotline out of their home.

In a well-received address on "Hope and Vision," Iowa farm leaders Don and Karen Gingerich called on Mennonite farmers to "re-invent agriculture" by using creative new ways to earn a living on the farm. Farmers will need to learn to be *less* independent and *less* self-reliant, they said. "We must support each other as never before," added Karen. "Let us be light in the world of agriculture."

Warmth and humor pervaded the conference, and the tone was set by Bible study leader James Myer and main speaker Conrad Wetzel. Myer is a Lititz, Pa., pastor and currently moderator of the Church of the Brethren. Wetzel is a trained psychologist and leader of Plow Creek Fellowship—a rural Mennonite community near Tiskilwa, Ill.

Stress in the farm family and in the farming business was the topic of two addresses by Wetzel. The other topic of the conference, presented by a five-member panel, was "The Christian Farmer and Government." In addition, John Rudy of Mennonite Foundation gave a presentation on bankruptcy.

In a report by the nine-member Laurelville Continuing Committee appointed during last year's conference, chairman Wilmer Heisey said, "A tremendous amount of volunteerism and a whole range of gifts and ministries have been unleashed in the Mennonite farm community during the past year."

Some of the outgrowths of last year's conference, the committee said, were the Farm Crisis Hotline, support groups in numerous farm communities, an MCC-appointed Farm Issues Task Force, a farm newsletter, and the inter-Mennonite Agriculture Day at the Ames 85 convention of the Mennonite Church.

The farmer-dominated Continuing Committee, several of whose members are also part of the MCC task force, also noted that the General Assembly delegates at Ames 85 called on three inter-Mennonite organizations—MCC, Mennonite Mutual Aid, and Mennonite Economic Development Associates—to work vigorously together on farm concerns. The MCC task force has proposed that one way to do that would be to have the three agencies employ a full-time resource person to travel throughout North America to help Mennonite farmers with concerns like vocational changes.

As the conference closed, Joanne Hershey of Kinzers, Pa., made an eloquent plea for more attention to the needs of farm families, and especially farm women. "We women are hurting in a way that no one quite realizes," she said. "People tend to blame the farm family for getting themselves into financial trouble instead of offering encourgement."

Jay Garber, an ex-farmer and Lancaster Conference leader who served as co-moderator of the conference, noted how Job in the Old Testament complained about the long-winded speeches and advice of his so-called friends. Job, a troubled farmer himself, lashed out at his "miserable comforters" and said what he needed most was encouragement.—*Steve Shenk for Meetinghouse*

MC/GC mission leaders discuss cooperation in church planting

Mission leaders of the Mennonite Church and General Conference Mennonite Church discussed cooperation in church planting, Nov. 19-20, in Elkhart, Ind.

This represented a step beyond previous discussions between the staffs of Mennonite Board of Missions (MC) and Commission on Home Ministries (GC).

Some cooperation is already underway. Don Yoder, for example, is a church planting consultant for both denominations.

But the 35 mission leaders urged that cooperation be taken further, like merging the church-planting staff and resources of the two denominations. Another idea was to train a group of consultants to work with congregations. In cases where distance and objectivity are needed, an MC person could be a consultant for a GC congregation, and vice versa.

Kent Hunter, director of Creative Consultation Services in Corunna, Ind., led a day-long workshop to help the mission leaders strengthen consultation skills in church growth. He told them that they need to help congregations see the value of regular consultation as part of the church growth process, not just for a crisis event.



Peace Section executive secretary Urbane Peachey and vice-chairwoman Florence Driedger display a Fractur which was presented to longtime chairman Frank Epp, who is seriously ill with heart problems.

MCC peace sections decide to pursue exchanges with USSR

Meeting as the Gorbachev-Reagan summit was winding down, members of the general and U.S. peace sections of Mennonite Central Committee agreed to increase efforts at exchanges between North American Mennonites and the people of the Soviet Union.

The two sections held concurrent year-end meetings in Harrisonburg, Va., Nov. 22-23, including some joint sessions.

Section members noted that there are many Mennonites who have relatives in the Soviet Union, have visited there, or have other connections to the country. These people and their experiences could be a resource at a time when interest in communications between East and West is growing.

Staff members of the sections were urged to explore new ways to draw on resources of Mennonites who . are Russian-speaking, to encourage Mennonites to become involved in cultural and educational exchanges, to provide some scholarships for Mennonites to study the Russian language, and to facilitate visits by Soviet citizens to the United States and Canada.

Conciliation training overseas has been a major new initiative in the past year. Mennonite Conciliation Services director Ron Kraybill, who has trained church and community conciliators in North America, led workshops in Ireland, England, and West Germany earlier this year. Staff members Barry Hart and John Paul Lederach conducted similar workshops in the Netherlands and France and with Central American church groups.

The growing interest in peace theology and peacemaking beyond Mennonite circles was also a theme of the joint meeting. On the North American side, recent statements by mainline Christian denominations on peace and justice were cited. It was observed that more Presbyterians than Mennonites are currently registered for a Mennonite-Presbyterian peace conference at Laurelville Mennonite Church Center in January.

Peace Section executive secretary Urbane Peachey cited signs of expanding peace interest in the international community as well. "How do North American Mennonites want to relate to this reality?" he asked. "Should we put more of our resources into ecumenical dialogue?"

MCC Peace Section is seeking closer ties to the overseas work of MCC. How to move closer to the MCC organization, while preserving some of its function as nurturer of the peace vision for the wider Mennonite church, was a major topic of the annual meeting.

Peace Section and the rest of MCC have been reviewing this relationship since last May. In the staff report to the members, it was observed that peace issues have moved to the center of many of MCC's overseas programs and much Peace Section work is done in the context of MCC's other international activity.

The members agreed in general to accept a proposal linking the section more directly to MCC, while forming a Peace Committee for reference and counsel. They asked that representatives of the MCC Executive Committee and of the Peace Section meet during the first half of 1986 to propose a new structure.

Helmut Harder, a professor at Canadian Mennonite Bible College, was elected chairman of the Peace Section, succeeding Frank Epp.

The MCC *U.S.* Peace Section, meanwhile, spent considerable time discussing issues related to its Committee on Women's Concerns—specifically abortion and the role of the committee coordinator. Discussions also included the section's relationship to the various Mennonite denominations and its work in peace education.

Luke Stoltzfus, a Mennonite leader in Philadelphia, was elected chairman of the U.S. Peace Section, succeeding James Longacre.

25-year-old IMS promotes Mennonite scholarship

At its annual meeting, Nov. 8-9, at Associated Mennonite Biblical Seminaries, the Executive Council of the Institute of Mennonite Studies deliberated on business identified as ME project, MEA report, CRR updating, and more. It was as though the initials were necessary to get through the institute's activities.

Founded in 1958, the institute is the research agency of AMBS, with the purpose "to provide facilities for, promote, and administer a program of study in fields of direct interest to the faith, life, work, and witness of the Mennonites in the modern world as well as in the past."

In the first 25 years of its work, the institute has facilitated over 65 research and publication projects. In addition it has sponsored over 30 consultations to discuss issues facing Mennonites.

AMBS professor Willard Swartley serves as the institute's director. Former longtime director C. J. Dyck continues to carry editorial responsibility for two of the institute's publication series—CRR (Classics of the Radical Reformation) and ME (Mennonite Encyclopedia). The third initial-carrying project is the MEA (Mennonite Experience in America) book series.

Dyck reported on the work of the nine-member Mennonite Encyclopedia Editorial Council, which met just prior to the institute's sessions. He said the council has checked the entries proposed for the fifth volume and made about 75 assignments for writing.

The new volume will have about 1,500 articles, with two thirds of them new topics and the remainder updates from the last 30 years.

Volume V is designed for use with the original four-volume Mennonite Encyclopedia published 1955-59. Completion of the 900-page manuscript for the new volume is projected for the end of 1987, with publication to follow by Mennonite Publishing House.

The institute's Executive Council met with Mennonite Historical Society in an evening celebration for Leland Harder, editor of *The Sources of Swiss Anabaptism: The Grebel Letters and Related Documents*, the huge new book in the Classics of the Radical Reformation Series.

Five other source translation projects are at various stages, reported Dyck. Only a small percentage—maybe 3-4 percent—of Radical Reformation source materials are now available in English, he said.

The work of the institute is funded by AMBS and a variety of other Mennonite institutions.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Gladys H. Kennel, Parkesburg, Pa.

I noticed with interest the wearing of the prayer head covering in the cornfield, which troubled Eldon Risser (Readers Say, Nov. 19). I do not think the wearer was trying to "prove" anything, but that she usually wore a prayer covering and did not remove it to have her picture taken. Risser's considering the prayer head covering for worship as a "relic of the past" rather startled me. Also the idea of *discouraging* the practice! Now that *is* a new concept!

I sense that there is absolutely no need to discourage it, for many women do not like to appear different from their peers. Also, many women do not accept the position of God-Christ-man-woman of which the prayer head covering is a symbol.

I continue to accept the wearing of the prayer head covering. One of the loveliest phrases in this teaching is "on account of the angels" or, as in a paraphrase, "a fact for all the angels to notice and rejoice in" *(Living Bible)*. I like that!

Sarah Snader Shearer, Lancaster, Pa.

I felt encouraged and refreshed in reading "Prayer Head Covering" by Esther Vogt (Nov. 12). I admired her honesty with God and herself. I too began wearing a prayer head covering when I was 11 years old, after my spiritual birthday. Not just on Sunday, but daily.

A dozen years later when other Mennonite college student women around me were dropping the practice, I too was tempted. A spiritual battle began within me, a conflict between my firmly held former teaching and the current popular trend.

God led me to another location nearer home. The spiritual battle continued. At last I told God I wanted his will, not mine. I asked him to show me soon. About three days later, on a Sunday morning, our bishop was in the pulpit. His subject was "The Christian Woman's Veiling."

By faith, the next week I changed from wearing a "little white hat" to a larger-sized covering. My landlady knew her secret prayers for me had been answered. I thought so, too, for I had *peace*. And still do 21 years beyond the 12, in my constant wearing of some type of prayer head covering.

Tim Schmucker, Millbank, Ont.

Having just returned from two weeks in Nicaragua with a Canadian delegation of Witness for Peace, I am greatly disturbed to find that American media misinformation regarding Nicaragua appears in the pages of *Gospel Herald*.

Evan Brenneman, in his Nov. 12 letter, appears to support two major false assumptions perpetuated by the Reagan administration.

First, that the present government of Nicaragua is illegitimate. Actually, in 1979 virtually the whole population of Nicaragua rose up with the Sandinistas and overthrew the 50-year-old oppressive Somoza dictatorship. And in the November 1984 elections (elections that have been described by independent North American observers in Nicaragua as free, fair, and honest), the people conclusively chose the Sandinista Party over six opposition parties who are both to the political right and left of the Sandinistas. Opposition parties do, however, hold 35 out of the 96 seats in

WE MENNONITES ARE GENEROUS.

We help our neighbors in need.
We share our food with hungry people.
We want to double our witness activities and congregational giving in 10 years.

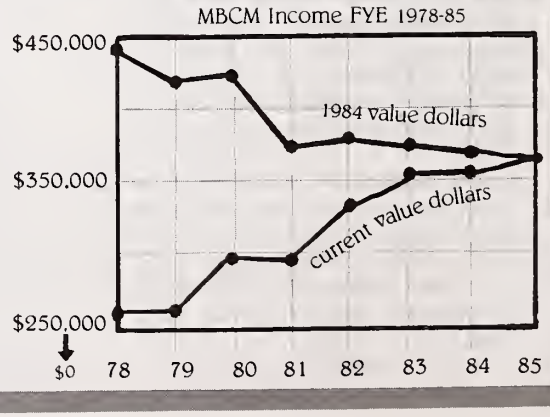


MBCM Staff 1985:
Bottom, from left: Gordon Zook, executive secy; Carol Kuhns, secy; Louise Showalter, secy; Harold Bauman, congregational leadership; Frances Greaser, family life education; Lillian Bair, stewardship.
Top row: Mary Yoder, office manager; Evon Castro, AV librarian; Lavon Welty, youth ministry; Kathy Harshbarger, secy; Ray Bair, stewardship; Marlene Kropf, congregational education; Jon Kauffmann-Kennel, MBCM communications; Edgar Metzler, peace and social concerns. Not pictured: Arnoldo Casas, Spanish literature; Bob Yoder, stewardship; Mim Nussbaum, secy.

BUT...

OUR SUPPORTING SERVICES ARE IN A SQUEEZE!

For example, since 1978 total dollars for the Mennonite Board of Congregational Ministries increased 38%. But purchasing power of that same income declined 19%.



We are refocusing some services and dropping others. We are also wondering if you know what is happening. We would be glad if you would

- ✔ check how much your congregation is contributing to MBCM ($8.40 per member is suggested in 1986).
- ✔ check how much your conference is giving.
- ✔ send us a gift before January 31.

MENNONITE BOARD OF CONGREGATIONAL MINISTRIES
Box 1245, Elkhart, IN 46515-1245
219/294-7536

the National Assembly. The present government of Nicaragua is as legitimate as the governments of the United States or Canada.

The second Reagan administration lie is that the current war in Nicaragua is a civil war, with two sides vying for the right to be considered the legitimate government of Nicaragua. The truth is that the U.S.-backed counterrevolutionary terrorists, or contras, have virtually no popular support. As remnants of the Somoza dictatorship, they are carrying out a war of terrorism against the civilian population. (Indeed, they fill their ranks by kidnappings and threats of death.) Attacks on private farm cooperatives, houses, and public transportation are commonplace in the North along with torture, rape, and murder.

Regardless of whether one believes these lies or not, how can we as Christians condone the wholesale slaughter of Nicaraguans? Even if the Nicaraguan government is communist—a U.S. allegation that is totally absurd—there is substantial freedom of religion in Nicaragua. Four Catholic priests hold top government positions and over half of the economy is in private hands.

A peasant women in Quilali said to us, "It hurts me to see our sons dying at the hands of bullets from the U.S." She went on to ask us why Reagan, who calls himself a Christian, is sending bullets to kill Christians in Nicaragua? "Why doesn't he send us wheat instead of death?"

We Canadians and I as an American living in Canada the last two years did not have an answer for her. Do any of you?

Hans D. Wenger, Lancaster, Pa.

I enjoy reading *Gospel Herald.* It provides me with information and indirect contacts with many people. Since my schedule tends to be erratic, I rarely read it in one sitting, but grab the articles one by one on the run, thus giving myself an intellectual efficiency break.

I have noticed an increase in the number and variety of personal letters, and I commend the editor's ability to deal with them. Some of the letters bring me happiness, some bring me sadness, and some bring me knowledge. I get angry and then sad when I see letters written to convey malice and judgment. I wish I could recommend the magazine to non-Mennonites without fearing the presence of slyly vindicating or downright nasty letters.

I also want to contribute a small piece of information to the current discussion on alcoholism which I hope will clear up some misunderstanding. The biblical message concerning drunkenness is clear! Drunkards do not have a place in God's kingdom. Drunkenness is sinful and as such falls under Christ's process for dealing with sin. Alcoholism is not another word for drunkenness. They are different words with different meanings. One difficulty is that the definition of alcoholism is long, complicated, and still in the process of being determined. It does, however, have a few distinguishing features which tie it directly with the definition of disease.

A person can be an alcoholic. A rough layman's definition of an alcoholic could be: a person whose inherited body chemistry makes them more susceptible to the addictive properties of alcohol. The best treatment for alcoholism is total abstinence, but the underlying disposition will always be there. The only "cure" is lifelong treatment.

I want the "body of Christ" to be eager to recognize that each of us has certain various sins which plague us, and to provide knowledge and support to keep us from committing those sins. I hope the individual members of the "body of Christ" will put down the stones of judgment so that we can work together to provide that knowledge and support.



Photo by David Hiebert

A Christmas Wish List

The Mennonite Church Christmas Sharing Fund is one way to make wishes (and prayers) come true. This fund provides for special projects that help minority programs happen.

1. Black and Hispanic Ministries

A. Black Ministries
- 1) United Action Newsletter $3,000
- 2) 100th Anniversary Assembly in 1986 . 3,000
- 3) Men's Manual Completion 500

B. Hispanic Ministries
- 1) Hispanic Youth Convention 3,000
- 2) Pastoral Encounter/Retreat 3,500

2. General Assembly Study Committees 4,000

A. Ministry of Spirituality
B. Confession of Faith
C. Tax Withholding

3. Conversations on Faith III 2,000

4. General Board deficit 7,000

$26,000

Send Christmas Sharing checks to:
Mennonite Church General Board at
528 E. Madison Street
Lombard, IL 60148
or
131 Erb Street West
Waterloo, ON N2L 1T7
Canada

Make checks payable to Christmas Sharing Fund.

MENNOSCOPE

Former missionary Elvin Snyder, 85, died on Dec. 6 in Elkhart, Ind. He was a Mennonite Board of Missions worker in Argentina 1928-47 and in Puerto Rico 1953-64. Snyder also served as a pastor in Texas and Wisconsin and as a Spanish instructor at Eastern Mennonite College.

Former missionary Daniel Sensenig, 73, died on Nov. 19 in Lititz, Pa., after a lengthy illness. He was one of the first missionaries in Ethiopia under Eastern Mennonite Board of Missions, serving there 1947-70.

Three governors visited a Mennonite farm which is a model of soil conservation. The recent tour of the 140-acre Albert and Mary Jane Breneman farm near Manheim, Pa., was designed to promote government efforts to stop silt and fertilizer nutrients from finding their way into the Chesapeake Bay and destroying its wildlife and its beauty. The governors of Pennsylvania, Maryland, and Virginia were accompanied by officials of the Environmental Protection Agency. Brenemans said they got interested in conservation about eight years ago for both religious and economic reasons. They also vacation regularly at Sandy Cove on the Chesapeake Bay.

Members of Goshen College's Black Student Union played volleyball for 15 hours straight, Nov. 22-23, to raise money for black student scholarships. Nearly $1,100 was gathered in pledges—most of it by Basil Marin, the union's president and the chief organizer of the event. The marathon pitted faculty and student teams against a Black Student Union team.

Harold Lehman was honored for 35 years of service as pastor of Northside Mennonite Church in Hagerstown, Md., on Nov. 24. He was ordained on Nov. 19, 1950.

A new Mennonite congregation in Maine urgently needs 50 folding chairs. Bruce Martin, pastor of Church of the Servant in Portland, said the chairs can be new or used, wooden or metal. If someone has chairs to donate, contact Martin at the church, 101 North St., Portland, ME 04101; phone 207-774-8578.

Correction: The General Conference Mennonite leader who expressed frustration about "dancing around without embracing" in regards to the possibility of merging his denomination with the Mennonite Church was Don Steelberg, and *not* Ben Sprunger, as reported in the Church News section of the Dec. 3 *Gospel Herald*.



SELFHELP Crafts puts Christmas spirit into action. *What does weighing boxes in a Pennsylvania warehouse have to do with the Christmas spirit? Plenty, if the boxes are filled with handicrafts made by needy craftspeople in developing countries.*

Here Voluntary Service worker Henry Gerbrandt of Winnipeg, Man., processes one of the thousands of boxes sent to retail shops in the United States during the Christmas season.

From September through December, SELFHELP Crafts realizes over 51 percent of its annual sales. Through the sale of crafts made by third world artisans, SELFHELP Crafts creates jobs for more than 30,000 needy people and their families in 25 countries.

During the Christmas shopping season, SELFHELP Crafts ships about 60 boxes each day to its 62 shops in the U.S., with as many as 140 boxes being shipped on peak days. SELFHELP Crafts also sends out thousands of dollars worth of handicrafts to annual craft bazaars and gift festivals. Of the 139 bazaars held in 1985, 116 take place in the four months preceding Christmas.

New appointments:

•*Jay Miller*, youth minister, Iowa-Nebraska Conference. He has been a youth leader at Bellwood Mennonite Church in Milford, Nebr. He succeeds Dan Shenk.

•*Harold Koslowsky*, overseas services assistant, Mennonite Central Committee Canada, November. He served the past five years as executive director of MCC British Columbia. He succeeds Ernie Wiens.

Pastoral transitions:

•*Janice Yordy Sutter* was installed as associate pastor of First Mennonite Church of Denver, Colo., recently. She served previously as interim pastor of First Mennonite Church of Lincoln, Nebr.

•*Jerry Rice* was ordained as pastor of Panco Community Fellowship, Oneida, Ky., on Sept. 7. The congregation is a mission effort of Conservative Conference.

Upcoming events:

•*Home Builders Conference*, Jan. 22-24, at the Lido Beach Holiday Inn, Sarasota, Fla. The theme is "Biblical Thought, Mennonite Life, and Building for the Future," and the speakers are Calvin Redekop and several people involved in building—one of the highest vocational choices among Mennonites. The event is sponsored by Laurelville Mennonite Church Center and by Mennonite Christian Business and Professional People Committee of Sarasota. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

•*Inter-Mennonite Washington Seminar*, Feb. 23-25, at Mennonite Central Committee Peace Section's offices in Washington, D.C. Participation is limited to 50 people who are seriously interested in relating the prophetic biblical message to critical present-day issues of peace and justice. The sponsor this time is Illinois Conference of the Mennonite Church. More information from Richard Blackburn at Lombard Mennonite Church, 528 E. Madison St., Lombard, IL 60148; phone 312-627-5310.

•*Young Adult Recreation Weekend*, Jan. 17-19, at Laurelville Mennonite Church Center. The activities include skiing, folk dancing, and a variety of other indoor and outdoor games. Dave Miller will lead Bible studies. More information from Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

•*Alice in Blunderland*, Jan. 11, at Laurelville Mennonite Church Center. It is a musical which makes a plea for peace. It will be presented by the Legacy drama troupe during the Presbyterian-Mennonite Shalom Conference. More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412-423-2056.

•*Art Study Tour of Florence, Italy*, June 20-July 11, sponsored by Goshen College. Participants will concentrate on the Renaissance era, stay in a 14th-century villa, and earn college credit. More information from Abner Hershberger at GC, Goshen, IN 46526; phone 219-533-3161.

•*New Year's Eve Fellowship and Worship*, Dec. 31, at West Fallowfield Christian School, Atglen, Pa. It will include a light buffet, a concert, a message by an evangelist, and communion. More information from Steve Garman at 308 Mt. Pleasant Rd., Christiana, PA 17509; phone 215-593-5918.

Church-related job openings:

•*Early childhood/special education teacher*, Eastern Mennonite College, beginning next fall. Qualifications include a doctorate and experience in a school. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.

•*Director of business affairs*, Eastern Mennonite College, beginning after Feb. 1. Preferred qualifications include MBA degree with business administration or management experience. Send résumé to Richard Detweiler at EMC, Harrisonburg, VA 22801.

Special Meetings: *B. Charles Hostetter*, Hickory, N.C., at Tressler, Greenwood, Del., Jan. 15-19.

New members by baptism and confession of faith: *Crown Hill. Rittman, Ohio:* Tammy Schaffter. *Kingview, Scottdale, Pa.:* Joe Yoder by confession of faith. *Germantown, Pa.:* Jane Sanbuich. *Durham, N.C.:* Elmer Shertzer, Rebecca Angell, Cloudy Christopher, and Marcia VanHorn by baptism, and John Angell, Michael and Ann Christopher, and Lowell and Sharyn Tieszen by confession of faith.

MARRIAGES

"Please send marriage announcements no more than six months after the wedding.

Lauver-Rapp. Jerry Lee Lauver, Mifflintown, Pa., and Wanda Marie Rapp, Thompsontown, Pa., both of Lost Creek cong., by Roy

Brubaker, Nov. 2.

Olmstead-Grieser. Kevin Olmstead, Wauseon, Ohio, Evangelical cong., and Ann Grieser, Archbold, Ohio, Zion cong., by Ellis Croyle, Nov. 15.

Widmer-Reneger. Dan Widmer, Kalona, Iowa, and Sue Reneger, Washington, Iowa, Bethel cong., by Ken Steckly, Oct. 12.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bender, Bruce and Debbie (Schwartzentruber), New Hamburg, Ont., second child, first son, Lucas Bruce, Nov. 10.

Charles, Sam and Susan (Stetter), Lombard, Ill., first child, Kelsey Christopher, Nov. 20.

Couch, Bus and Diana (Boyts), Goshen, Ind., second child, first daughter, Jessica Marie, Nov. 3.

David, David and Deborah (Sauder), Hacienda Heights, Calif., first child, Jessica Nicole, Nov. 17.

Essick, Lyle and Tina (Kulp), Glenmore, Pa., first child, Jamie Rose, Sept. 26.

Gingerich, Paul and Heather (Jantzi), Zurich, Ont., second child, first son, Jason Paul, Nov. 9.

Hoover, Jay and Debbie (Brenneman), Delphos, Ohio, third child, first daughter, Angela Jaylene, Oct. 31.

Leaman, John and Nancy (Gehman), Bird In Hand, Pa., fourth child, second daughter, Megan Alysha, Oct. 14.

MacDonald, David and Jan (Kildal), Lakewood, Colo., second child, first son, Chad William, Nov. 22.

Miller, Dana and Eleanor (Schrock), Goshen, Ind., first child, Joel Andrew, Nov. 23.

Miller, Daryl and Esther (Moses), Gainesville, Fla., second child, first son, Steven Micheal, Sept. 26.

Oesch, Douglas and Ruth (Fox), second child, first daughter, Lyndsey Ann, Nov. 13.

Peak, Dennis and Marla (Gunden), Elkhart, Ind., first and second children, Nathan Patrick and Anthony Christopher, Nov. 5.

Picton, Mark and Debbie (Harrison), Washington, Ill., first child, Chelsea Justine, Nov. 6.

Reimer, Glen and Jamie (Blackwood), Goshen, Ind., second daughter, Deanna Grace, Nov. 25.

Ritter, C. Eugene and Annette (Guengerich), Harrisonburg, Va., third child, first daughter, Leah Rene, Nov. 26.

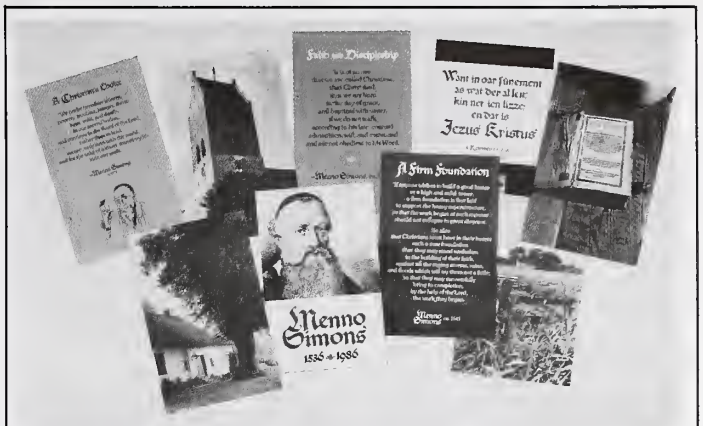
Roth, John and Ruth (Miller), Goshen, Ind., first child, Sarah Elizabeth, Sept. 14.

Schneck, Jim and Rosalee (Diffenbach), Orrville, Ohio, third child, second son, James Abram, Oct. 10.

Short, Ron and Mary (Kauffman), Archbold, Ohio, third child, second son, Corey Adam, Oct. 30.

Shumaker, Bryon and Deborah (Wolgemuth), Lancaster, Pa., first child, Jamie Morgan, Nov. 20.

Shumaker, Randall and Donna (Armstrong), Archbold, Ohio, second daughter, Rebecca Sue, Nov. 10.



Church bulletins to feature Menno Simons. *The January-February-March church bulletins produced by Mennonite Publishing House will feature early Dutch Anabaptist leader Menno Simons and his writings. They are illustrated with photos recently taken in north-central Europe. The text, written by Leonard Gross and Jan Gleysteen, comes up with some new information published in English for the first time. Menno left the Roman Catholic priesthood to join the Anabaptist movement 450 years ago this January.*

The series starts out with an overview: "The year Menno Simons Became Mennonite" by Gross. Gleysteen then takes the reader on a journey to Witmarsum and Pingjum, to the lands of the Maas and the Rhine, to several of Menno's hiding places, to Wismar, and to Bad Oldesloe.

Four of the covers carry calligraphy of three quotes from Menno's writings, and one with the Frisian version of 1 Corinthians 3:11, Menno's favorite Bible verse. And finally, Gross introduces readers to the best available (English) passages written by or about Menno.

Taken together, the set of 13 covers could serve as a study guide or discussion starter for a Sunday school elective. Congregations not subscribing to MPH bulletins on a regular basis, but interested in this commemorative set, should contact David Cressman at MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.



Hesston College celebrates gift of 25-acre arboretum. *Hesston College thanked Harold and Evie Dyck for the donation of their Arboretum of the Plains and a $1 million endowment to maintain it during an all-day celebration at the college on Nov. 23. Here they chat with President Kirk Alliman.*

The celebration included a banquet with Kansas governor John Carlin as the featured speaker, an exhibit of artworks focusing on the American prairie, and a colloquium entitled "The Vanished Prairie: Progress at What Price?" A scheduled keynote address by Sen. Nancy Kassebaum (R-Kans.) was canceled at the last minute because of a special Senate session called to debate the farm bill.

Dycks, lifelong residents of the Hesston area, developed the arboretum as a place to enjoy and study the native trees and plants of Kansas. They donated it to the college in 1981 and made the endowment gift this past fall.

Steiner, Gary and Jane (Steiner), Orrville, Ohio, first child, Brian Matthew, Oct. 20.

Storrer, Daniel and Cheryl (King), Archbold, Ohio, second child, first daughter, Sarah Christine, Nov. 24.

Troyer, Ronald and Deborah (Nofziger), Waterford, Pa., third child, first daughter, Sarah Susanne, Nov. 24.

Ulrich, Thomas and Rachel (Miller), Archbold, Ohio, first child, Benjamin Stephen, Oct. 21.

OBITUARIES

Bauman, Emma Horst, daughter of David and Elizabeth (Horst), Witmer, was born in Lancaster Co., Pa., May 29, 1897; died at Mennonite Home, Lancaster, Pa., Nov. 24, 1985; aged 88 y. On Oct. 24, 1916, she was married to David B. Bauman, who survives. Also surviving are 3 sons (Harvey W., Ivan W., and David B.), 4 daughters (Anna Elizabeth—Mrs. Clair Bomberger, Ruth Irene—Mrs. Roy Stoner, Mary Catherine—Mrs. Hiram Nissley, and Dorothy Mae— Mrs. Herbert Heller), 43 grandchildren, 57 great-grandchildren, and one foster sister (Alice—Mrs. Earl Sauder). She was preceded in death by one son (Chester W.). She was a member of Hess Mennonite Church. Funeral services were held at Mennonite Home on Nov. 27, in charge of Harvey Bauman, David Bauman, Richard Hess, and Ralph Ginder; interment in Old Weaverland Cemetery.

Blosser, Michael O., son of Daniel A., and Mary (Showalter) Blosser, was born in Mt. Clinton, Va., May 12, 1901; died at Harrisonburg, Va., Oct. 14, 1985; aged 84 y. On Feb. 21, 1923, he was married to Fannie Good, who died on Dec. 23, 1955. On July 18, 1957, he was married to Louise Risser, who survives. Also surviving are one daughter (Joyce—Mrs. James Showalter), 4 grandchildren, and one great-grandchild. Funeral services were held at Dayton Mennonite Church on Oct. 16, in charge of John R. Mumaw, Glendon Blosser, and Herman R. Reitz; interment in Weavers Cemetery.

Bender, Delila, daughter of Christian and Magdalene (Iutzi) Ruby, was born in East Zorra Twp., Ont., Aug. 19, 1900; died at St. Mary's Hospital, Kitchener, Ont., Oct. 31, 1985. On Jan. 9, 1919, she was married to Aaron Bender, who died on Sept. 9, 1938. Surviving are 4 sons (Willis, Elmon, Merlon, and Delmar), 5 daughters (Elmina—Mrs. Louis Christner, Edna—Mrs. Floyd Boshart, Edith Bender, Helene—Mrs. William Eicher, and Hilda Bender), 24 grandchildren, 32 great-grandchildren, 2 brothers (Ben and Orlando Ruby), and 4 sisters (Annie—Mrs. Lorne Bender, Selena—Mrs. Mahlon Ben-

der, Emma Schlegel, and Gladys Ropp). She was preceded in death by 3 brothers, 2 sisters, and one great-grandchild. She was a member of East Zorra Mennonite Church, where funeral services were held on Nov. 3, in charge of Homer E. Yutzy and Gerald Schwartzentruber; interment in East Zorra Mennonite Cemetery.

Detweiler, Ephraim M., son of Charles and Mary (Moyer) Detweiler, was born in Hilltown Twp., Pa., Mar. 12, 1898; died at Sellersville, Pa., Nov. 20, 1985; aged 87 y. On Aug. 21, 1920, he was married to Florence Gehman, who survives. Also surviving are 2 daughters (Verna Garges and Betty Jane Moyer), one son (J. Clyde Detweiler), 7 grandchildren, and 6 great-grandchildren. He was a member of Blooming Glen Mennonite Church, where funeral services were held on Nov. 23, in charge of Mark M. Derstine and David F. Derstine; interment in Blooming Glen Mennonite Cemetery.

Fluck, Harry L., son of Clayton and Lizzie (Benner) Fluck, was born in Salford Twp., Pa., July 9, 1893; died at Souderton, Pa., Nov. 18, 1985; aged 92 y. He was married to Kathryn Godshall, who died in 1939. On Mar. 12, 1941, he was married to Mary Rittenhouse, who survives. Also surviving are one son (Linford G.), 3 grandchildren, and 4 great-grandchildren. He was a member of Blooming Glen Mennonite Church. Funeral services were held at Souderton Mennonite Church on Nov. 21, in charge of Curtis Godshall and Mark M. Derstine; interment in Telford, Pa.

Heckendorn, Luella, daughter of Moses and Amanda (Otterbein) Heckendorn, was born in Maryborough Twp., Ont., Sept. 17, 1896; died at Kitchener, Ont., Nov. 17, 1985; aged 89 y. Surviving are 2 sisters (Alta Clemens and Pearl Eby) and 4 brothers (Ian, Clarence, Nelson, and Wilmer). He was a member of Breslau Mennonite Church, where funeral services were held on Nov. 20, in charge of Erwin Wiens; interment in Breslau Mennonite Cemetery.

Kreider, Lizzie R., daughter of Abram K. and Mary Ann (Rutt) Newcomer, was born in Manor Twp., Pa., Jan. 8, 1882; died at Mennonite Home, Lancaster, Pa., Nov. 20, 1985; aged 103 y. She was married to Benjamin Kreider, who died in 1918. Surviving are 2 stepsons (Abram and Jacob Kreider), one stepdaughter (Nora Otto), 29 stepgrandchildren, 88 stepgreat-children, and 63 step-great-great-grandchildren. She was a member of Manheim Mennonite Church. Funeral services were held at Mennonite Home Chapel on Nov. 23, in charge of Paul M. Witmer and Ralph G. Ginder; interment in East Petersburg Cemetery.

Kuhns, Harry R., son of Daniel E. and Anna (Raifsnider) Kuhns, was born in Chambersburg, Pa., Nov. 28, 1906; died at Rockingham Memorial Hospital, Harrisonburg, Va., Oct. 27, 1985; aged 78 y. On Oct. 25, 1932, he was married to Carrie Kriner, who survives. Also surviving are one son (Daniel), 3 daughters (Miriam Kauffman, Marie Hertzler, and Joyce Harshberger), one sister (Ruth Ness), one foster daughter (Gladys Deyer), 9 grandchildren, and 3 great-grandchildren. He was a member of Pike Mennonite Church, where funeral services were held on Oct. 30, in charge of Charles L. Heatwole and Timothy Korver; interment in the church cemetery.

Lehman, Elvin L., son of Hiram and Mary (Thomas) Lehman, was born in Somerset Co., Pa., Mar. 29, 1909; died at Memorial Hospital, Johnstown, Pa., Oct. 23, 1985; aged 76 y. On Mar. 25, 1936, he was married to Edna L. Cable, who survives. Also surviving are 3 sons (Paul, Robert, and Allan), 9 grandchildren, and 4 brothers (Leon, Owen, Earl, and Richard). He was a member of Thomas Mennonite Church. Funeral services were held on Oct. 26, in charge of Norman Moyer and Aldus Wingard; interment in Thomas Cemetery.

Leichty, Wayne S. son of Roland and Betty Jo (Stuckey) Leichty, was stillborn in General Hospital, Salem, Oreg., Nov. 8, 1985. Surviving are his grandparents (Ellis and Phyllis Leichty and David and Ilva Bontrager). Funeral services were held at Hopewell Community Church Cemetery on Nov. 11, in charge of Dick Fahndrich and Willard Kennel.

Mann, Doris Emily, daughter of William J. and Emily (Punchard) Radley, was born in Leyton, England, June 25, 1908; died of a massive heart attack at Doylestown, Pa., Nov. 19, 1985; aged 77 y. She was married to Stephen Desnoyer, who died in 1948. On June 1, 1954, she was married to Guy E. Mann, who died on Nov. 2, 1978. Surviving are 2 daughters (June M. Kulp, and Barbara E. Hoffman), one son (Edward K.), and 7 grandchildren. She was preceded in death by one stepson. She was a member of Groveland Mennonite Church, where funeral services were held on Nov. 22, in charge of Regan W. Savage; interment in Maple Grove Cemetery.

Martin, Eleonore Helga, was born in Germany on Sept. 25, 1934; died of cancer at K-W Hospital, Ont., Oct. 22, 1985; aged 51 y. In 1953, she was married to Clayton Martin, who survives. Also surviving are 3 sons (Robert, Ronald, and Paul). She was a member of Elmira Mennonite Church. Funeral services were held on Oct. 25, in charge of Ray Brubacher and Mary Schiedel; interment in Parkview Cemetery, Waterloo.

Miller, Leona, daughter of Joseph and Amanda Bontrager, was born in Lagrange Co., Ind., Dec. 10, 1901; died at her home in Shipshewana, Ind., Sept. 29, 1985; aged 83 y. On Aug. 27, 1933, she was married to John G. Miller, who survives. Also surviving are one daughter (Julia—Mrs. Vernon Roth), 4 grandchildren, one sister (Celesta Schrock), and one brother (Melvin Bontrager). She was a member of Forks Mennonite Church, where funeral services were held on Oct. 2, in charge of Sylvester Haarer, Eugene Bontrager, and Clarence Sink; interment in Townline Cemetery.

Miller, Ruth V. daughter of Ora E., and Orpha (Reed) Yoder, was born in Middlebury, Ind., Apr. 12, 1920; died at her home in Middlebury, Nov. 5, 1985; aged 65 y. On Mar. 3, 1940, she was married to Alvin K. Miller, who survives. Also surviving are 3 sons (Charles E., Wayne L., and Larry A.), 3 daughters (Norma— Mrs. James Whitaker, Mary Ann—Mrs. Glen Kauffman, and Beverly—Mrs. Carlton Beaton), 15 grandchildren, and 5 sisters (Florence Frey, Ethel Yoder, Mabel Shriner, Fern Ebersole, and Margaret Ramer). She was preceded in death by one daughter. She was a member of Forks Mennonite Church, where funeral services were held on Nov. 8, in charge of Sylvester Haarer and Eugene Bontrager; interment in Forest Grove Cemetery.

Ropp, Barbara, daughter of Peter Y. and Barbara (Brenneman) Zehr, was born in East Zorra Twp., Ont., June 20, 1898; died at Stratford General Hospital, Stratford, Ont., Nov. 8, 1985; aged 87 y. On Oct. 13, 1921, she was married to Michael Ropp, who survives. Also surviving are 2 sons (Stanley and Emerson), 2 daughters (Hilda—Mrs. Floyd Kropf and Mary Ropp), 11 grandchildren, and 15 great-grandchildren. She was preceded in death by one son (Henry), one brother and 2 sisters. She was a member of East Zorra Mennonite Church, where funeral services were held on Nov. 10, in charge of Homer E. Yutzy and Henry Yantzi; interment in the East Zorra Mennonite Cemetery.

Roth, Mary Ada, daughter of Daniel and Mary (Kropf) Hershberger, was born in Garden City, Mo., Jan. 27, 1906; died at her home in Garden City, Mo., Nov. 19, 1985; aged 79 y. On Feb. 18, 1932, she was married to Harvey Roth, who survives. Also surviving are one son (Vernon), 2 daughters (Wilma Roth and Frances—Mrs. John Stalter), one sister (Pearl Greaser), and one brother (Harold Hershberger). She was preceded in death by an infant son (Robert). She was a member of Sycamore Grove Mennonite Church, where funeral services were held on Nov. 22, in charge of Darrell Zook and Allen Zook; interment in Clearfork Cemetery.

Schantz, G. Irwin, son of Daniel and Katie (Gehman) Schantz, was born in Berks Co., Pa., Aug. 15, 1907; died of a heart attack at Red Lake, Ont., Sept. 23, 1985; aged 78 y. On Feb. 21, 1931, he was married to Susan Benner, who survives. Also surviving are 2 daughters (Dorothea—Mrs. Harry Schrock and Mrs. Sylvia Cloud), 3 sons (Christian, Dennis, and Merle), 17 grandchildren, 4 great-grandchildren. 2 sisters (Sadie Schantz and Mrs. Anna Hockman), and 3 brothers (Henry, Allen, and Norman). He was preceded in death by one sister (Margaret). He was a member of Red Lake Mennonite Church. Funeral services were held on Sept. 27, in charge of David Burkholder, Henry Hostetler, Llewellyn Groff, and LeRoy Yoder; interment in Woodland Cemetery.

Shank, Eldon C., son of Lewis and Anna (Hartman) Shank, was born in Sterling, Ill., Dec. 17, 1915; died at Community General Hospital, Sterling, Ill., Nov. 16, 1985; aged 69 y. On July 14, 1937, he was married to Lois M. Graybill, who survives. Also surviving are 3 sons (Duane, Carl, and David), one daughter (Mrs. Edith Herner), his mother, 9 grandchildren, and one brother (James L.). He was a member of Science Ridge Mennonite Church, where funeral services were held on Nov. 19, in charge of Edwin J. Stalter and LeRoy Kennel; interment in Science Ridge Cemetery.

Smith, Harvey O. son of Harvey and Barbara (Overholt) Smith, was born in Bedminster, Pa., Dec. 2, 1899; died at Earlington, Pa., Nov. 22, 1985; aged 85 y. On Apr. 21, 1923, he was married to Mary Ellen Funk, who survives. Also surviving are one daughter (Pauline—Mrs. Ralph Nice), one son (Paul M. Hackman), 11 grandchildren, 16 great-grandchildren, 2 sisters (Anna Dunlap and Marietta Moyer), and 2 brothers (Joseph and Raymond). He was preceded in death by 2 grandchildren. He was a member of Franconia Mennonite Church, where funeral services were held on Nov. 25, in charge of Curtis Bergey and Floyd Hackman; interment in Franconia Mennonite Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Mennonite Central Committee annual meeting, Jan. 31-Feb. 1
Mennonite Publication Board, Feb. 7-8
Conservative Conference ministers fellowship, Belleville, Pa. Feb. 17-21
Mennonite Board of Missions board of directors, Elkhart, Ind. Feb. 20-22
Mennonite Board of Education board of directors, Feb. 21-22

On the cover: "The Adoration of the Shepherds" by Le Nain, a 17th century French painter.

CREDITS

Cover design by Ann Graber; photo on p. 884 by Steve Shenk; p. 885 by Kristina Mast Burnett; p. 888 by Mark Beach.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Hans Kung says John Paul II has given church 'seven lean years'

Theologian Hans Kung criticized Pope John Paul II recently, saying he has given the church "seven lean years" and is trying to roll back major reforms inspired by Vatican II. The controversial Roman Catholic scholar charged that despite John Paul's popularity in many areas and the good will gleaned in his unprecedented travels, the pope has taken a hard line.

Vatican II, called by the late Pope John XXIII, took place between 1962 and 1965 and was a historic meeting of Roman Catholic leaders that resulted in major changes in the church.

The pope, Kung said, is turning the church away from Vatican II and toward traditional conservative stands against birth control and the ordination of women as priests, and insisting on celibacy for the priesthood.

Kung is a popular Swiss priest and author who has been censured by the Vatican for his liberal stands on papal infallibility and other issues.

Catholic and Lutheran bishops join in worship service

A 550-member Lutheran congregation in Washington, D.C., had some unusual visitors recently—about 65 Roman Catholic bishops who came by to join them in a highly uncommon ecumenical worship service.

Catholic leaders joined with the heads of three U.S. Lutheran denominations for a special liturgy marking recent strides toward greater unity between the two communions, which have been separated since the 15th century Protestant Reformation.

"My prayer and yours is asking the Father to bring about closer unity among us," Bishop James Malone, president of the National Conference of Catholic Bishops, said in a homily at the Church of the Reformation, where about 600 people gathered for the service.

The service marked the first use of a new liturgy designed especially for worship by Lutherans and Catholics.

Catholics and evangelicals publish joint evangelism series

Roman Catholic and evangelical Protestant leaders, frequently at odds over efforts to recruit new followers, have joined to publish a series of books that lay out common ground on the issue of evangelization.

The books, which address the theme of what Christians can learn from one another about evangelization, call for greater cooperation between Protestants and Catholics in reaching out to the estimated 100 million Americans who have no formal ties to churches.

Joining in the venture are Tyndale House Publishers, a major evangelical Protestant distributor of Bibles, and the Paulist National Catholic Evangelization Association, the chief evangelization arm of the U.S. Catholic Church.

According to Alvin Illig, director of the Catholic association, Protestants and Catholics feel less threatened today by each other's evangelization activities. Evangelization and proselytization have long been a source of conflict between the two faiths.

Church leaders ask for new ratings on films showing alcohol and drug use

A Catholic bishop and a leading Protestant spokesman have called on the motion-picture industry to create a new movie rating to warn parents of films that give a favorable view of alcohol and drug abuse.

Bishop Norbert Gaughan of Gary, Ind., and James Wall, chairman of a high-level Protestant commission that monitors the film industry, made the appeal in testimony submitted to a Senate subcommittee that is studying depictions of drug use in movies.

On behalf of the nation's Catholic hierarchy, Gaughan said motion pictures that are aimed at the youth market and promote abuse of drugs should receive an "R" rating, requiring that young people under 17 be accompanied by a parent or adult guardian.

Wall, who heads a special media committee of the National Council of Churches, said a designation for drug abuse, in addition to existing ratings for violence, nudity, and language, "would provide a needed help to parents."

Church-state separation under attack, says former Carter aide

The Reagan administration and electronic preachers are largely responsible for the decline in church-state separation in the United States, according to Jody Powell, White House press secretary during the Carter administration.

Speaking at the annual awards banquet of Americans United for Separation of Church and State, he said that "any casual reading of the newspapers these days tells us that from the president of the United States to the secretary of education to the attorney general to hundreds of radio and television preachers, that doctrine of separation of church and state has come in for a real thrashing."

According to Powell, "the American religious community is easily the strongest in the Western world precisely because the government has not tried to be religious, because previous national administrations, liberal and conservative, Democratic and Republican, have recognized the value of religion but have generally avoided blatant attempts to use the church for their own political purposes."

Dutch court stops evangelical writings as offensive to Jews

A court in Zwille, Netherlands, has prohibited an evangelical couple from distributing two issues of their magazine *Evan* in which they link the Jews' refusal of Jesus Christ with the Nazi Holocaust.

The judge forbade Lucas and Jenny Goeree to express themselves either orally or in writing in "an offending way" about Jews. The case was brought by seven Dutch organizations, including four synagogues, the Anne Frank Foundation, and the Council for Consultation of Jews and Christians.

Jenny Goeree reacted to the ruling by saying that she and her husband will now direct their attention to other groups. "We have preached the gospel to the Jews," she said. "They know how to get off the road of misery. Everybody who doesn't serve the Lord will see death, certainly those who have heard the gospel but neglect it."

Almost the entire Jewish population of the Netherlands was led to the gas chambers by the Nazis during World War II.

Indian president 'reinvites' Pope despite Hindu objections

President Zail Singh reinvited Pope John Paul II to visit India after a conference of top Hindu prelates asked the government to cancel its previous invitation to the pope.

The president said, at a seminar recently of Indian Christian laymen of various denominations, he felt sure that every community in India would "honor the Holy Father as the head of a state and a religion." He confirmed that the pope would be arriving in February for 10 days as scheduled and extended a "very warm welcome" to him.

The president, who belongs to the Sikh religion, did not mention a demand made by a conference of Hindu religious leaders. They urged the central government to cancel the invitation on the grounds that a secular state was "not justified" in sponsoring the visit.

The pope was invited also by India's Catholic bishops' conference. The bishops have stated that the visit will be "pastoral."

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Christmas without the Gospels?

We are featuring this year a series of articles on the Advent perspective of each of the four Gospels. Two of the four, of course, have no nativity stories. So the authors of these articles have to take a broader look at the presentation of Jesus. Mark is the Gospel where the Advent evidence is hardest to find. As Willard Swartley observed last week, if Mark had included stories like Matthew's and Luke's at the beginning of his writing, it would have given away the secret too soon.

I fell to wondering, what would Christmas be like if we had none of the Gospels? What would we celebrate at Christmas?

Certainly the Christmas pageant would be somewhat hampered. Who would take the place of the wise men in bathrobes and the shepherds with their artificial beards? As I thumbed and thought my way through the New Testament I found that beyond the Gospels Jesus' coming is assumed more than it is described. The typical emphasis is on his death and resurrection. Jesus had died and risen again: this was the good news proclaimed by the first-generation preachers.

It starts in Acts 2 with Peter's sermon in which he held the hearers accountable for the death of Christ: "God has made him both Lord and Christ, this Jesus whom you crucified" (2:36). In Acts 17, where Paul addressed the Greek philosophers, the emphasis is similar: that God "has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead" (17:31).

In Romans, Paul develops the theme of identification with Christ in his death and resurrection. In 1 Corinthians 1, he observes that Jews are scandalized by the cross and Greeks consider it nonsense. Yet this is the message he has. Finally in Philippians 2, there is an offhand reference to the birth of Jesus who "emptied himself, taking the form of a servant, being born in the likeness of men" (2:7). But immediately it goes on to speak of his death and resurrection.

The writer to the Hebrews speaks in chapter 1 of Jesus as a final message from God. But nothing is made of his birth, and the discussion moves almost immediately to the present state of the Son, who is "superior to angels" (1:4). First Peter speaks of Christ as "destined before the foundation of the world but . . . made manifest at the end of the times" (1:20). Here too the emphasis is on the resurrection. In its prologue the letter of 1 John speaks only in general terms of "the life [which] was made manifest, and we saw it" (1:2). In the Revelation the seer sees a vision of the exalted Christ.

Not much is proven by this hasty, sketchy survey. But perhaps it helps to understand why the early church did not celebrate Christmas. The birth of Jesus was not a big issue in the earliest writings. Indeed, according to Collier's Encyclopedia, the idea of celebrating birthdays was opposed in the church for the first three centuries of the Christian era. December 25 became the date for celebrating Christmas only after the time of Constantine.

Again during the time of the Puritans in England Christmas was suppressed. This negativity came along to the U.S. and was only overcome by the influence of Irish and German Catholic immigrants in the 19th century.

So what could we do about Christmas if we had only the Acts and the letters of the New Testament—none of the four Gospels? What could we celebrate?

There would be plenty about Jesus to celebrate even without the Gospels. We would have the theological ruminations on death and new life found in Romans. The emphasis on freedom in Galatians and the broken barrier of Ephesians. We would have the identification with Christ proposed in Philippians 1 and 2 along with the little gospel summary in 1 Timothy 3:16. We would have the exhortations of 1 Peter and the visions of Revelation.

We would miss a lot, of course, as the church concluded when it added the Gospels to the collection of letters which was emerging as the New Testament Scriptures. Christmas celebrations today are fueled as much by the urge to celebrate as by the memories of Jesus. In some cases, theological justification seems an afterthought. Sometimes it may be worthwhile to organize a Christmas celebration on the basis of memories of and visions of Jesus as provided in the letters.

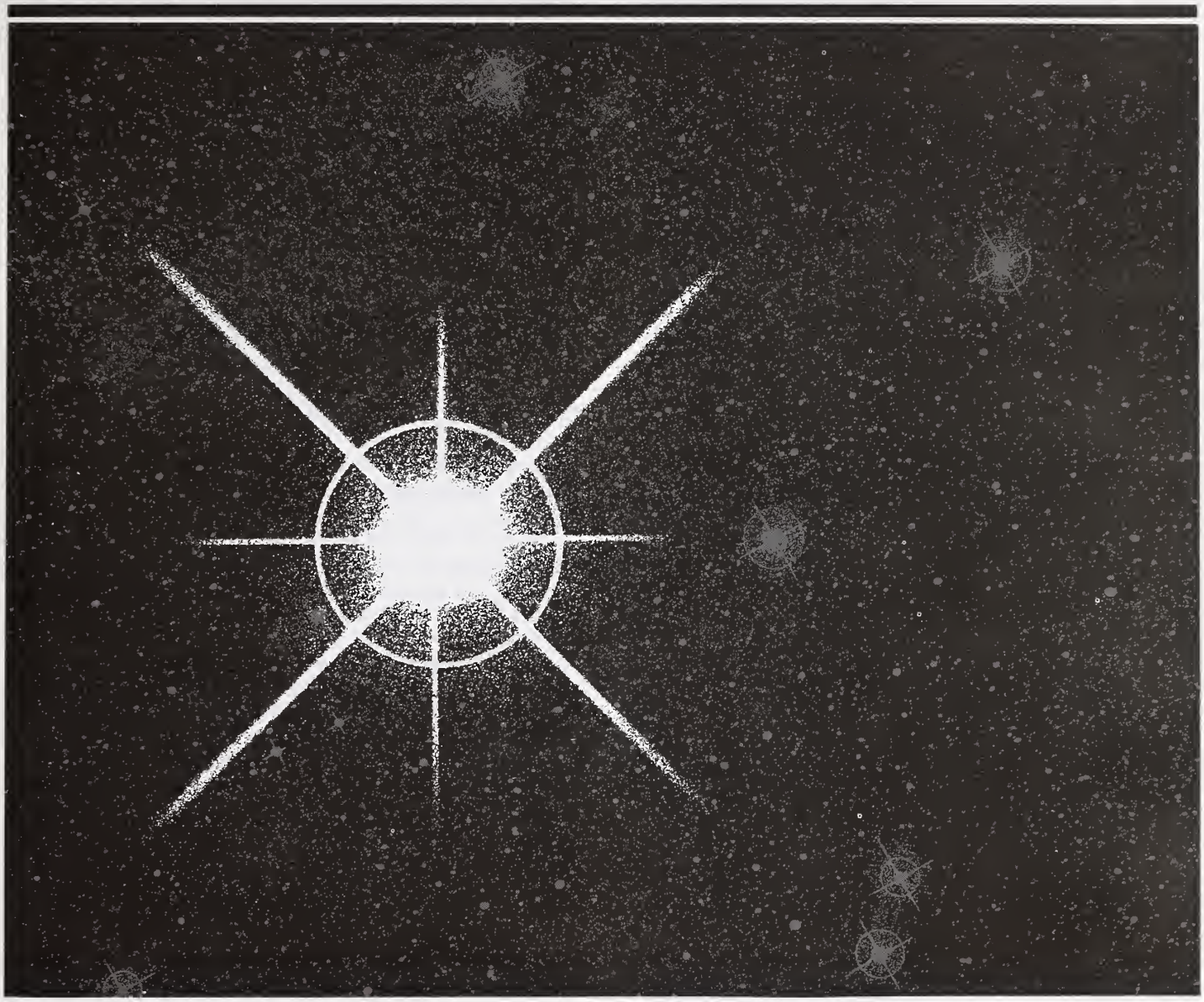
It could bring a whole new perspective.

—Daniel Hertzler

DEC 23 '85

December 24, 1985

Gospel Herald



4

Advent according to the four Gospels

John's account: Word became flesh

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by Tom Yoder Neufeld

Advent is a time of preparation. During this season we anticipate both the celebration of Christ's incarnation and the coming of the Lord into our midst again and again.

As such, however, Advent is fraught not only with the vulnerability of any good thing which is repeated over and over, but in a special way with the dangers of a festival which has come to mark the arrival of the Christ with all manner of social and commercial excess. It would seem all the more urgent, then, that we reorient ourselves to the meaning of this season by giving renewed attention to the old texts we know well, and perhaps especially to a text we do not read frequently during Advent—John 1.

The Gospel of John is clearly unique among the Gospels. In some ways it resembles Mark, in that it begins not with a birth narrative but rather with the announcement of Christ's appearance at the beginning of his ministry. In Mark, Christ appears as Son of God (Mark 1:1) and as the herald of the reign of God (1:15). John, on the other hand, describes in rather abstract language the appearance of Christ as the "Word" becoming "flesh." For some reason neither Mark or John know of or think it necessary to tell the kind of Christmas story we see in Matthew and Luke.

Is it possible that, were it not for Matthew and Luke, we might not be celebrating Christmas at all? We would have no stories of Christ's birth, no ways of indulging our fantasies about angels and shepherds, barns and wise men. It would be difficult to have a pageant about a word becoming flesh, especially if the children were expected to dress up for it. On the other hand, we would be delivered of much distracting freight were the celebration of the coming of God's Christ unencumbered by all the cuteness.

It would be difficult to have a Christmas pageant about a word becoming flesh.

Nothing cute. There is, of course, nothing cute about the birth of a child in a barn, about the massacre of innocents at the hands of a dictator, about an adolescent Jewish girl's yearning for liberation. But we have succeeded in making it cute, and thus repeatedly immunizing ourselves to the force of the story. The value of John 1 is that it does not so easily lend itself to our Christmas fantasies.

The central image in John 1 is the "Word" *(logos).* When John writes, "in the beginning was the Word" (1:1), and that "all things were made through him" (1:3), he is locating Christ at the very center of God's creative and communicative action.

In order to grasp some of the rich overtones of this language it may be helpful to be reminded of the way Jesus' contemporaries talked almost playfully about God's presence and activity. They would refer to God's "wisdom," or *Sophia,* as God's daughter or companion. She is there already at creation (Prov. 8:22-31), and even acts as the agent of creation *(Wisdom of Solomon* 9:1-2).

Just as important for our Johannine passage is the notion that *Sophia* sets up her tent in the midst of Israel and aids it in its discernment of God's will *(Jesus ben Sirach* 24:8). *Sophia* is said "in every generation" to enter human souls in order to make them "friends of God and prophets" *(Wisdom* 7:27). This playful imagery is intended to point to the friendliness of God and the joys of divine intimacy.

There is a close relationship between *logos* and *sophia.* The text we just cited *(Wisdom* 9:1-2) indicates that they are virtually synonymous. Perhaps because wisdom is personified as a female figure, John now speaks of God's *logos,* but again as agent of creation (1:3), as the pervasive light of humanity (1:9), as the life indwelling all things and everyone (1:4).

Something desperately wrong. At this point, however, John's "story" departs somewhat from the usual scenario of wisdom's entry into the human community. John believes something to have gone desperately wrong. *Sophia/Logos'* entry into and presence in the world meets with incomprehension, resistance, and rejection (1:10-11). While the darkness has not extinguished the light (1:5), the people continue to seek out and live in darkness (3:19-20).

Now, however, comes the surprise: the *Word* becomes *flesh.* It takes on human form in a way we are able to feel, touch, see, and—most importantly—understand. The grandeur and the glory of God's Word and wisdom which elsewhere in the wisdom literature evokes language which pushes at the very limits of imaginative abstraction *(Wisdom* 7:22-27) now not only enters human "souls" but the very earthiness of human existence—it "tents" among us (1:14).

No doubt there are allusions here to the tabernacle as the dwelling of God. In other words, God as *logos* has come to live among us "in the flesh." But is there not more? Does not the image of the tent accentuate the irony that the glory of God does not enter human history through palaces, through stained-glass windows, through the halls of academe, but rather through the transient dwellings of the world's migrant poor, the world's refugees, the world's displaced millions?

Matthew and Luke have told us precisely that in other ways, but our means of venerating the story have often obscured that. The notion that the glory of God would inhabit a tent or a shack in a neighborhood of houses and palaces is rather unsettling. What is the point of living in a good neighborhood if *Sophia* and her company, if *Logos* and his friends clutter up the front yard? How does one celebrate that kind of Christmas?

One of the troubling implications of this is that the Word remains unintelligible, the light hidden or at least an unwelcome intrusion, for those who do not look for

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the glory of God in a tent. This in turn raises the question as to whether, in spite of all our carefully planned celebrations, all our worshiping, we are not in great danger of celebrating in the dark, of celebrating a light which we do not see or do not want to see. Surely this would be the ultimate blindness—a deliberate turning away from the exposing and illuminating light of Christ.

It is ironical that as "first world" Christians we might be uncomfortable with the arrival of a light which, on the one hand, we call salvation, but whose brightness, on the other, we shield ourselves from, precisely because it illumines a darkness we cherish. We correctly sense that our wealth and our privilege are exposed by the light of Christ as a darkness hostile to life. But it is hard for us to admit to this since it is by common agreement that, in the interests of life, we amass wealth and secure it against that which threatens it.

The value of John 1 is that it does not so easily lend itself to our Christmas fantasies.

Need to take heart. But we need to take heart. The apparent loss we fear in the opening up of ourselves to the glory that is tenting among us is nothing less than our liberation and, more importantly, that of those for whom *our* bondage has meant *their* bondage. Christ's coming into our world is hope and illumination, illumination of what is true life, true wealth, true wholeness. It is, moreover, a coming into our midst of a *logos*, a *sophia*, which yearns to make us friends of God and each other. "If someone loves me he will keep my word, and the Father will love him, and we will come and live with him" (14:23). However, we must not forget that this intimacy is predicated upon our first learning to love that glorious *logos* which lives in a tent.

People who today live in tents, who suffer psychic, political, or socio-economic oppression, know full well the thrill of having God join them in their suffering. *Logos* and *Sophia* are their friends. For them a Christmas story such as this is a word of hope and liberation. They see nothing threatening in the way *logos* enters the world. In Luke's story the shepherds understand immediately that the birth of Jesus in a barn is confirmation that the liberator's birth is good news for them. The barn, the tent, is their home.

But *Logos* is the friend of house dwellers, too. *Logos* has also come into our darkness. *Logos* calls us into the light, into the light of love and truth, a love which has eyes open to the glory which resides in tents and shacks, in the humility and the glory of ordinary humanness. The light may be a bit painful for our eyes, accustomed as they are to the cultured darkness we call home. But the tent is a wondrous sign of promise and liberation for us who yearn nonetheless for the light. But for Christ's sake, whatever we do, let us not make the tent into a Christmas decoration.

Many joyous celebrations

Christmas is many joyous celebrations.
We celebrate Word becoming flesh
and dwelling among us.
We celebrate a manger-born King
who made God's love visible
for you and me.
The joy of our discovery is expressed
in angels singing,
shepherds praising,
and wise men seeking.
And we join them in celebrating God's gift
of a Savior who is Christ the Lord.

We're concerned to keep Christ in our celebrations—
a legitimate concern.
But is not Christ present also
when we feast with our fellow employees,
when we applaud the school Christmas program,
when we share our gifts with loved ones,
and when we participate in the church pageant?
Does not our heavenly Father enjoy watching his
creation
celebrate love
and peace
and joy
even though they may lack understanding
of a cow shed baby,
grown man crucified,
Son of God resurrected?

God's chosen people worshiped with many feast days
and celebrations.
Jesus was accused of celebrating too much.
His last gathering with the twelve was at a Passover
Feast.
The early church devoted themselves to fellowship
and breaking bread together.
So it is fitting that Christmas is many joyous
celebrations.
Have a merry, merry, merry, merry Christmas.

—Calvin R. King

Mary: blessed and revolutionary

by Mary Mae Schwartzentruber

Describing the woman we know as Jesus' mother as "revolutionary" is possibly surprising. The small shock of the label assumes that we know the meaning of "blessed," and that "revolutionary" can't fit. Yet I wish to present the Annunciation, the Visitation, and the Magnificat, from Luke 1:26-56, as three scenes of blessing and revolution.

Perhaps the well-known uses of "bless," such as the Hebrew custom of a father blessing an eldest son, and Jesus' use of "blessed" in the Beatitudes, can illustrate its meaning. When Isaac blesses Jacob, a long feud ensues, for Isaac has conveyed *power* on the younger son. Similarly, in the Beatitudes, *divine power* penetrates the lowliness of the creation as God breaks into the human experience. With such understandings, surely "blessed" and "revolutionary" stand together.

The Annunciation. The first blessing comes in triplicate (Luke 1:28-30):

> *You are favored by God.*
> *The Lord is with you.*
> *You need not fear.*

These gracious words are needed to prepare the unmarried woman for the final form of the blessing: "You will conceive . . . and bear a son." (Luke 1:31). At least that's almost the final form. And it doesn't seem out of the ordinary for a Jewish woman whose unique blessing was to bear a male child.

There are, however, several revolutionary aspects to this announcement. This is *no* ordinary son. His name shall be "Jehovah saves," "the Son of the Most High." Further, this Son will reign over the house of Jacob, in an endless dominion. What child is this? The mother of this child is unusually empowered.

The striking nature of the Annunciation can be better appreciated when set alongside a parallel from the Hebrew Scriptures. It is the prophet Nathan who brings a similar message to King David, in 2 Samuel 7:12—Yahweh will establish forever the throne of David's offspring. The king's astonished reply is: "Who am I . . . and what is my house, that thou hast brought me thus far?"

Now God's messenger brings the same astounding news of blessing to Mary, an unmarried Galilean peasant woman. That's revolutionary! The Most High was going to enter human experience through the life of Mary. Her response was to accept the costly challenge, and to believe in her own active participation in the story of God's love, as a chosen vessel of salvation.

Once again, like King David, Mary accepts the word:

- *2 Samuel 7:29—Now . . . may it please thee to bless the house of thy servant [David].*
- *Luke 1:38—I am the [servant] of the Lord; let it be to me according to your word.*

We who believe that the Christmas story carries the blessing of "the Lord is with you" or "God-with-us" must be prepared to become instruments of revolutionary salvation.

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The Visitation. The second scene is that of Mary's visit to Elizabeth, Luke 1:39-45. She is greeted with a triple blessing:

> *Blessed are you among women.*
> *Blessed is the fruit of your womb.*
> *Blessed is she who believed.*

The only other scriptural usage of "blessed are you among women" is found in Judges 4 and 5, in the story of Jael, who tricks Sisera, the commander of the enemy army, to death at her own hands. This death brings victory to the people of Israel. Judge Deborah's celebrative song cries, "Most blessed of women be Jael," and recites the gruesome events.

Thank God that this song gets turned around! Mary's blessedness among women is a work of peace. The child brings new methods of gaining victory and justice, through love and peace.

I am grateful that the second and third blessings are side by side: "the fruit of the womb" and "believing." The power of the divine enters female experience, not only through procreation, but also through belief. Here is a foretaste of the new order that is established in God's eternal reign.

Luke points out this reordering of culture once again when a woman in the crowd shouts, "Blessed is the womb that bore you, and the breasts that you sucked!"

Mary Mae Schwartzentruber, Kitchener, Ont., is on the pastoral team of Stirling Avenue Mennonite Church. This is one of her sermons. It was published in *Weaving Wisdom*—a collection of sermons by Mennonite women, available from editor Dorothy Yoder Nyce at 1603 S. 15th St., Goshen, IN 46526.

Jesus replies to this woman who is accurately portraying her culture, "Blessed rather are those who hear the word of God and keep it!" (11:27-28).

Revolutionary Mary, above all women, yet standing with all women, bringing the one who would reign in peace, believed. Blessed Mary became a model of faith rather than a model of biology.

The Magnificat. The third scene to consider is the Magnificat, Luke 1:48-55. Yahweh's obvious gifts of regard, great deeds, and mercy call out the maiden's response of exalting the Lord, rendering to God the power that is due. Mary "magnifies" her God. I sometimes wonder if my God is too small, and whether others need a magnifying glass to see the God I trust.

Not so with Hannah, whose song Mary patterns. Her salvation was obvious to anyone who knew her: a childless, barren, bitter, sad woman gave birth to a son! Her shouts in 1 Samuel 2 also exult in Yahweh. There is none like her God! Hannah and Mary serve as superb models of thanksgiving and praise.

But for each of them, that is only the beginning of their psalm, for the God they know and trust is an upside-down God, either right-setting or upsetting, depending on whose perspective. Which of these two qualities would you ascribe to the one who scatters the proud, puts down the mighty, exalts the lowly, fills the hungry, and sends the rich away empty? When we read the Magnificat, where do we place ourselves? With the proud, mighty, and filled? Or with the lowly, poor, and hungry? Is the maiden one of those Zealots whose God will force in a new era, with a bit of help?

Clearly, Mary's song spells DOWNFALL for those without compassion. And it spells HOPE for those who have few signs in which to believe, except an upside-down God-with-us. *Interpreter's Bible* suggests that this is "a salvation the great ones of the earth would not welcome. There was dynamite in it." Some of this dynamite converges in Mary: an active participant in God's revolution; a model of faith, not only a model of motherhood; a hero of praise; and a prophet of the just order of God's reign. Her whole being is founded on the knowledge that the Most High is at work.

In the book *Call to Conversion*, Jim Wallis reports that he used to ask, "How can I believe when I see how the church lives?"

"Don't look at the church. Look at Jesus," was a common reply. Wallis now sees this as one of the saddest statements in the history of the church:

> *It puts Jesus on a pedestal apart from the people who name his name. Belief in [Jesus] becomes an abstraction removed from any demonstration of its meaning in the world. Such thinking is a denial of what is most basic to the gospel: incarnation.*

If the words of blessing and revolution don't shape up into Christian community, we can't be hearing the words of the Magnificat. We certainly aren't hearing God-with-us.

The revolutionary form of blessedness. There are times in the life of the church when we have almost missed seeing the Word become flesh. The revolutionary form of blessedness narrowly escapes us. Several articles in church publications caught my eye in this regard.

The first discusses the successful failure of missions in China *(The Mennonite*, Nov. 9, 1982): God did seem to send the rich away, after they had built large institutions and imported many foreign funds. Many assumed that the abandoned, infant church had collapsed. Now, over 30 years later, we discover that God has been and is at work in China, and that the church is growing rapidly. God raises up the lowly! Robert Ramseyer, the reporter, suggests that there are two lessons to be learned from this story, both apparently radical: trust God, and trust our brothers and sisters in Christ.

The second illustration of our working, upside-down God is of the church in the Soviet Union. The author of the *Sojourners* article, "The Faces of Olga, Yuri, and Yolodya" (November 1982), suggests that while the Soviet Union is a nation where atheism is espoused, nowhere is God's presence felt more strongly.

There are times in the life of the church when we have almost missed seeing the Word become flesh.

> *Christianity in Russia is incompatible with success . . . Christians in Russia focus upon the self-emptying of God, the divine condescension of Christ in becoming human, as their spiritual model. Mary . . . the "Birth-giver of God," is a manifestation of God immanent in the humble. . . . "It is difficult for us. . . . No Bibles, no churches—but we survive," says Yuri.*

Third, a *Gospel Herald* article on Thanksgiving (Nov. 16, 1982) raises the issue of that in which our "blessedness" consists. The first Thanksgiving was not a celebration of abundance, but rather a celebration of the mere survival of only four women and 11 men, out of 24 families, after the first hard North American winter.

Two Indians, slaves escaped from the British, appeared from nowhere, and showed the Pilgrims how to plant crops. The power and the gift here lay, not in prosperity, but in the equality and mutuality of two races who depended on each other for survival. Perhaps our revolutionary response at this time in the history of North America would be to return the great favor by reaching out to our Native peoples in equality and mutuality.

These illustrations, from Hannah, to Mary, to the Christians in the East, are moving and humbling. May they show us what we are to become, only through God's overturning touch.

I live by faith

by H. Harold Hartzler

I have a friend, a former colleague in the Physics Department at Mankato State University, who insists that he has no faith in anything. He does not even want to use the word *believe.* He claims to be an atheist, even though he says that he has read the Bible and attended Sunday school as a youth. He is a scientist who recently received a doctorate in physics from Pennsylvania State University. He holds the theory of evolution to be true but states that he does not believe in it.

I have pointed out to my friend that he *does* have faith in many things. He believes that his wife is faithful, that she does not poison his food, and that his fellow scientists are telling the truth. How can he enter his house or the science building in which he teaches, if he has no faith in their structural stability? It is my contention that this man does not want to use words like *faith* or *belief* due to fear that he will then be asked why he does not believe the Bible to be the Word of God. In spite of our differences in spiritual matters, we still correspond and have done so for many years.

Ever since I accepted Jesus Christ as my personal Savior in 1924, I have trusted him, I believe he is the Son of God, and I have committed my life to him.

Examples of faith. At a recent weekly prayer breakfast of our local Gideon camp, we read the fourth chapter of Romans. We discussed the faith of Abraham, who is often called the father of the faithful. It is pointed out in this chapter that Abraham believed God and it was counted unto him for righteousness. We can learn many lessons on faith by the example of Abraham. As is stated in verse 20 of the fourth chapter of Romans: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

I think of my father John M. Hartzler (1871-1925) as an example of faith. Next to the youngest in a family of 10 children, he was considered to be physically unfit for farming, so his father, Yost Hartzler, suggested that he go to college. He was one of the first of the Amish Mennonites from Kishacoquillas Valley in Mifflin County, Pennsylvania, to go to college. By faith and diligent effort, he graduated from Juniata College in 1897, trained to be a teacher.

He taught public school in Pennsylvania, North Dakota, and Maryland. He was ordained to the Christian ministry to serve in a small Mennonite church near Surrey, North Dakota, and later served in Maryland and Pennsylvania as well.

My own faith. Faith in God and in his Word has been my own guiding principle for 77 years. I accepted the Lord as my Savior in 1924. Two years later I graduated from high school and started college at Juniata where my father had graduated. Upon graduating from Juniata in 1930 I went by faith to Rutgers University in New Jersey. There my faith sustained me four years, even though my major professor was an unbeliever.

It was in the depth of the Great Depression when I secured the Ph.D. degree in physics. I felt the presence of the Lord during the 1934-35 school year, when I was without a regular teaching position. After teaching mathematics and physics for two years at Elizabethtown College I accepted a call to teach at Goshen College in 1937.

My faith was greatly strengthened when I became involved in the work of the American Scientific Affiliation. I was very naive in that I felt that there were very few scientists who believed in God and in his Son, Jesus Christ. My faith increased as I realized that there are thousands of scientists who are Bible-believing Christians.

I had faith that God was leading me as I started teaching at Mankato (Minn.) State University. In Mankato I have had many more opportunities to witness for the Lord than I had previously. Upon my retirement in 1976 I acted on faith as I lectured to a variety of audiences all over the country, using as my theme: "Science and the Bible." Finally I have exercised my faith by having printed 3,000 copies of my genealogy, *The King Family History,* which took me a lifetime to prepare.

Three elements of faith. I believe that there are three elements of faith: trust, belief, and commitment.

From the biblical perspective, faith means *trust* in the Lord Jesus Christ. By this I mean that faith is personal. I do not attempt to prove that Jesus is the Son of God—I simply trust him to be my Savior.

A second characteristic of biblical faith is *belief.* Belief refers to the "what-ness" of faith rather than the "who-ness." I believe that the Bible is the record of God who reveals himself in Jesus Christ. The Bible testifies that God draws near to humanity rather than remaining passive and aloof; that God desires to love sinners rather than to condemn them; and above all, that the death of Jesus Christ on the cross is adequate atonement for the sins of anyone who will receive him. This I believe and confess.

Finally, biblical faith involves *commitment.* This is that act of my will that dedicates myself, all that I am or ever will be, to the one true God, who became a person in

H. Harold Hartzler, Mankato, Minn., is retired from 40 years of teaching mathematics and physics at several colleges, including Goshen College and Mankato State University.

Jesus Christ. Commitment is guided by a sense of ultimacy and is willing to forge the short term for the long run. Paul says repeatedly in the sixth chapter of Romans that faith leads to obedience. Despite the state of affairs, despite the way I may feel, despite current trends and forecasts, despite threats or even signs of defeat, I believe that God is true and faithful and that nothing in all creation can "separate us from the love of God in Christ Jesus our Lord" (Rom. 8:39).

Thus as far as humanly possible I live the life of faith. Ever since I accepted Jesus Christ as my personal Savior, I have trusted him, I believe he is the Son of God, and I have committed my life to him. I should add that I have faith in God, not in man, or in human governments. Man may fail me and my government may not save me. Only God is my sure foundation.

HEAR, HEAR!

Reflections on Halloween

It may be a speaker, a friend's conviction, or an article that catches our attention and, in spite of ourselves, our consciousness level is raised again. Then a situation arises where we can no longer ignore what was seemingly innocent. The celebration of Halloween has been one of those.

In *Gospel Herald*, October 9, 1984, John Lenshyn (formerly involved in the occult) stated, "They still gather as witches and warlocks did in ancient Britain on Halloween, and throughout the middle ages, to call upon the devil and his demons to help them, and to worship him with special ceremonies, and to bring curses upon their enemies for the coming year. They still gather on Halloween to worship their Lord of Death. In a way, Halloween is the satanic equivalent of Christmas or Easter celebrations in Christian churches." What are our children celebrating?

The Bible teaches "Do not participate in the unfruitful deeds of darkness, but instead even expose them" (Eph. 5:11) and "Abstain from all appearances of evil" (1 Thess. 5:22).

Challenged by these facts, we struggled with the options. We wrote letters and spoke to teachers and principals explaining our concerns. Decisions were not easy. We acted in a variety of ways. Our children did not participate in class parties or go trick-or-treating.

Initially disappointed, the children were soon caught up in planning a trip to the zoo, choosing movies for the VCR, and anticipating plenty of treats. One principal provided a supply teacher for an alternate party. Feeling the support of other families was important to both parents and children.

Have you, like us, been caught up in the questions and concerns of Halloween? Do you have alternatives or suggestions? We welcome dialogue.

—Rick and Mary Schmidt, Doug and Pauline Musselman, Harvey and Virginia Konrad, and Rufus Jutzi (pastor), *Pioneer Park Mennonite Church, 68 Biehn Dr., Kitchener, ON N2G 3W5*

A modest proposal

Recently I attended the funeral of a beautiful person who was the victim of alcohol in the bloodstream of a driver. At the beginning of the 1984-85 school year, I attended the funeral of a Canadian teenager who was killed by an intoxicated driver. In the sports world, a talented hockey goalie from the Philadelphia Flyers destroyed himself and his sports car in a haze of alcohol.

Despite these facts, most of us are hypnotized by the advertising image of alcohol. We live in a culture that equates alcohol with sophisticated and gracious living. During this holiday season, we see hundreds of beautiful images of well-dressed, healthy people enjoying a social time with a glass.

The advertising image is partly true. Who can argue with the fact that alcohol relieves tension and is nearly synonymous with hospitality in America? The advertising image is also partly false. Too many parties end in great tragedy.

If a person shakes off the hypnosis of advertising and talks to the police or hospital emergency room people, it is clear that we drive on dangerous highways every weekend evening. The threat is much like that of terrorism. It is unpredictable and lethal.

Laws are getting stricter. Organizations such as Mothers Against Drunk Driving (MADD) and Students Against Drunk Driving (SADD) are doing good work in slowly changing attitudes. New research from the University of Chicago indicates that driving judgment is affected by smaller amounts of alcohol than was previously estimated.

Our concern for healthier lives is causing people to drink less or to stop drinking altogether. The professional meetings I attend offer alternative nonalcoholic beverages, and that's new.

In the short run, we all have to live with this threat. But there are some hopeful signs. The public impatience with the social costs of alcohol is worrying the alcohol industry. They are quietly diversifying into other businesses.

One can take a lot of encouragement from substantial changes in public attitudes toward tobacco, another addictive product. The world is getting smaller and smaller for smokers, and ex-smokers brag about getting unhooked. Few public figures want to be photographed with a cigarette. Tobacco advertisers are losing the struggle to define an insult to the lungs as glamorous.

Out of my love and respect for friends I have lost to alcohol-related deaths, I make a modest proposal. What about abstinence from alcohol, even for those who do not have a problem of control?

Such a gesture removes some of the social pressure from the many persons who cannot handle alcohol. Think of it in cost-benefit terms. Is the temporary benefit of relaxation with alcohol worth the costs of 25,000 alcohol-related highway deaths annually, many painful injuries, and thousands of victims of addiction?

It is possible to be an interesting conversationalist by engaging others with fascinating ideas, humor, and good listening skills. We have a tradition within Christian community of voluntary, self-limitation of our own rights as an expression of love for those who might get hurt (Rom. 14:21).

As we assess the gains already made against the threat of alcoholic drivers, we have likely reached a threshold of legal gains. We are not likely to tax ourselves for twice as much police protection and more jail cells.

Let us enthusiastically support the constructive educational leadership shown by private and public high schools, Hesston College, Eastern Mennonite College, Goshen College, local congregations, and citizen groups such as MADD and SADD. The Atlantic Coast Mennonite Conference has pioneered in providing resources to congregations on this issue.

The funerals I have attended have been beautified with lovely floral arrangements, music, and eloquent sermons. But I haven't seen a funeral yet as beautiful as the person whose life was suddenly taken by an alcohol-impaired driver.—**Victor Stoltzfus,** *president, Goshen College*

CHURCH NEWS

MBM board tells staff to inform church about year-end budget crisis

The Board of Directors of Mennonite Board of Missions, at its Nov. 7-9 meeting in Milford, Nebr., instructed staff to inform Mennonite Church members about MBM's current budget crisis.

MBM needs to receive $1.6 million in December and January to meet its contribution budget of $4.2 million for the fiscal year ending on Jan. 31. That represents nearly $500,000 more than was received during the same period last year.

The board struggled with the question of how to be good stewards of churchwide giving to mission. New chairperson Glen Miller, a physician from Bellefontaine, Ohio, said, "The board's responsibility is to be prepared to step out in faith in line with our vision for mission. But that is balanced by the recognition that we must be fiscally responsible for what dollars we have, and not spend more than that."

Richard Baum of Perkasie, Pa., put it another way: "I think the message of what MBM is facing has not always been shared with or understood by church members. I think if Mennonites understand the seriousness of the situation, they will respond."

John Sauder, vice-president for administration and resources, noted that MBM's buying power has decreased 21 percent since 1971. Actual dollars given have increased but have not kept pace with inflation. Contributions this year have been 4 percent lower than last year at this time. And last year's giving, Sauder said, was 3 percent lower than the year before.

This reduced buying power has meant program reductions. Today MBM has 20 percent fewer overseas workers and 75 percent fewer Voluntary Service workers than in 1971. "Is that where the Mennonite Church really wants to be?" Sauder asked. "If the church continues to believe in its mission efforts, which we believe it does, then giving trends must be turned around, not only this year, but in years to come." According to Sauder, that means giving must come closer to the per-member average giving guide, which is $83.50 next year.

Following the board meeting, MBM staff immediately began an informational blitz—contacting congregations, AIM Partners, pastors, mission communicators, and past contributors. Under the slogan "Turn Around Giving for Missions," Mennonites are being asked to vote for a continuing strong mission outreach.

The quarterly meeting of the board was held in Milford at the invitation of the four area Mennonite churches. Open board sessions were held two evenings, and seminars for local pastors and lay leaders were conducted on Nov. 9. A mass session was held that evening at the East Fairview Mennonite Church. On Sunday, Nov. 10, MBM board, committee, and staff members visited 12 congregations in Nebraska.

Action by the board included changing MBM's relationship with three hospitals it has been responsible for operating. The board voted to terminate its lease with the Grant County commissioners for the operation of Bob Wilson Memorial Grant County Hospital in Ulysses, Kans., as of Dec. 31.

Two Colorado institutions—LaJunta Medical Center and Pioneer Memorial Hospital and Nursing Home—were transferred to Mennonite Health Resources.

The board's action is part of a gradual move on the part of MBM to transfer hospital operations to a specialized management corporation with MBM ties. In 1981 Mennonite Health Resources was established to fulfill the terms of MBM's management contracts with seven hospitals in Colorado, Kansas, and Oregon.

'Much with little' seen in MBCM by board members

John Martin, board president of Mennonite Board of Congregational Ministries, pointed to Abraham in setting the tone for the Oct. 18-19 Board of Directors meeting in Elkhart, Ind.

He cited Hebrews 11 in emphasizing that God "does much with little" as illustrated in Abraham's faith pilgrimage. MBCM, he suggested, has also illustrated "much with little" in accomplishing significantly more than would be expected from apparent resources.

Two examples from last summer's Ames 85 convention of the Mennonite Church were the youth convention, directed by MBCM's David Miller and Lavon Welty, which many people have called "the best ever," and adoption of denominational 10-year goals, with vital shaping of the stewardship part of the goals by MBCM's Bob Yoder and Ray and Lillian Bair.

MBCM's shortage of funds was nowhere more apparent than in the board's struggle to balance a budget for 1986. Executive Secretary Gordon Zook brought a preliminary budget proposal of $430,000 for ongoing programs, but with apparent funds of only $390,000. Facing up to the hard choices, the board decided that the 16-day staff layoff of 1985 must not be repeated and that several programs need to be dropped.

It was observed that even though MBCM contributions have been increasing regularly, MBCM's purchasing power—taking inflation into account—has declined 5 percent in the past three years and 19 percent since 1977. Furthermore, actual income this year is behind last year. Zook reported initial responses to the fund appeal approved by the board in June, inviting selected individuals to contribute toward reduction of the $36,000 deficit carried over from last year.

In addition to the already approved Jan. 1 transfer of the MBCM Audio-Visual Library to Sisters and Brothers, an independent Mennonite film group, the board agreed to slash the budget by:

—discontinuing the subsidy to Mennonite Board of Missions for evangelism and church development.

—continuing the suspension of advisory commission meetings.

—accepting Bob Yoder's resignation from his stewardship assignment at the end of his term in January.

—delaying the appointment of a new communications director to replace Jon Kauffmann-Kennel.

Most difficult was the conclusion that funds would not be available to replace Fran Greaser when she completes her work in family life education in April. This decision was especially painful since a gifted person had already expressed readiness to take up the half-time position.

The board directed that fuller information be gathered on family life education resources already available in the church, with hopes of maintaining some coordination among the conferences. The executive secretary was also encouraged to explore other options for undergirding family life services.

As part of its biennial reorganization, the 12-member MBCM board reelected John Martin of Harrisonburg, Va., as president and Darrell Jantzi of Waterloo, Ont., as secretary. Charlotte Holsopple Glick of Goshen, Ind., was elected vice-president.

The board also reappointed Zook to a third four-year term as executive secretary, beginning in January.



Serving on the Lancaster WMSC Business and Professional Women's Task Force are (seated, left to right) Phyllis Pellman Good, Lorraine Sheeler, Miriam Book, (standing) Sue Groff, Dottie Martin, Georgia Martin, Ann Good, and Nancy Garber (Not pictured—Rhoda Oberholtzer).

Lancaster WMSC gathers business and professional women

Some 135 women gathered around tables set for the first business and professional women's brunch seminar on Nov. 2 at Treadway Inn in Lancaster, Pa.

The number surpassed what the planners, Women's Missionary and Service Commission of Lancaster Conference, expected. According to Miriam Book, president of the Lancaster WMSC, it confirmed that "this is a need."

"After a two-year trial, the churchwide WMSC has officially approved a business and professional women's portfolio as part of its structure," Book told the group. She also happens to be the first secretary of business and professional women for the churchwide WMSC, and Lancaster is the first conference to appoint a task force to work at support and networking in this area.

"Since WMSC is the official women's organization of the church, it seems right that business and professional women should be included," Book said. "WMSC intends to include all women, and this was a growing group neglected by this organization."

Joan Austin, chaplain at nearby Elizabethtown College, addressed the group on "Balancing Assertiveness and Servanthood." She noted that Jesus, the model servant, both washed feet and made a triumphal entry in Jerusalem.

Austin did not limit her remarks to the assignment, but offered a number of comments on male-female relationships in families. "A woman is not modern unless she faces the need to fulfill her life as an individual as well as a wife and mother," she said.

The Task Force on Business and Professional Women plans two meetings a year, the next one in March in conjunction with the Lancaster WMSC annual meeting. Besides encouraging mutual support among local women, the task force plans to address mission and service needs as well.—*Dorcas Miller Lehman, Lancaster Conference News*

Farm 'renaissance' predicted by speaker at MEDA convention

Current farm problems should force Christians to reexamine their theology of success, according to a major farm-implement manufacturer.

Much contemporary theology suggests that "when you are good you will prosper," Hesston Corporation president Howard Brenneman told the annual convention of Mennonite Economic Development Associates. The logical flip side is that if you don't prosper you must be bad, said Brenneman. Obviously, he added, "We've got to rethink that theology."

He said many Mennonite farmers have failed in recent years not because they are bad people or bad farmers but because they were caught in a web of forces beyond their control. Reviewing these forces and the state of agriculture generally formed a major part of Brenneman's speech to the 340 business and professional people attending the Nov. 14-17 convention on "Business, Land, and Our Roots" in Cedar Rapids, Iowa.

Brenneman said he did not like to speak of a "crisis" in agriculture because "crisis is temporary and this is not temporary." He preferred the language of "renaissance," a time of rebirth and restructuring. The 1970s, said Brenneman, constituted "the dark age of American agriculture," when a variety of forces (such as land speculation) shifted attention away from productivity.

John Ruth, noted Mennonite filmmaker and storyteller, described Mennonites as having a rich landed tradition that was no stranger to pain. Mennonites who were forced off their land in Europe migrated to North America where they occupied "land to feast eyes on" and generally prospered.

Housing entrepreneur Millard Fuller provided an upbeat and entertaining case study of what he called "the economics of Jesus in action." Fuller is head of Habitat for Humanity, an organization that has built and/or renovated nearly 1,500 houses for low-income families.

Habitat's work was one way to restore economic brokenness in society, Fuller said. Being faithful to the economics of Jesus meant seeking first his kingdom rather than laying up personal treasures, as he confessed he had done earlier in life. He said organizations like MEDA and Habitat for Humanity can incarnate the gospel through development work—"helping people to become strong so they can stand on their own feet."

Fuller recounted the story of one impoverished person who had obtained a new lease on life after moving into a Habitat dwelling. "Being in this house is like being dead and buried and dug up again," the person had said. "All of us," Fuller said, "should be in the digging up business."

MEDA officials reported that such "digging up" was going on in several areas of the Caribbean and Latin America. One project was helping Haitian peasant farmers increase and market their cocoa production.

MEDA membership increased slightly in the past year and now stands at nearly 1,500. New staff members have been added recently to work at membership recruitment, published materials, and development of additional local MEDA chapters.

Two long-time MEDA workers were feted at this year's convention. Lyle Yost of Hesston, Kans., was honored for his many years of leadership, and Cal Redekop of Kitchener, Ont., was thanked for his 15 years of service as editor of *The Marketplace*, MEDA's periodical.

—*Wally Kroeker for Meetinghouse*

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Vera Hailey, Stuarts Draft, Va.

The article "Enough Is Enough" (Dec. 3) caused me to examine values and lifestyles in light of Amos 5 and 6.

In these chapters Amos is addressing sins of the Israelites, which include hypocrisy, selfishness, and arrogant lifestyles. Amos 5:24 says, "I want to see a mighty flood of justice—a torrent of doing good."

Living justly and working for the justice of others is an important part of our Christian witness. As Christians, we should not be passive members of society who are satisfied with our own position in life and ignore the cries of our brothers and sisters around the world. Living justly is as much a part of Christ's ministry as spreading the good news, because we cannot cause others to see the light of truth if we ourselves are blinded by our own struggle to achieve success by the world's standards.

Glenn R. Kauffman, Reading, Pa.

In response to your editorial "To Make Common Cause" (Dec. 3), I am one of the growing number of Mennonite students attending a non-Mennonite college.

While I recognize that the opportunity "to make common cause with our own system" is an opportunity that I am missing in my college experience, it does not indicate a lack of dedication to, or appreciation of, the Mennonite Church. Ironically, it was because of such a commitment to my home fellowship that I decided to pursue my education at a liberal arts Christian college that is not Mennonite operated.

Another reason that I made this decision is that I am interested in knowing how others believe and how they express their faith so that bridges of understanding and goodwill can be created between "them" and "us." In fact, my dream is that the "us" and "them" labels will melt into a "we"—the servants and ambassadors of Jesus Christ.

While I am confident that the Mennonite Church will afford me a lifetime of opportunity for service to Christ, it is Christ Jesus that I must be serving with the structure of the church in support of that goal.

Let us not be caught up with preserving an institution and a tradition but rather, with Spirit-led boldness, let us join forces with God's people everywhere in ushering in the coming kingdom. And that, too, I think, is the Anabaptist spirit.

Ruth K. Hobbs, Harrisonburg, Va.

To the letter writer (Reader's Say, Nov. 19) who was astounded at the picture of a covering in a cornfield (Oct. 1), I extend an invitation to venture out of the West and come East.

I will show him a covering above a white uniform in a hospital, a covering in a community college, a covering at the cash register of a supermarket, a covering in a milking parlor, and coverings in many other incredible places. Here in the East tens of thousands of Christian women wear the headship veiling all the time, as naturally and contentedly as Western women wear their skin. But I realize "East is east and west is west and never the twain shall meet."

The writer asked why the doctrine of the covering, "if it was still considered an essential doctrine," was not "taught in the church paper." Which paper is *the* church paper? I know of 10 periodicals that teach and actively promote the doctrine of the headship veiling.

The writer also assumed that the covering was a "relic of the past" which "had long since served its purpose." The biblical teaching was originally directed to "all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. 1:2). Would that not include us who live at this place in history and at this place on the earth? Who was given the authority to put the covering on the relic shelf?

It is my understanding that scriptural requirements can be annulled or declared nonessential only by the Maker of those laws. The last inspired word we have on the covering was spoken by Jesus. He said that when you and I and this wobbling old world have passed away, 1 Corinthians 11 will still be there.

Amanda J. Mast, Honey Brook, Pa.

I fully agree with Esther Vogt in what she wrote about the prayer head covering (Nov. 12).

In Acts 5:29 it says we ought to obey God rather than men.

Dawn Graber, Belle Glade, Fla.

I'm writing in response to the editorial, "Is There Any Aid for AIDS?" (Nov. 5). I am a registered nurse working through Mennonite Central Committee with my family in Belle Glade, Fla.— the AIDS capital of the world. I work two days a week at a health clinic for the poor which also is an AIDS screening and treatment center for Western Palm Beach County. Over the last year I have had the privilege of working with many people who have AIDS.

Here is a report on several of them (the names have been changed): Teddy is almost dead. Ray died in September. Norman died in August. Ronald died two days after we last treated him in September. Jay is still alive—surprising us all (lack of faith?).

Living in Belle Glade in the midst of the media hype about AIDS leads me to believe the biggest things to fear are fear and misinformation. AIDS in Belle Glade and worldwide is not limited only to those we too easily attach the stigma

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of being "sinners." Homosexuals and even intravenous drug users are not the only recipients of AIDS. In fact Belle Glade has the highest rate (21 percent) of non-risk cases in the United States. Thus, homosexuals are not the primary people I help care for. Intravenous drug users are a large majority, but many of the rest have done nothing in their past to account for this as a "punishment" for their sins. We should not treat or think of them in such a manner. What has the four-year-old boy I know with AIDS done to deserve this deadly disease?

The hysteria over AIDS is understandable but ungrounded. Research centers worldwide have stated repeatedly that there is no evidence the AIDS virus can be spread through casual contact. But here in Belle Glade, visiting high-school football and tennis teams bring their own water and ice because they're afraid of us. Our mayor recently attended an out-of-town meeting and when introduced as being from Belle Glade witnessed a handful of individuals get up and walk away.

Other examples abound. One day a newspaper reporter took Jay to the Social Security office to try to help untangle the red tape in receiving his disability checks more quickly. As Jay and the reporter stood at the counter, the receptionist read his medical diagnosis of AIDS on the forms and exclaimed loudly, "Ugh! You have AIDS!" as she threw the forms on the floor.

As believers in Christ we must believe in his will and purpose for our life and not let fear for ourselves rule our lives. First John 4:18 states, "There is no fear in love, but perfect love casts out fear." Once an AIDS statistic becomes a real person and that person becomes a friend, the love cancels out the fear as Jesus said it would.

But I still love my family more.

I don't fear for myself, but I fall short of the love I should have for Jay and Anthony by not inviting them over to my home for a hot meal and friendship. I'm protective of my two children even when I've just said that there is *no* authentic reason for that fear. That fear is destructive. The kind that isolates, stereotypes, builds up walls, and disappoints our heavenly Father.

These people need friends who won't leave them when it becomes public, "They have the AIDS." Because of the crushing medical bills, many AIDS victims require disability payments. This means endless pages of forms which need to be filled out which even I with a college degree find extremely tedious and difficult. And our population in Belle Glade averages perhaps that of an eighth-grade education. They don't have places to live, their food stamps run out, they don't have 75 cents for the bus. They need someone's help desperately. Why *shouldn't* it be the Mennonites?

Most importantly we need to be concerned for these people's souls. Their time on earth seems limited and we desire to see them in heaven, don't we?—no matter what their past consisted of.

Who will tell them of Jesus?

David E. Mishler, Johnstown, Pa.

I am disturbed by the apparent "theology" of disease that some are encouraging in the discussion of the alcoholism article (Oct. 8).

Alcoholism is a disease by definition—it has a definite and predictable onset, a specific cause, characteristic symptoms, and if treated properly, it has a prognosis toward restored health and well-being. Many seem to be afraid that if we call alcoholism a disease, we then cannot call it a sin. I believe both are true. Alcoholism is sinful. Alcoholism is also a disease, and by calling it a disease we are not denying the sin.

I believe we need to take a long look at how we have come to define disease. Somehow we have come to believe that disease is something over which we have little or no control. We have come to see heart disease, glaucoma, diabetes, and even cancer as "inherited" or "some have a greater predisposition to that disease."

But, I ask, what do we do to ourselves, what acts of our wills help reduce our resistances, opening us up to these "diseases"? When we sit on our anger and develop an ulcer we are sinning. Our bodies and minds and spirits are so intertwined, who is to say that any disease isn't caused by our willful decisions? Taken to an extreme, some might understand me to say that every time I catch cold I am sinning. No, and yes, maybe. I would simply hope we could see the darkness in ourselves as easily as we see the darkness in others.

When we look at one act of the will (an alcoholic's decision to drink, for example) differently from another which opens me up to a "real" disease (like heart disease), we are treading on dangerous ground. Maybe the moral geography is more easily visible in some diseases, but let's not forget that we all stand in need of God's active grace, and it is only by God's grace that we don't all experience disease more often.

Maybe if we came to understand disease and our behavior as more closely connected than we often realize, we won't lift up some diseases as more terrible and point condescending fingers at those in need. Maybe we will learn to help each other toward better decisions and better ways of living, and dying.



Paul Erb (left) editor **Gospel Herald** *1944-1962. Daniel Kauffman, editor 1908-1944.*

What they are saying about **Not by Might**

Not by Might is a *Gospel Herald* memorial book made up of articles and editorials from the magazine's first 75 years. Here is what one reader said about it.

Christine Thomson of Radnor, Pa. wrote: "The value of the treasures culled from 75 years of writings in the *Gospel Herald* is that it is a rich history of a culture, a community, a people, written by simple men and women about the everyday struggles faced in trying to live out God's Word in a world that does not acknowledge Him. . . . I found it to be spiritually challenging, prophetic, and at times delightfully and warmly funny.

"Not being raised in the Mennonite Church, this book had an added benefit in that it did an excellent job in providing a sense of connectedness; more than any traditional book of Mennonite history has done. I feel closer in my understanding of the mind and heart of Mennonite thinking than I was before the book."

To *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683
Please send us **Not by Might** at the special *Gospel Herald* subscriber's price of $6.65 per copy plus 45¢ for postage and handling
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MENNOSCOPE

The offices of Mennonite Board of Congregational Ministries are closed Christmas week, Dec. 23-Jan. 1. This closing completes the total of 16 staff lay-off days imposed during 1985 to reduce budget expenses. Regular office services will resume on Jan. 2.

Black and Hispanic Mennonites have designated days of fasting and prayer—Jan. 1 and 31—on behalf of the 10-year goals accepted by the General Assembly delegates at Ames 85 last August. Black and Hispanic congregations are being asked to pray for guidance and power at all levels of the Mennonite Church in implementing the goals, as well as for the spiritual renewal of the whole church. The idea for the special days was first suggested by Bill Scott at a joint meeting on Nov. 2 of the boards of Afro-American Mennonite Association and National Council of Hispanic Mennonite Churches. The idea drew an immediate response from members of both boards as being the leading of God.

Free room and board is being offered to all participants in Break 85—the Dec. 27-30 event for college students and other young adults at Laurelville (Pa.) Mennonite Church Center. This reduces the cost by $62. Total costs are now only $28 for registration plus travel expenses. More information is available from Student and Young Adult Services at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; phone 219-294-7523.

A different sort of educational exchange is taking place at Goshen College with the visit of three National Public Radio personalities. Folk musician Bill Crofut and *New Yorker* magazine critic Alastair Reid presented "Myths, Dreams, and Legends in American Song," Nov. 4-5. They performed in exchange for the sounds of traditional Mennonite four-part singing, which they want to broadcast on National Public Radio. The third radio personality to appear at Goshen is the currently much-in-demand Garrison Keillor of *A Prairie Home Companion.* His dates are Jan. 14-15.

Guatemala Mennonite leader Gilberto Flores discussed the problems of Central America with Canadian government officials recently in Ottawa. The one-day visit in the nation's capital was part of Flores' month-long tour of Mennonite churches in North America. The president of Guatemala Mennonite Church urged members of Parliament and other government leaders to see the problems of his region not primarily as a threat of communism but as the result of poverty and injustice. Flores commended Canada for accepting refugees from Central America.



MCC solicits applicants for a year abroad. *Dale Enns of Clearbrook, B.C., is one of 53 young people who have participated so far in SALT International, a Mennonite Central Committee work and cultural exchange program that places 18-to-22-year-old North Americans in Africa, Asia, and Latin America for one year. Here Enns weighs a baby as part of a traveling clinic that visits remote villages in Zambia.*

Another overseas exchange available to North American youth is the Intermenno program administered by European Mennonites with assistance from MCC. It places 19-to-27-year-olds in a European country where they work and live for one year with a Mennonite family.

Young people interested in either program should apply by Jan. 15 to MCC at Box M, Akron, PA 17501, or 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8.

A Mennonite Media Society has been formed to use film and video to help Mennonites share their faith and culture with others and to help Mennonites better understand themselves. The new inter-Mennonite group has an office in Winnipeg, Man. Its executive director is David Dueck, producer of *And When They Shall Ask,* the film about the Russian Mennonite experience. The chairman of the society's board of directors is Walter Thiessen, a lawyer and Mennonite Brethren pastor. Film projects currently being considered by MMS are *Amish Adventure,* based on the Barbara Smucker novel by that name, and *The Radical,* the story of the Anabaptist beginnings in Switzerland.

A Herald Press book by David Augsburger has been included in the 1985 "Top Ten Books for Parish Ministry." *When Enough Is Enough* came in fifth place in a list announced by the Academy of Parish Clergy, an international and interfaith organization.

The 1986 Mennonite Publishing House datebook was sent to all ordained persons in the Mennonite Church on Nov. 19. Ordained persons who have not yet received theirs should contact Nelson Waybill at MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.

New appointments:

•*John and Dorothy Yoder Nyce,* Mennonite Board of Missions workers in India, starting in December. He is the registrar at Goshen College, and she is a writer and a member of the MBM Board of Directors. They are serving six months at Kodaikanal School—an international Christian school—as a dormitory supervisor (Dorothy) and administrator (John), among other things.

•*Robert and Jolene Yoder,* Mennonite Board of Missions workers in Nepal, beginning last September. They served previously in Nepal for seven years with MBM and had been doing graduate study in New York in recent years. Robert works with International Irrigation Management Institute, and Jolene is teaching English.

•*Merrill Raber,* president, Hesston College Alumni Association, beginning in November. He succeeds Leo Schmidt. Raber is a member of the Newton (Kans.) City Commission and a former mayor of Newton.

Pastoral transitions:

•*Ken Bechtel* was installed as pastor of Danforth Morningside Mennonite Church, Toronto, Ont., on Sept. 22. He succeeds Osiah Horst, who retired a year ago after 20 years.

•*Marlin Rupp* was licensed and installed as pastor of Pine Grove Mennonite Church, Stryker, Ohio, recently. He succeeds Fred Swartzendruber.

•*Jonas Miller* was installed as associate pastor of Calvary Christian Fellowship, Inglewood, Calif., recently. He also serves as chaplain of Calvary Christian School.

Upcoming events:

•*Congregational Education Conference,* Jan. 24-26, at Laurelville (Pa.) Mennonite Church Center. Teaching sessions and seminars are planned under the theme, "Jesus the Liberating Teacher." Daniel Schipani will be the main speaker, and Rebecca Slough and Karen Moshier Shenk will lead music and worship periods. More information from David Cressman at Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.

•*Retreat for Christian Singles,* Jan. 31-Feb. 2, at Rocky Mountain Mennonite Camp, Divide, Colo. The theme is "Discovering Joy," and the speakers are Dave and Janice Sutter. More information from the camp at Box 6, Divide, CO 80814; phone 303-687-9506.

•*Get Away 86,* Mar. 1-2, at Camp Menno Haven, Tiskilwa, Ill. Planned by young adults in central Illinois, the inter-Mennonite event will focus on spiritual growth for young Mennonites over 18. The speakers are Thelma Groff and Marcus Smucker. More information from Steven Klassen at Box 113, R. 1, Hopedale, IL 61747; phone 309-449-3279.

•*Eureka, Ill., Voluntary Service Reunion,* Apr. 19-20, at Maple Lawn Homes in Eureka. Thirty-three years of VS in the com-

munity will be celebrated. More information from Keith Swartzentruber at Maple Lawn Homes, 700 N. Main St., Eureka, IL 61530; phone 309-467-2431.

Church-related job openings:
•*Assistant principal,* Christopher Dock Mennonite High School, starting on Aug. 1. The person is responsible for daily school operations, student and faculty schedules, and student discipline. Send résumé to Elam Peachey at the school, 1000 Forty-Foot Rd., Lansdale, PA 19446.
•*Social work faculty member,* Eastern Mennonite College, starting next fall. Qualifications include a master's degree—or preferably a doctorate—in social work or related field. Also required is at least two years of post-master's degree practical experience. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.
•*Voluntary Service workers,* Glencroft Retirement Community. The two current openings are for an assistant resident manager and a secretary for the foundation and development office. Contact Lloyd Fisher at Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302; phone 602-931-5380.

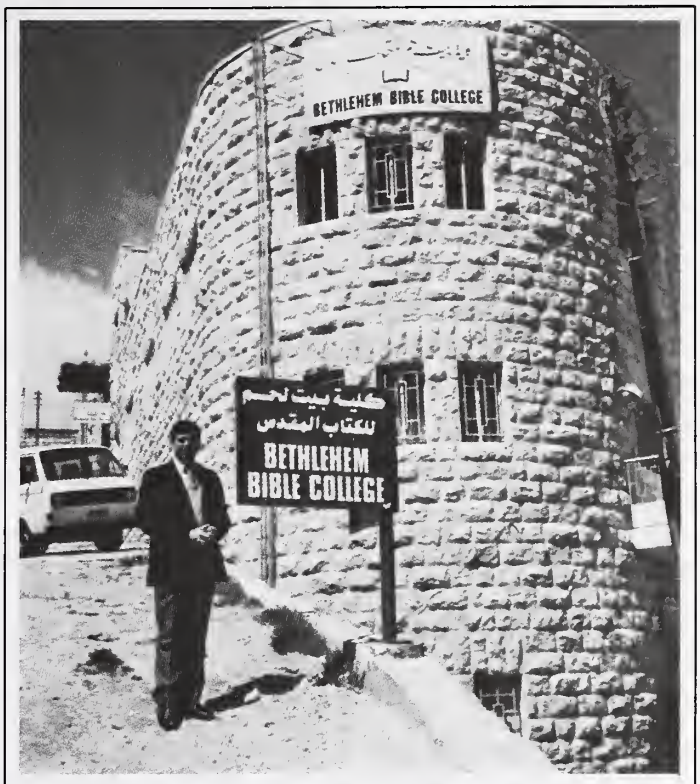
New books:
•*God Comforts His People* by Eve MacMaster. It is book 7 of a projected 10-volume Story Bible Series for children. Activity books are also now available for volumes 1-6. The Story Bible Series and activity books were published by Herald Press of Mennonite Publishing House.
•*History of Frontier Boys Village* prepared by Harlan Unrau. It tells the story of a Mennonite-related program for delinquent or maladjusted boys which operated in Colorado in the 1960s and 70s. The book is available from Lynn Amstutz at 1305 S. Benton, Lakewood, CO 80226.
•*Tree Tall and the Whiteskins* by Shirlee Evans. It is a juvenile novel about the hardships faced by the Indians in Oregon in the 1800s. The book was published by Herald Press.
•*Mystery at the Mall* by Marian Hostetler. It is a juvenile novel about a girl and her handicapped brother who solve a robbery case. It was published by Herald Press.

New resources:
•*List of Student and Young Adult Contact Persons* from Mennonite Board of Missions. These people in 145 areas have agreed to get in touch with Mennonite young adults who move to their area for school or jobs. Most of the areas are large cities and/or university communities. The list can be ordered free from Student and Young Adult Services at MBM, Box 370, Elkhart, IN 46515.
•*Media and Values Magazine* from Media Action Research Center. This magazine and the center which produces it are ecumenical efforts that help Christians deal with such issues as sexual violence in the media. The latest issue of the quarterly publication includes an article by Marg Foth of Mennonite Board of Missions on "Family Life: Parents Set Menu for Home TV Diet." The magazine can be purchased through MBM at Box 1251, Harrisonburg, VA 22801.

Special meetings: *Fred Augsburger,* Kidron, Ohio, at Ark Bible Chapel, Boyertown, Pa., Jan. 14-19.

New members by baptism and confession of faith: *Salem, Quakertown, Pa.:* Shandra Yoder, Whitney Cope, Qui Nguyen, Shawn Scott, Kevin Frederick, and Lorita Moyer.

Change of address: *Ralph Stahly* from Goshen, Ind., to 848 41st St., Sarasota, FL 33580. *Stanley and Doris Shenk* from Kushiro, Japan, to Union Biblical Seminary, Box 1425, Pune 411 037, India.



Bible college in Jesus' birthplace serves Palestinians. *A few blocks down the hill from Nativity Square and overlooking Shepherds Field stands Bethlehem Bible College—the only institution of its kind in Israel and in Israeli-occupied areas. Bishara Awad (pictured), a native of nearby Jerusalem and a Mennonite Central Committee worker, is the founder and president.*

The six-year-old interdenominational school currently has 25 Palestinian students. They study the Bible, theology, church history, pastoral counseling, evangelism, and English. The college is open to Palestinians from Jewish and Muslim backgrounds as well as those from the traditional local churches—Greek Orthodox, Latin Catholic, Greek Catholic, Armenian, Syrian, and others.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Alert, William and Cathy (Glasgow), Elkhart, Ind., first child, Andrea Lynn, born on Sept. 22, 1985; received for adoption on Oct. 10.

Balzer, Harlin and Susan (Miller), Hesston, Kans., third child, second daughter, Amy Lois, Nov. 22.

Benner, David and Donna (Monastero), Rudabon, Pa., first child, Lisa Marie, Aug. 22.

Comes, Ted and Susan (Yancey), Sarasota, Fla., first child, Diana Marie, Oct. 25.

Dettweiler, Bill and Donna (Schwartzentruber), Breslau, Ont., first child, Cory William, Oct. 24.

Gingerich, Ron and Kathy, Shipshewana, Ind., fourth son, Shad Jordan, Nov. 22.

Haines, Bradley and Starley (Bollinger), South Bend, Ind., first child, Seth Bradley, Nov. 29.

Halteman, Arlin and Georgeina (DiDomenico), Harleysville, Pa., third child, second son, Joseph Arlin Michael, Nov. 29.

Hickman, Wayne and Rachel (Kennel), Knoxville, Ky., first child, Robert Allen, Sept. 16.

Kalbfleisch, Harley and Lisa (Kosumovic), Kitchener, Ont., second child, first daughter, Kaitlyn Elizabeth, Oct. 2.

Lehman, Raymond and Donna (Hershey), Lancaster, Pa., first child, Joel David, Dec. 3.

Leidig, Paul and Judy (Carbaugh), Harrisonburg, Va., second child, first son, Jonathan Paul, Dec. 2.

Mast, Marlin and Shirley (Yoder), Millersburg, Ind., second son, Caleb Joel, Nov. 29.

Njadi, Jean Noel and Dorothy (Hunsberger), Millersville, Pa., first child, YokoPala Lucille, Aug. 7.

Scheufler, Steve and Susan, Sarasota, Fla., second daughter, Heather Lynn, Oct. 29.

Schlabach, Anthony C. I and Brenda L. (Gruner), Lagrange, Ind., second child, first son, Anthony Craig II, Sept. 27.

Schlabach, Ed and Anita (Lopez), Millersburg, Ind., first child, Cortnee Danille, Oct. 4.

Schumann, David and Grace (Schlabach), Wellman, Iowa, second daughter, Tonia Lyn, Nov. 21.

Pontius

Joel Kauffmann



Steiner, Bruce and Sherry (Geiser), Orrville, Ohio, first child, Christopher Michael, Dec. 3.

Weaver, Marvin and Leslie (Blankenbicker), Sarasota, Fla., third child, second daughter, Robin Joy, Nov. 28.

Withrich, Al and Carla (Lehman), Apple Creek, Ohio, second daughter, Alyce Mae, Dec. 3.

Yoder, Dave and Julie (Mellinger), Hubbard, Oreg., first child, Hannah Amelia, Nov. 23.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Eash-Rempel. Arlyn Eash, Hutchinson, Kans., South Hutchinson cong., and Maxine Rempel, Mission, B.C., Cedar Valley cong., by Wallie Klassen, Nov. 2.

Essick-Latshaw. Jacob Essick, Pottstown (Pa.) cong., and Janet Latshaw, United Church of Christ, Spring City, Pa., by William Tyson, Aug. 31.

Geiser-Schaefer. Freeman Geiser, Kidron, Ohio, and Jeanie Schaefer, Dalton, Ohio, both of Kidron cong., by Bill Detweiler, Nov. 30.

Keegle-Geiser. Daryl Keegle, Platte, S.Dak., and Lisa Geiser, Dalton, Ohio, Kidron cong., by Bill Detweiler, Nov. 23.

Meyers-Hallman. Bruce Meyers, Kitchener, Ont., First Mennonite cong., and Marilyn Hallman, Baden, Ont., Brethren in Christ Church, by John Zuck and Ray Erb, July 13.

Nafziger-Stewart. Gregory Nafziger, Archbold, Ohio, Zion cong., and Michele Stewart, Archbold, Ohio, Assembly of God, by David Selleck, Oct. 19.

Rexford-Zehr. Steven Rexford, Watertown, N.Y., and Darlene Zehr, Adams Center, N.Y., Watertown Mennonite Fellowship, by Michael Zehr, uncle of the bride, Aug. 24.

Sauder-Miller. J. Donald Sauder, Manheim, Pa., East Petersburg cong., and Twila A. Miller, Manheim, Pa., Erisman's cong., by Andrew G. Miller, father of the bride, and Donald Good, Sept. 7.

Slagell-Burgtorf. Kevin Slagell, Hydro, Okla., Pleasant View cong., and Kesia Burgtorf, Hydro, Okla., United Methodist Church, by Chester Slagell, Nov. 23.

OBITUARIES

Bender, Veronica, daughter of Peter and Magdalena (Zehr) Lichti, was born in Wellesley Twp., Ont; died at her home in Milverton, Ont., July 23, 1985; aged 90 y. She was married to Allan Bender, who died on Oct. 2, 1972. Surviving are one son (Delmar), 3 daughters (Madeline—Mrs. Alvin Roth, Jean Bender, and Grace—Mrs. Oliver Brunk), 10 grandchildren, 5 great-grandchildren, and 2 sisters (Martha—Mrs. Tom Coulter and Emma— Mrs. Aaron Gerber). She was preceded in death by one son (Vernon), 5 brothers, one sister, and one granddaughter. She was a member of Maple View Mennonite Church, where funeral services were held on July 26, in charge of Alvin Leis and Alan Nafziger; interment in the church cemetery.

Bengelsdorf, Nora, daughter of Charles and Nancy (Huntsberger) Bengelsdorf, was born at Orrville, Ohio, Sept. 8, 1894; died at Brenn-Field Nursing Center, Orrville, Ohio, Oct. 26, 1985; aged 91 y. Surviving is one sister (Mary E. Curie). She was a member of Salem Mennonite Church, where funeral services were held on Oct. 29, in charge of Fred Augsburger; interment in Paradise Church of the Brethren Cemetery.

Brenneman, Titus M., son of Jacob and Barbara (Stauffer) Brenneman, was born in Milford, Nebr., Sept. 3, 1910; died of cancer at Hesston, Kans., Nov. 18, 1985; aged 75 y. On Jan. 24, 1933, he was married to Eva Wideman, who survives. Also surviving are 4 sons (Derald, Ervin, Fred, and Bob), one daughter (Beatrice Ruebke), 12 grandchildren, 5 great-grandchildren, and 3 brothers (Harvey, Joe, and Paul). He was preceded in death by one daughter (Judith). He was a member of Hesston Mennonite Church, where funeral services were held on Nov. 22, in charge of Dan Johnston and Paul A. Friesen; interment in East Lawn Cemetery.

Burkholder, Carl Groff, son of Paul K. and Bethel (Groff) Burkholder, was born in Bareville, Pa., May 9, 1933; died of leukemia at Lancaster General Hospital, Lancaster, Pa., Oct. 28, 1985; aged 52 y. On May 8, 1954, he was married to Dorothy Ann Shenk, who survives. Also surviving are 4 sons (Carl, Jay, David, and Philip), 2 grandsons, and one brother (Paul). He was a member of Charlotte Street Mennonite Church. Funeral services were held at the Stumptown Mennonite Church on Oct. 31, in charge of Jeryl Hollinger, Harold Reed, and Marvin Weaver; interment in the church cemetery.

Erb, Mary, daughter of Christian L. and Elizabeth (Oesch) Erb, was born in Mornington Twp., Ont., May 17, 1908; died at Sunnyside Home, Kitchener, Ont., Nov. 10, 1985; aged 77 y. On Sept. 16, 1931, she was married to Alvin Steinmann, who died Feb. 14, 1970. Surviving are 4 grandchildren, one great-grandson, and one sister (Elizabeth—Mrs. Elkanah Kennel). She was preceded in death by one son (Ross Steinmann). She was a member of Steinmann Mennonite Church, where funeral services were held on Nov. 13, in charge of Elmer Schwartzentruber and Fred Lichti; interment in the church cemetery.

Kauffman, Nellie M., daughter of Christian and Sadie (Zook) Byler, was born in Champaign Co., Ohio, Oct. 10, 1897; died at Green Hills Center, West Liberty, Ohio, Nov. 7, 1985; aged 88 y. On June 14, 1921, she was married to D. Chauncey Kauffman, who died on Dec. 21, 1983. Surviving are one foster son (Robert E. Byler) and 2 granddaughters. She was preceded in death by one grandson, 6 brothers and 3 sisters. She was a member of Oak Grove Mennonite Church, where memorial services were held on Nov. 10, in charge of Kenneth Benner; interment in the Oak Grove Cemetery.

Sensenig, Daniel S., son of Daniel W. and Lydia Ann (Sauder) Sensenig, was born in Martindale Twp., Pa.; died at Landis Homes, Lititz, Pa., Nov. 19, 1985; aged 73 y. He was married to Blanche Weaver, who survives. Also surviving are one daughter (Janice W. Sensenig), one son (Daniel W.), 3 grandchildren, and one brother (Edwin). In 1941, he was ordained to the ministry and served the New Holland Mennonite Church. He served as a missionary in Ethiopia from 1947 to 1970 under the Eastern Mennonite Board of Missions. He was a member of New Holland Mennonite Church, where memorial services were held on Nov. 23, in charge of Frank Shirk and Charles Good.

Stoner, Kathryn Caroline, daughter of Emil W. and Jennie A. (Christophel) Lindner, was born in Tiskilwa, Ill., July 5, 1915; died at her home in Princeton, Ill., Nov. 18, 1985; aged 70 y. On Feb. 19, 1937, she was married to Howard Stoner, who died on Aug. 17, 1983. Surviving are 3 sons (Russell, Ronald, and Robert), one daughter (Janet Hart), 9 grandchildren, 4 sisters (Mildred Stoner, Jennie Ruth Eckberg, Esther Herrod, and Dorothy Eaton), and one brother (Emile). She was a member of Willow Springs Mennonite Church. Funeral services were held on Nov. 21, in charge of Don Heiser; interment in Willow Springs Church Cemtery.

Yoder, Fannie S., daughter of Levi and Sarah (Stoltzfus) Beiler, was born at Morgantown, Pa., Aug. 11, 1900; died at Pottstown Memorial Medical Center, Nov. 19, 1985; aged 85 y. On Feb. 28, 1924, she was married to Jonas K. Yoder, who died on Aug. 18, 1968. Surviving are 4 sons (Irvin E., Walter A., Harvey P., and Amos J.), one daughter (Irene Y. Smucker), 18 grandchildren, 19 great-grandchildren, 2 sisters (Sadie Beiler and Martha Stoltzfus), and 6 brothers (Levi, David, Isaac, Irwin, Stephen, and Harvey). She was a member of Oley Mennonite Church. Funeral services were held at Conestoga Mennonite Church on Nov. 22, in charge of Omar Kurtz and John I. Smucker; interment in Conestoga Mennonite Church Cemetery.

Yoder, L. Belle, daughter of David and Lizzie (Beiler) Stoltzfus, was born in Logan Co., Ohio, Apr. 17, 1895; died at Green Hills Center, West Liberty, Ohio, Oct. 30, 1985; aged 90 y. In March 1938, she was married to Dan C. Yoder, who died on Sept. 6, 1967. Surviving are 4 stepsons (C. Richard, J. Warren, Everett, and Daniel J.), 2 stepdaughters (Geneva—Mrs. Lloyd Hartzler and Marie King), 26 stepgrandchildren, and 49 step-great-grandchildren. She was a member of Oak Grove Mennonite Church, where funeral services were held on Nov. 1, in charge of Mick Yoder and Lynn Miller; interment in Fairview Cemetery.

Yothers, Richard James, son of Isaac E. and Nora E. (Rush) Yothers, was born in Bedminster Twp., Pa., Mar. 31, 1918; died in Doylestown Hospital, Doylestown, Pa., Oct. 28, 1985; aged 67 y. On June 15, 1941, he was married to Ruth Landis, who survives. Also surviving are 3 daughters (Ruth A. Yothers, Mary Jane—Mrs. Richard M. Moyer, and Eleanor—Mrs. Eric G. Myers), 2 sons (David and Richard James, Jr.), 7 grandchildren, 7 sisters (A. Naomi, M. Ruth, Miriam R., and Esther R. Yothers, Alverna R. Hunsberger, Florence R.—Mrs. Harold M. Bucher, and Margaret G.—Mrs. Howard D. Leatherman), and one brother (Isaac Erwin, Jr.). He was a member of Deep Run Mennonite Church East, where funeral services were held on Oct. 30, in charge of John Ehst; interment in the church cemetery.

Correction: There were some errors in the obituary of Anna Lois Lehman in the Dec. 3 issue. Surviving are 3 sons (Wilmer R., Nelson H., and Carroll J.) and one daughter (Alta M. Landis).

CALENDAR

Provided by General Board of the Mennonite Church

Mennonite Central Committee annual meeting, Jan. 31-Feb. 1
Mennonite Publication Board, Feb. 7-8
Conservative Conference ministers fellowship, Belleville, Pa. Feb. 17-21
Mennonite Board of Missions board of directors, Elkhart, Ind. Feb. 20-22
Mennonite Board of Education board of directors, Feb. 21-22

CREDITS

Cover design by David Hiebert; photo on p. 904 by Dale Enns; p. 905 by Kathy Bergen.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Gutierrez's work, theological reference cited as books of year

A theological reference volume and a book on spirituality by a leading liberation theologian have been chosen by the editors of two evangelical magazines for their "Book of the Year" awards.

Evangelical Dictionary of Theology, edited by Walter Elwell and published by Baker Book House, was named by *Eternity* from a poll in which 136 writers, pastors, theologians, and other Christian leaders took part.

We Drink from Our Own Wells by Gustavo Gutierrez, published by Orbis Books, was cited as "Book of the Year" by the editors of *The Other Side*, who annually choose the book which they believe has "made the greatest potential contribution to . . . readers' understanding of peace, justice, and Christian discipleship."

U.S. and Soviet church leaders call summit 'cause for hope'

A group of top Soviet and American church leaders who gathered recently for a five-day summit prayer vigil in Geneva, Switzerland, termed the summit meeting there between U.S. president Ronald Reagan and Soviet leader Mikhail Gorbachev a cause for hope.

In a joint statement, almost two dozen Christian leaders also called on the leaders of their two nations to meet again soon and sign "specific accords" that would reduce hostilities between the superpowers.

The statement followed a highly unusual vigil for peace which, because it brought together prominent Christian citizens from the two rival countries, received an enthusiastic response in Geneva while the U.S. and Soviet leaders were there for the summit conference.

Fundamentalist leaders launch drive to elect their followers to public office

Fundamentalist Christian leaders have publicly launched an ambitious drive to elect their followers to public offices and gain substantial influence within the Republican Party.

Revealing a growing alliance between conservative Christians and the Republican leadership, political leaders and well-known television preachers exhorted church members to run for political office in a battle to restore the nation to traditional values.

The appeals came at a conference titled "How to Win an Election," which recently brought together more than 300 pastors and lay people from across the country, many of whom plan to mount local political campaigns.

"We want to see a reformation in America," declared Tim LaHaye, an author-evangelist and chairman of American Coalition for Traditional Values, which sponsored the conference. "The tide is turning in our direction."

The drive to put large numbers of conservative Christians in public office represents a significant step beyond the conservative Christian movement's political activity in 1984, when it concentrated primarily on registering new voters.

Synod leaders say pope will not reverse Vatican II reforms

The Catholic Church's Extraordinary World Synod of Bishops opened amid attempts by its leaders to dismiss fears that Pope John Paul II wants to reverse reforms introduced by the Second Vatican Council 20 years ago.

The special history-making assembly in Rome was launched recently by the pope with a solemn ceremony in St. Peter's Basilica. Actual work began the next day when 159 "synod fathers" gathered for the opening plenary assembly of the two-week event.

U.S. cardinal John Krol of Philadelphia, one of three delegate synod presidents, and the chief synod speaker, Belgian cardinal Godfried Daneels of Mechelen-Brussels, said at a news conference that fears of a conservative restoration in the Roman Catholic Church are unfounded. "The synod is not a mini-council," Daneels said. Its purpose is to study how the church should "apply under new circumstances what the council decided."

Leading liberal think-tank calls religion essential to democracy

A three-year study by a leading liberal think-tank in Washington, D.C., has concluded that the future of American democracy depends on the strength of the nation's religious institutions, and calls for changes in public policies to accommodate religion in public life.

The new study by the Brookings Institution also states flatly that secularism—defined as the idea of a society based on nonreligious principles—provides no adequate foundation for democracy in America.

Democratic government "depends for its health on values that over the not-so-long run must come from religion," according to the study, which breaks with past positions taken by secular liberal organizations.

Through religion, the study says, "human rights are rooted in the moral worth with which a loving Creator has endowed each human soul, and social authority is legitimized by making it answerable to transcendent moral law."

Titled *Religion in American Public Life*, the 389-page report forecasts a religious revival in the United States, and takes heart in surveys showing widespread belief in God and the importance placed by people on religion.

Methodist bishops reject nuclear deterrence, space weapons

The bishops of the United Methodist Church in the United States have issued a major statement which denounces the possession of nuclear arms as "idolatrous" and opposes the Reagan administration's proposal for a space-based weapons system.

In the first draft of a pastoral letter on nuclear arms, the bishops position themselves against fundamental U.S. nuclear policies and call for a renewed emphasis within the 9.3-million-member denomination on peace.

The 110-member Council of Bishops released a 1,500-word draft of a pastoral letter along with a 30,000-word document which elaborates on positions taken in the letter. The documents will come up for a final vote at the bishops' semi-annual meeting in April. At that time, the bishops plan to launch a discussion of the letter throughout the church, which is the second largest Protestant denomination in the country.

Drunk (buggy) driving a problem among the Amish in Indiana

The problem of drunkenness among Amish buggy drivers, once a rarity, has now come into the open in Adams County, Ind., where in little over a year six arrests for drunken buggy driving have been made. "We haven't been devoid of it in past years, but it was a rare instance," said local judge Lorren Caffee. "Now it's no longer a surprise."

In one recent incident a horse ran right onto the trunk of a moving police car. The buggy driver involved in the accident tested at 0.19 percent blood alcohol level, nearly double the legal intoxication limit. He was fined $250, jailed for eight days, and ordered to pay for the damages to the police car.

According to one estimate, about 3 percent of the people in the Adams County Amish community drink regularly. "It's just coming out in the open. Before it was kept real hush-hush," said Ellen Kay Schwartz, a counselor who works with Amish. In addition to her service, called Countermeasures, the Amish also operate their own Alcoholics Anonymous-style program in their homes.

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When God came to us

Why is there such an interest in Christmas? Clearly it depends in part on the urge to celebrate. In the Northern hemisphere the season coincides with the winter solstice when finally the darkness of long nights begins to wane. Also the celebration of Christmas is sustained by commerce. The selling of Christmas is a yearly phenomenon.

Yet underneath all of this, for some at least, there must be something more. One would not expect that as much attention as this would be given to the birth of a baby. Typically, babies are seen as a subject of specialized interest, particularly for mothers and grandmothers. In a *Gospel Herald* survey done in 1982, we found women 15 percent higher than men in their interest in our "Births" column. Yet Christmas is about a baby and, as near as I can see, both men and women take an interest in this event.

Can it be that there is in back of this interest a recognition of its importance? The Gospel writers affirm that God came to us in the person of Jesus. When we stop to think about it, many of us recognize that we do need God.

Not that ours is a particularly pious age. Indeed, at first glance, many seem to get along quite well on the basis of a practical atheism. Western culture is a basically secular culture. Wolfhart Pannenberg observes that three factors serve to promote this secularism: science, technology, and forms of social organization which both control individuals and protect them from the uncertainties of life which were assumed by former generations. He notes that some would add a fourth factor—human-centered assumptions. "In modern Western culture, the human person is no longer the image and representative of God, but rather the substitute for God" *(Christian Spirituality*, p. 74).

The secularizing of modern life, according to Pannenberg came about as a result of more than 100 years of religious wars that followed the Reformation. "By reducing religious confession to the status of a private conviction, its formerly public impact was replaced by a natural law that was disengaged from its medieval Christian roots" (p. 85). Whether this was a gain for public life may be a question. Wars have not ceased.

But now science and technology were free to develop without religious controls, and they have brought us modern life. At its best, we have a system where God seems almost an embarrassment. (About all God gets credit for these days is an occasional natural disaster—an "act of God.") At its worst, we have confusion, loss of purpose, or secularized millennialism such as communism.

What does God do when a people or a culture passes him by? Typically he returns the favor. According to Paul in Romans 1:24, the wrath of God has been revealed against the ungodly when "God gave them up in the lusts of their hearts."

People sometimes ask, "Where is God?" in the face of wars and oppressions. The answer is that God is standing by, for mankind has made it clear that they do not want him. If they demand to control their own destinies they may do so, but they should not expect that the results will be pleasing. Today men can go to the moon and hoist marvelous payloads into space, but they cannot control the lusts of their own hearts.

And so at Christmas we come back to think about the time when God came to us. This coming was not what most expected, because it was generally assumed that something great will be more impressive. A baby is not impressive to the high and mighty. Unborn babies have so little status today that they are aborted freely.

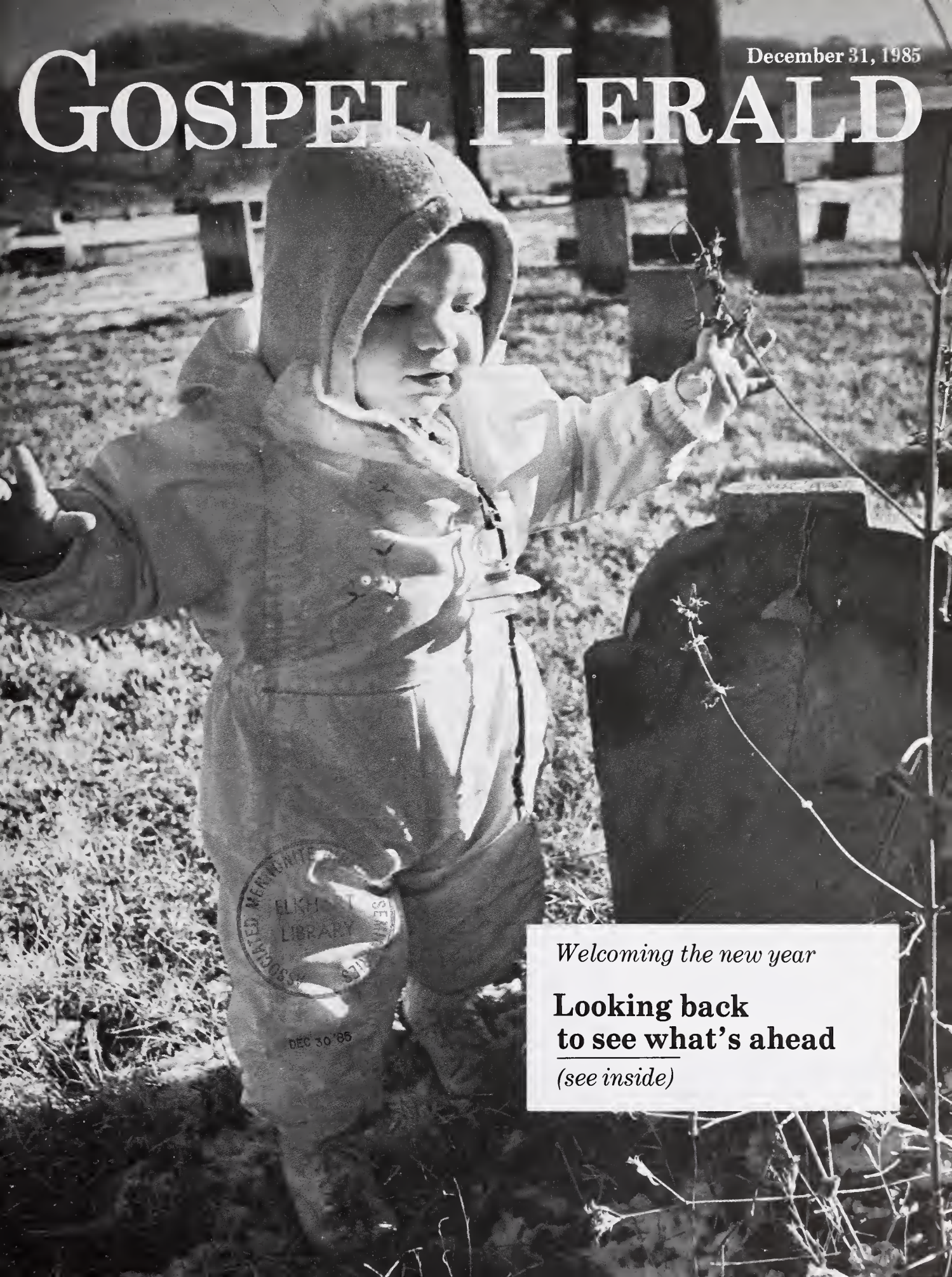
Yet the birth of a baby represents one of the original wonders of the world. If God would come, it is not out of character to come as a baby. Of course the important part is that the baby grew up and it was said of him, "No man ever spoke like this man!" (John 7:46). Indeed the writer of John labeled him the very word of God.

Pannenberg notes that some have interpreted the absence of God in secular society as a sign of the death of God. He suggests that "the experience of the absence of God should alert every serious observer to sound an alarm, not so much for God, or for the future of Christianity, but for Western secular culture with its proud science and technology" (p. 91).

At Christmas 1985, the problems of Western culture without God are plain to see. This celebration of the time when God came to us is a good time for a return to God. Of course it is also easily possible to go through the whole celebration without perceiving this need. For God does not demand allegiance in the manner of kings and generals.—*Daniel Hertzler*

December 31, 1985

GOSPEL HERALD



Welcoming the new year

Looking back to see what's ahead

(see inside)

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Welcoming the new year

Looking back to see what's ahead

by Wilmer Martin

It is often not until the present becomes a problem that the past becomes interesting. When looking ahead, one is tempted, on the one hand, to be filled with anticipation or, on the other, to be filled with fear.

The end of a year and the beginning of a new year is for many persons the time for making resolutions. Recently someone said, "No more New Year's resolutions for me! I just break them, and it's too discouraging."

Of course, we will break resolutions if they are any good. New Year's resolutions should be like any goal. They set forth ideals beyond us. Robert Brewster Beattie said, "To leave the old with a burst of song, to recall the right and forgive the wrong, to forget the thing that binds you fast to the vain regrets of the year that's past. This is a way to a happy new year."

The Bible commands us to be perfect—like God. The purpose of good resolutions is to set before us neither unreasonable goals that destroy hope nor attainable goals that can be met with less than our best. Rather, goals give us an ideal. They should stretch us to our limits and beyond. Each new year presents a challenge to set such goals.

We grow only by setting goals that at first seem impossible. Faced with such goals, the pessimist quits: he gives up the struggle, for he sees no hope. One person who committed suicide wrote, "The writer is convinced that there is no way out or round or through the impasse. It is the end."

If we look only at the newspapers to find hope, we will also come to the conclusion, "There is no way out or round or through." The attempt to trace a pattern of hope falls short apart from Christian values.

Looking back to 1985. As Christians we are committed to learn from our past experiences. One sign always intrigues me when I take groups to the Dachau Concentration Camp in West Germany as part of my work with TourMagination. It reads: "He who forgets his past is prone to repeat his mistakes."

What can we learn from 1985? The following key events come to mind:

Ethiopian food crisis. North American society in the first several months of this year was made aware of the food shortage and starvation in Ethiopia. The church joined with thousands of persons to provide food and clothing. Rock concerts were held and records such as "We Are the World" were cut in order to provide dollars for this needy country.

"He who forgets his past is prone to repeat his mistakes."

The crisis in Ethiopia reminds us that our modern technology does little to feed the hungry and to assist developing countries in solving their political and social problems. The need in Ethiopia is still very great, but the media glare is no longer focused there.

Health concerns. This year we learned of a new health problem called AIDS (Acquired Immunity Deficiency Syndrome). Some experts believe this may become the No. 1 public health menace. Public health officials see *fear* as being the deterrent to the spread of AIDS. Yet we know that fear is not a builder of lasting moral values. This AIDS threat allows the church to rethink and restate its position on human sexuality.

Restraints on sexual behavior have often been from external pressures. Today we need to emphasize that persons must develop guiding principles internally out of an ethic of love. We need to assert again and again that responsible love is the key to human relationships.

Star Wars. Billions of dollars have been spent this year around the world to protect ourselves from the enemy. The Star Wars program is only one more phase in the war game. As a church we have not been able to come to an agreement as to whether it is immoral to support the Star Wars program. We have those who say, after Star Wars, what will be the next piece of expensive technological gadgetry that we absolutely must have? But we also have those who say we derive economic benefit from this modern program.

I believe Star Wars is an evil program. Persons are in the control of a sick and irrational addiction to militarism. As Margaret Clare Ford of Ancaster, Ontario, said, "I would not help manufacture booze for an alcoholic nor heroin for a dope addict, whatever the economic advantage. Nor should we in Canada offer any kind of support to any development in that far more lethal addiction—the nuclear arms race. Not if we genuinely value our friends the Americans, our friends the Russians, and ourselves too."

Mennonite Church. As a church at our General Assembly in Ames, Iowa, in August, we adopted 10-year goals. The focus is on two areas: witness and stewardship. In the next 10 years, the goal is that our membership will grow by 50 percent and that every member will give 10 percent of their income.

We are struggling with the acceptance of women in pastoral leadership. In the Mennonite Conference of Ontario and Quebec, we currently have seven women in the pastoral ministry. We are not only called to enlist and recognize the gifts of our members, but also to allow them to minister in the name of

Wilmer Martin, Waterloo, Ont., is pastor of Erb Street Mennonite Church. This is his 1986 New Year's sermon.

GOSPEL HERALD

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Editor: **Daniel Hertzler**

Managing Editor: **Steve Shenk**

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Christ in our midst. This latter point has been a struggle for our denomination.

The integration proposal that would have the United Mennonite Conference of Ontario, the Western Ontario Mennonite Conference, and the Mennonite Conference of Ontario and Quebec integrate into one conference by 1988 is a new wind of God's Spirit blowing among us. If we are to attain the 10-year goals approved at Ames 85, I believe we as a denomination must join hands with the Mennonite family and work together as joint citizens of God's kingdom, learning from and encouraging one another.

The past is history. There are many things for which we are thankful and rejoice. There are some things we regret and would change if we could. Bruce West said in the *Toronto Globe and Mail*, "One characteristic I most suspect about the attitude of some of those who are so eager for change and so impatient with what is old, is that they are so fascinated with the brand new that some fresh and sparkling philosophical trinket may cause them to discard some of their most cherished beliefs in a matter of months."

Taking the high road in 1986. Paul says in Philippians 1, "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ." The apostle Peter said in 1 Peter 2, "Declare the wonderful deeds of him who called you out of darkness into his marvelous light."

West said, "Call us squares and reactionaries if you like, but some of us who are too old to be respected by the young and still too young to be revered for our age and our wisdom, continue to believe there are certain rules which have stood well the test of time and will remain valuable in the years to come. Such things as integrity and loyalty and honesty and even industry. I know we are called hypocrites because we don't all manage to live up strictly to these ideals at all times, but many of us try, in our own ways."

What are some of the values and attitudes we take with us into 1986 to enable us to be more faithful disciples of Jesus Christ?

Being God's people in our communities. We endeavor to allow all of the experiences of our lives to pass through our filters of faith. When we reflect upon the events that occur in our lives—birth, sickness, death, our relationships, our work experiences, welcoming new friends and saying farewell to others—from our Christian faith perspective and commitment to Jesus Christ, we gain meaning. We aim to be faithful as God's people in all areas of life's experiences as disciples of Jesus Christ.

Ministering in the name of Christ. Paul taught in Romans 12:15, "Rejoice with those who rejoice, weep with those who weep." God cares for his children and chooses to have his message told and his love shared through his church. Therefore, when one of our members rejoices and celebrates, we rejoice and celebrate; when one weeps, we all weep. I am grateful for this personal dimension of the Christian community. I am also grateful that our denomination believes that every member is called to minister in the name of Christ.

Broadening our view of the church. Today members of our church family are serving in the broader church, in

What are some of the values and attitudes we take with us into 1986?

municipal politics, in most sectors and professions in society. God has given us many opportunities to share his love and presence. At one time, I felt to serve the church one needed to work in and get a paycheck from the church. I now believe that this is limiting God and being unfaithful to God's purpose. We need to rejoice in the way God is able to use us in extending his kingdom in his world. Wherever we work and relate to people, there is opportunity for the extension of God's kingdom.

Deeds outdistance words. This is an acknowledged reality and possibly is also very appropriate. As the Mennonite Church, we are known particularly for our deeds. Our acts of service have outdistanced our words. I have heard persons from all sectors of society praise us as Mennonites for our creative and good ministries such as Mennonite Disaster Service. It is important to serve in the name of Christ. Let us, however, never forget that the basin and the towel without the proclaimed word is an incomplete message.

Recently, I hosted a group of high school students who were on a tour of Waterloo County. They met at our church to talk with me about the Mennonites. They had many of the usual questions related to Mennonites, such as: Why do Old Order Mennonites dress differently? Drive horse and buggies? Refuse to accept the Canada Pension Plan and the Ontario Health Insurance Plan? Why are Mennonites so willing to help in a time of disaster?

But one student asked a different question. Does the Mennonite Church believe in missions? Do you have missionaries? I answered, "Yes, we have missionaries around the world," and I named many of the countries. But I went on to explain that we also believe the person who volunteers to work on his days off at the House of Friendship or in the local soup kitchen is also a missionary. The person who works with a troubled teenager, providing an ear to hear his or her problem and helping the youth to learn to smile again, is also involved in missions.

Our deeds of kindness may provide an opportunity to interpret our values, our understanding of God's love and his presence with us. If we do not demand the "quick fix" and the easy answer, if we are willing to walk alongside of persons in need, we will discover persons who desire to hear how we have experienced the peace in our lives that we enjoy. They want also to experience this peace. This is taking the high road.

As we begin 1986, Paul's words give us hope: "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ."

Jesus' sayings

The sayings of Jesus jar
and pique
and challenge.
They invite
recoil
remonstrance
and rebuttal.
We wonder whether
he could have said
or meant
such obvious
preposterosities.
We speculate
what twinkle
or what terror
annotated
and elucidated
those merry metaphors
and jolting judgments
and striking stories.
Something of the sort
he must have said
or the puzzled publishers
of his glad tidings
would not have felt obliged
to weld them to the record
and keep us guessing
how much more he meant
than we will ever fathom
or believe.

—Thomas John Carlisle

Nehemiah and Paul speak from eternity

by Chester I. Kurtz

Paul: Brother Nehemiah! What a privilege to meet you! I've had great appreciation for your leadership of God's people at that strategic time of our sacred history—rebuilding the walls of Jerusalem.

Nehemiah: Brother Paul! Praise God! This is wonderful to meet you and learn how God's plan for the ages unfolded. I'm eager to hear of the great events of your time and the part God gave you in his plan.

Paul: Nehemiah, it's an amazing story. I got so excited about it I wanted to tell the whole world. As you know, there were 400 years between our times. In those centuries our people were subject to various rulers and once attempted to be independent. Like our brother Daniel described, the emperors of the world ruled in turn. But our dear Messiah came as Brother Isaiah had prophesied and introduced *his* kingdom from heaven and a church that included not only Jews but Gentiles of all nations, across boundaries of empires and languages. That's the part that makes me ecstatic. I saw it happen and it works!

Nehemiah: That is amazing! But when the Jews were rebuilding Jerusalem and Judea, those of us in leadership felt it necessary to keep our people free of association, intermarriage, and alliances with the heathen around us, including the Samaritans.

Paul: That was undoubtedly God's will at that point. He always did want his people to witness for his name to all nations and they couldn't be witnesses without worshiping and serving him *alone,* in purity. But you know that Ruth of Moab and Rahab of Canaan became ancestors of the Messiah. And Jonah preached to the heathen Assyrians. God didn't want his people completely isolated from the Gentiles, did he?

Nehemiah: No, I think not. In fact, in Babylon and Susa we had wonderful opportunities to share our faith. Daniel and his three friends, Esther and Mordecai, and many others told of their faith in Jehovah, the Ruler of the universe and King of all kings and emperors. I had some deep conversations with Artaxerxes myself which I believe helped him understand my desire to return to Jerusalem. We learned to be a people that shared our faith while we were suffering and weak, not just when we were in control of our politics.

Paul: I agree. Right there is one of the amazing truths of God's salvation. Our Messiah, Lord Jesus, chose that way to bring us eternal life. He rejected the temptations to be Messiah by providing bread, by showmanship, or through worldly kingdoms. He suffered like Brother Isaiah pictured it, as a sheep going to the slaughter, a man so bruised he was hardly recognizable, condemned as a criminal among criminals. But in this way he brings healing. The Jews are stumbling over this one and the Gentile world thinks it is foolishness. But those who recognize and accept it find salvation. And I found that bringing the news to others meant I had to share in the Lord's suffering, too.

"We do see things better in the rearview mirror sometimes, as I hear some of those moderns on earth saying."

Nehemiah: God's ways are amazing. We thought in our time that if we would reestablish ourselves politically and become a glorious kingdom again like in Solomon's time, God would be honored that way more.

Paul: Now we see that God chooses the weak things of the world to confound the wise. But I do believe God used you as his vessel, although some of his purposes and methods were a bit different from what you thought.

Nehemiah: Amen, brother! We do see things better in the rearview mirror sometimes, as I hear some of those moderns on earth saying. Another item we gave great attention to was the revival of the law of Moses. That was an emotional turning point for us. I understand you took a different turn on that subject.

Paul: I'm with you. Again, I believe you did what was right in your time. The law was a tutor to bring us to the Messiah. But in the centuries between our

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Chester I. Kurtz, Landisville, Pa., is pastor of Landisville Mennonite Church. This was presented in the congregation with the help of James Gingrich, minister of education, during concurrent series of sermons by the two men on Nehemiah and 2 Corinthians. They wanted to show the continuum of God's working in different ages.

times, some very strict sects developed among us who made the law an obsession and ignored the mighty grace of God for all people. I was one of them, a Pharisee. Then, in a miraculous vision, Jesus himself appeared to me and my zeal for the law turned to a zeal for the good news of Jesus Christ, the way of salvation to the distant Gentiles. The Holy Spirit showed us in the church that things like circumcision were an unnecessary barrier to the good news reaching the Gentiles and did not result in changed lives. Those new believers in the Gentile churches were glad for that news. But they, too, had to be warned not to get tangled in those devilish idol religions and immoral practices. That was a great burden for me, especially in that wicked Greek city of Corinth. I spent a lot of energy trying to get their faith on the solid foundation. I also agonized a great deal to keep certain Jews from making Gentile Christians observe the law of Moses.

Nehemiah: I can see a beautiful progression in the working of God in his people, from our fathers Abraham, Isaac, and Jacob through Moses and the prophets, the times of judges and kings, our times of captivity, and then in that wonderful breakthrough in your time of Jesus the Christ, Emmanuel!

Paul: And I haven't mentioned the most wonderful part yet! He overcame death by rising from the dead and ascended to heaven after appearing to many of his disciples and promising to return.

Nehemiah: When will that be?

Paul: I thought it would have happened by now. Just like for you, there were some details I had expected differently, but I know he will work out his purposes as he has promised. In the meantime, I'm praising God for what he has shown me about the spread of his church over the world. Those barbarians in the northland received the gospel within a few centuries. A land to the far west was discovered later and the church is there. The lands of Asia and Africa, farther than we could have imagined traveling, received the gospel early and again in later years and have rapidly growing churches. I see many forms and expressions of faith in Jesus that demonstrate the wideness of God's mercy, and many walls between people are broken down. But there are many unloving divisions. That makes me sad. Love is too scarce. Many believers align more closely with the warring natures of their political rulers than the loving, suffering Savior and his church. Some are even using their faith as a reason to fight. And always, they have that tendency to compromise their high calling in Christ with the world's immoral promotions. Somehow, in the mix of all that, God's Spirit is working, saving, changing lives, bringing peace and wholeness and eternal hope. It certainly looks like they have the potential to reach every tribe and people of the world as well as their near neighbors.

Nehemiah: Yes! And I'm sure they work amid many adversaries like we did. It takes vision and enthusiasm to keep on keeping on.

Paul: You know it!

Nehemiah: God is rewarding me, just like I prayed he would and much more. But I see now that it's all by his unsurpassing grace. Say, Paul, I have a feeling we aren't done talking yet and I'm wanting to talk with Abraham, Moses, Daniel, Peter, John, and all the rest.

Paul: Me, too! I'm glad we have eternity to do it. I know thousands of brothers and sisters from Antioch to Ephesus to Corinth to Rome and beyond whose stories I want to hear.

Nehemiah: And I just got word there are a couple of preachers in a church in that far land to the west who are talking about us. Shall we eavesdrop and see if they have got their facts straight?

Paul: We can't change that anyway. I'll see you at the Hallelujah choir!

A new beginning

One gave a gift this Christmastide,
A gift of words—rejection
Wrapped in icicles.
I took the gift and clutched it to my heart
Till very coldness forced me set it down
While tears unwrapped the gift for me
And words sat coldly staring at my heart.

Long I stood—empty
On the brink of the new year,
Empty, forlorn, forsaken,
Unsure if words coldly spoken were true,
For if they were, who was I?
A long time it was before I had the courage
To give the words to you, Lord,
Forgetting that you came to heal the brokenhearted,
That even the wings of the morning could not
take me far from you,
That you are my guide even unto death.

Then slowly, gingerly, I offered you each word
And watched you wrap them gently in your hands
Till all the ice was gone
And my soul warmed again, rejoicing.
The oil of joy for mourning.
Peace filled my soul.
Again I sing, "Thy mercies are new every morning."
Yea, every new year you bring joy from sadness,
replacing pain with peace.
I praise you!

—Patricia Lehman McFarlane

This is my church

by John D. Leatherman

The Mennonite Church is my church. The Mountain View Mennonite Church of Upland, California, is my congregation. It is my spiritual home. In this congregation dwells my spiritual family. We are brothers and sisters. We may not always agree, but we can—by God's grace—come to a consensus under the leading of the Holy Spirit. We need to try to dwell together in peace and unity. With this God is well pleased.

At Mountain View Mennonite Church I meet God as the Israelites met God in Zion. As they did, I meet God with my brothers and sisters. I do not meet God completely alone. I learn from God, I learn from the Bible, and I learn from my brothers and sisters. At Mountain View I grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Here I fellowship with my brothers and sisters for our mutual benefit. Here God's spirit directs us if we allow that direction. Here the Spirit gives visions and performs miracles. Here I can experience peace and joy in the Holy Spirit. Without the church, I am lost in a wilderness of doubt and in a no-man's-land of confusion and of spiritual death.

I was raised in a Mennonite home. My mother left the Lutheran church for the sake of her children. She felt that a divided home meant disaster for the children of that home. My parents raised 10 children, all of whom accepted Christ and joined the Mennonite Church. Later one brother and one sister left the church to join others.

Being *raised* as a Mennonite was not enough. I had to also *choose* to be a Mennonite. After some rebellion and confusion, I joined the church of my fathers and was baptized into it. I have never regretted that choice. I am a Mennonite by choice and by conviction.

I belong to the Mountain View congregation by choice and by conviction. There were times when it would have been easier or more advantageous to go to another congregation or even another denomination. I stayed.

Things I don't do. Because of my convictions and because of my love for my church and my church family, there are certain things I choose not to do:

•I do not bribe anyone to do something I want done. This is totally unchristian.

•I do not gossip about my brothers and sisters, whether inside the church or outside it. I have no desire to destroy the church for which Christ died or to hurt the family I love.

•I do not play politics in the church. I try to let the Holy Spirit guide my voting through prayer. I do not call on my family or friends to secure votes. I do not dig up a list of inactive members and ask them to come and vote for my programs. The person who is not interested enough to attend the church and be a part of it has no right to vote in business meetings. If a program is of the Lord it does not need my help to bring it into being. Playing politics in the church is sinful. A reputation for congregational infighting or for pastor killing will destroy the church sooner or later.

•I want my church to be led by the Holy Spirit. This is the only kind of church that will prosper now and the only kind of church that will survive the last judgment. I will do nothing that will harm the church or that will kill its members spiritually.

•I do not hold bad feelings or grudges against anyone.

Things I do. I pray for the peace of Jerusalem. This is both a solemn duty and a privilege. It is necessary to the church. We should pray for church growth. We should pray for church unity. We should pray for each family and each individual. We should pray especially for the pastor. We should pray for the church board, for the elders, and for the various committees. If each member prayed for the Holy Spirit's guidance and then followed that guidance, we would have unity. If God were to lead in all our decisions, then it would truly be as Menno Simons said. The voice of the church would be the voice of God. The Holy Spirit speaks with only one voice.

•I attend church regularly. I miss only when it is necessary. For me this means that I attend Sunday morning services, Sunday evening services, midweek prayer meetings, and all called business meetings. I count it a privilege to attend these meetings. I see it as a dereliction of my duties if I fail to do so. When I miss these services I miss out on God's blessings. I miss vital teachings. I miss fellowship with others. I simply cannot afford to miss church.

•I gladly work for the church in any way I can. I seek no office. I desire no particular honor. I seek no glory except the glory of God through the Lord Jesus Christ. My reward is the good of my church and the knowledge that God sees all I do.

•I gladly give of my means to the church. Since I have chosen to cast my lot with the Mennonite Church at Mountain View, I consider it to be my privilege to give the greater portion of my tithes and offerings to Mountain View for its service and well-being. There are a few projects that I will give to outside of Mountain View and the greater Mennonite Church. Missionary Aviation Fellowship and American Bible Society are two such projects.

•I do not consider leaving the church as an option.

God of peace. God has saved me through the blood of the everlasting covenant. This God is a God of peace, not a God of confusion. I wish to dedicate myself to a life of peace with God, peace with my brothers and sisters, and peace with myself.

This is my church.

John D. Leatherman, Upland, Calif., has been a member of Mountain View Mennonite Church for over 40 years—the first 14 years as pastor and then copastor. The congregation was known previously as Alpine Mennonite and then as Seventh Avenue Mennonite. This is a talk he gave at Mountain View.

HEAR, HEAR!

Government not ordained to kill and destroy

Some of my friends reason that since God used wars in the Old Testament times to punish wicked nations, he continues to do so today. They say God took the Americas from the heathen savages and gave it to the white European saints. They look at Hitler's ovens as a God-devised punishment for the Jews for having crucified Jesus. They see the bombing of Nagasaki as a contest between Buddha and Jehovah. The atom bomb was God's hand against a false religion.

I have a completely different view of God, nations, and history. I recognize the two sides of God: love and judgment, but I see us living in that stretch of history ruled by God's love side.

For almost 2,000 years, his rain has been falling equally on the just and the unjust. Jesus did not usher in the year of vengeance and wrath but instead proclaimed "the acceptable year of the Lord" (Luke 4:19). Jesus revealed "the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). We are not in the dispensation of judgment but the "dispensation of grace." Since the destruction of Jerusalem in A.D. 70, I see only mercy, grace, and love coming from above. At the end of this dispensation of grace we will see God's judgment side. Today Jesus is a lamb, then he will come as a lion.

But from A.D. 70 until now only good has come from the God of shalom. God and his children do not send evil, but overcome evil with good. Two streams do not flow from them: one bitter and one sweet. Out of their innermost beings flow only sweet living waters.

And since God himself no longer sends slaughter, he could hardly wish his unruly servants in government to do it for him. Governments are fallen and outside of Christ (therefore antichrist), but God allows them and wishes them to maintain order. He therefore permits them to use humane coercion but does not want them to use brutality, torture, or death. A careful reading of Romans 13 shows that "punishment" of wrongdoers is desired, but not death.

I am not advocating softness in dealing with crime. Criminals should be punished by incarceration, but every effort should be made to save them and restore them. Like God, we should chasten with the view of redemption in mind, not vengeance.

So I conclude that death and destruction were not placed in the hands of the fallen state. Therefore warfare, capital punishment, abortion, euthanasia, terrorism, the funding of revolutions, the building of armies, and the lethal arming of police are *sin*.

Further I conclude that God had no part in stealing the Americas from the original owners. He did not inspire Dachau, nor orchestrate the fire bombing of Dresden, nor laugh with glee as the Buddhist children of Hiroshima ignited. In fact, he wept, as I weep for my saintly friends who view the atrocities of history as God's footsteps and silently or vocally tell the dark governments of this world that they are ministers ordained of God to seek and destroy those whom Jesus came to seek and save.

—Robert Roberg, *Clayhole, Ky.*

BOOK REVIEW

Best tool in 25 years of foreign student work

The World at Your Doorstep: A Handbook for International Student Ministry *by Lawson Lau. InterVarsity Press, 1984. 144 pp. $5.95 ($8.35 in Canada).*

The world truly does come to our door in North America. Lawson Lau, himself a doctoral student in communications at the University of Illinois, reports that over 300,000 students from dozens of countries are studying in the United States alone at present. (No figures available for Canada.)

North American Christians need to realize what a strategic "unreached people group" these students are. In the next 25 years these students will undoubtedly fill half of the top leadership posts in government, business, and education in their home countries. The experiences they have here with both Christians and non-Christians will influence their decisions in the future.

This book is by far the best resource tool this reviewer has read in 25 years of working with international students. Lau is in a unique position to advise North American believers because he is at present an international student himself. Having both editorial and reporter experience for Singaporean and American publications results in a clear, interest-holding writing style.

This book is divided into two sections. Part I, titled "Bridges to Understanding," surveys what it means to adjust to a new culture, cites the academic and social needs of the foreign students, and gives much practical advice on how to overcome cultural barriers.

"Sharing the Good News" is covered in Part II. The importance of making those first crucial contacts is emphasized. When these students first arrive in our countries they are often overwhelmed by their helplessness and poverty and our uncaring attitudes in our affluence. Here the people of God have super opportunities to be servants, New Testament style.

This section is must reading for anyone wanting to be an effective ambassador for the kingdom. We must realize that our cultural mores and behavioral patterns can handicap us severely in effectively communicating the good news. We must become willing to "read" and interpret history and current political events from both sides of the page—theirs and ours.

Lau is a sensitive yet frank advice-giver, free from bitterness in spite of his own uncomfortable experiences as a foreign student. He instructs his North American sisters and brothers carefully and not without a touch of humor. There is even a section on how to help prepare the visitors for reentry back into their own cultures and churches.

The book concludes with a case study of Robert and Mary Taussig from Kansas State University. Taussigs spent several years in Nigeria in a foreign aid program. There they met many Nigerians who were bitter about their international student experiences while in the United States. When Taussigs returned to Kansas they knew God wanted to use them in ministry to foreign students. But how? They started to pray. Then? You'll have to read the book to find out how our God answered their prayers!

This book is an asset to anyone working cross-culturally, especially those associated with colleges and universities. It will be particularly helpful to people in local churches trying to reach out to different ethnic groups as well as anyone planning to go abroad.

—Betty Mae Dyck, *Penticton, B.C.*

Humanistic anticommunism

by John K. Stoner

The U.S. psyche is wracked by the fear of communism on the one hand and nuclear war on the other. A cartoon said it all: A little boy is standing beside a general in uniform. There are tanks and missiles in the background. The general says to the boy, "What would you like to be when you grow up?" The boy answered, "Alive, if it's not too much trouble."

This is a time when people are asking the ultimate questions, Where is God? Who is God? What can I believe. It is a time for Christians to ask, how is the church portraying God? What do people know about God if they have nothing but the church's preaching and the lives of professing Christians to go by? Does God have anything to say to the staggering threats of nuclear holocaust and global communist domination?

Communist threat as biblical enemy. It would be difficult to find an idea more widely held or deeply believed in the U.S. than the perception that communists are our enemies. There is much to justify this perception. The record of communist states with regard to the degradation of human existence is absolutely bone-chilling. The fears which are evoked by the names of Stalin and Mao Tse-tung are not rooted in paranoia, but on objective reading of the facts. Under two conditions, people in the U.S. are justified in calling communists their enemies, and more specifically, in seeing the Soviet Union as an enemy nation.

The first condition is to recognize that communism as a political system (as opposed to communism as a textbook ideal) has proven to be the enemy of the people in most nations where it has been tried, and therefore, our enemy is not the Russian people, or the Chinese people, but the communist political system.

Second, to name a system (communism) or a nation (the Soviet Union) the enemy because it has set itself against you does not say anything about what you are justified in doing to oppose that enemy. That question remains yet to be addressed.

There are some Christians, and some liberal humanists, who hold that peacemakers do not have enemies. They maintain that using a word like *enemy* defeats the peacemaking process at the outset. I disagree. First, because the Bible uses the language and concept of enemy freely. Second, because I think it is self-deceptive to deny that individuals and nations have enemies.

Falwell and others are great enemies of humanism, yet they champion humanistic anticommunism.

To accept the idea of *enemy* is to believe that sin works in the lives of people, making them oppressors. So it is no more useful to deny that we have enemies than to deny that we are sinners. Both are plain consequences of sin in the world. And both cry out for a power to set things right.

In calling the communist government of the Soviet Union an enemy of the United States, I believe that we are in accord with biblical practice. Furthermore, we have identified an area of substantial agreement with conservative Christianity, or the religious right, in the U.S.

Beyond this, we have found some common ground historically and theologically with the oppressed people of the third world and their cry for injustice. Although white middle-class North Americans are not an oppressed people by the usual meaning of oppression, they are oppressed in another sense. They (we) are oppressed in the sense that sin working in the political system of atheistic communism has set itself against freedom and democracy. White North Americans therefore have some reason to fear communism and seek a defense against it, even as third-world poor people seek a defense against enemies (systems and people) who oppress them.

The question posed, then, for both third world people and middle-class North Americans is in one sense the same: By what means shall we try to secure our lives against our oppressors? Revolutionary ideologies and some liberation theologies in the third world have espoused violent means to gain release from their oppressors. What have middle-class North Americans and conservative theologians said about security in the face of the communist threat?

Military response advocated. Pulpits, televisions, and radios are filled with anticommunist warriors calling for a military response to the enemy. Jerry Falwell might be the best known of these. Others include Jimmy Swaggart, James Kennedy, Bill Bright, and Bob Jones. They advocate peace through strength. The strength which they advocate is *military* strength, of course. It is *human* strength.

Falwell and the others are recognized as great enemies of humanism. They castigate humanistic psychology, humanistic education, and humanistic ethics while they champion humanistic militarism, humanistic nationalism, and humanistic anticommunism.

On the basis of this, I say it is time to begin noticing the absence of God in North American evangelism. Liberal Christianity, too, has advocated a military response to communism. I have focused on the evangelicals because they have claimed to stand for salvation by grace. They have said that only God can save us from our sins, but they have turned around and tried to save themselves from the sins of others. By doing this they have taken away half of the salvation which God offers. The great task of the church today is to rediscover the fact that God is in the business of saving his people from their enemies.

One objection is sure to come: That you cannot expect unbelieving people to lay down their arms and put their faith in God.

But this objection comes from people who say that you *can* expect a nation not to abort its babies. These people say that God's law is opposed to abortion. So, can we expect the nation to accept God's law but not God's grace?

Here we have identified a fundamental problem in the church's approach to the world. The church has too often called the world to adopt a Christian ethic without first and with equal fervency showing the world God's offer

John K. Stoner, Akron, Pa., is executive secretary of Mennonite Central Committee U.S. Peace Section. This is one of three addresses he gave over a year ago at the Florida New Call to Peacemaking Assembly.

of grace. Or, at other times, the church has apparently thought the world has such a short hold on grace that it would be futile or wrong to ask a response to law, so it has said nothing of substance. The most obvious example of this would be the church's general failure throughout history to call for the abolition of war on the basis of the will of God.

Prayer as an alternative. From the time when Moses cried out to the Lord on the shores of the Red Sea until Jesus prayed in the Garden of Gethsemane, prayer was the characteristic response of God's people to the threat of enemies. It is true, there was another response many times—the sword, kings, horses, and armies. Solomon had his chariots in Jerusalem and Peter had his sword in Gethsemane, but neither of them is accorded the honor in Scripture for their military preparedness which is given to Gideon and Stephen for their prayer and faith.

The fact that we often see war, rather than prayer, as the predominant response to enemies in the Old Testament is more the result of a bias in interpretation than a true reflection of the scriptural record. If we stood with the Bible, we would summarize the Old Testament story as the writer to the Hebrews did, lifting up faith, not military preparedness, as the response to enemies which pleases God.

The meaning of prayer is so little understood in the church today that there is risk involved in using the word. I fear that it may be a bit like using the word *swim* in an Eskimo culture. One could assume that it conveys some meaning when in fact it doesn't.

Prayer is two-way communication with God. It is speaking to God, but even more it is listening to God speak. Praying involves becoming still before God, confessing personal inadequacy, in ability, and need, and declaring one's total dependence on God. At least six things will happen when we pray to God, asking him to save us from our enemies:

1. *Prayer enables us to see the enemy in a different way.* Prayer will sometimes show us that we were mistaken about the enemy's intentions, methods, or identity. In every conflict situation, the possibilities for mistaking the issues are immense. We have all experienced this when we are in the third-party role. We may be observing a marital conflict or conflict between two friends. They see each other as oppressors or enemies, but we can see ways in which they are mistaking the issues.

2. *Prayer clarifies our thinking about what we are trying to protect from our enemies.* Should everything which the military system aims to defend in fact be defended? What things do North Americans want to defend from their enemies? For example, are North Americans trying to defend their access to the wealth of nations around the world so that they can have two cars, split-level homes, steak, and cake?

3. *Prayer allows God to show us alternative courses of action which we had not thought of before.* Johannel Hamel, a pastor in communist East Germany, speaks of God "making room" or "opening doors" as the believer walks obediently a step at a time. In his book *How to Serve God in a Marxist Land,* he writes: "Time and again God creates loopholes, so to speak, open space in the midst of closed systems of unbelief and hatred of God."

Calling for a nuclear defense against our enemies is humanism because it leaves God out.

4. *Prayer opens us and the situation to God's intervention with power far superior to that of the enemy.* Prayer is thus the one clear check against humanism, because it specifically invites, and waits on God's action in the situation. Many times throughout history God's people have been physically saved from the intention of enemies to kill them through the intervention of God's power. This is not a guaranteed result, but it has happened too often to be dismissed as a possibility. In the Christian understanding of how the world works, prayer releases more power to save innocent people from oppression than is released by armies and bombs.

5. *Prayer reminds us that Christ died for the people who are our enemies.* It is helpful to stop and think that anything we contemplate doing to our enemies, we are doing to people for whom Jesus Christ suffered the agonies of the cross. The cross is the irrefutable sign of God's love for his enemies. That is the nature of the God we serve. Can the world tell that from the message and behavior of the church? Jesus said, "If you want to be children of your heavenly Father, love your enemies."

6. *Prayer brings us into the presence of God, which is finally what salvation means.* To be strengthened for life, to rise above the effects of sin in our own lives and the oppression we face because of sin in the lives of others, we need to know God. Prayer is opening ourselves to the presence of God.

How did early Christians respond? The first Christians, whose story is told in the book of Acts, faced enemies as determined and cruel as any we know. How did they respond? Prayer was the heart of their response. A careful reading of Acts shows that prayer in the face of enemy threats resulted in the kind of things we have been describing here.

Prayer, however, did not always save their lives. Jesus had spoken to them about enemies with these words:

> *They will put some of you to death.*
> *All men will hate you because of me.*
> *But not a hair of your head will perish.*
> *By standing firm you will save yourselves.*
>
> *—Luke 21:16-19*

Here in a single breath Jesus says that some will be put to death, not a hair of your head will perish, and you will save yourselves. How could they die and be saved at the same time?

Stephen's martyrdom explains this, as much as it can be explained. In the story we see Stephen surrounded by enemies. They are making false accusations against him. His response is not to call the church to arms against the apostate Jewish leadership or to demand a Roman legion to guarantee his religious freedom. Rather, Stephen spoke the word of God with boldness, telling all what God had done to save his people.

When the crowd pressed harder, he knelt and prayed. Then he looked up to heaven and saw the glory of God and Jesus standing on the right hand of God. In that moment of supreme crisis, God was revealed to Stephen. That is how God saved Stephen from his enemies. The revelation of God through Jesus Christ is salvation. Stephen died with a prayer of forgiveness on his lips. And so he was saved from his enemies.

Who can say how many innocent lives were saved from death that day and in the days that followed because Stephen gave his life for his people and for Christ?

Today we stand at a crossroads in history. The fear of enemies has driven the nations to the brink of global suicide. The popular evangelists advocate nuclear defense against enemy nations. It is a humanistic response because it leaves God out. It is humanistic anti-communism. The choice which we face is this: Will we turn to God for salvation from our enemies, or will we go over the brink pursuing our human effort to save ourselves?

My new view of alcohol

Anonymous

On August 23, 1983, a 19-year-old girl from Elkhart, Indiana, was killed in that city by a young man who was driving while intoxicated. This girl was on her way to begin her sophomore year at Purdue University—on her way to new challenges, on her way to a bright future as a pharmacist.

A friend was driving the car in which this young woman rode and the young woman's sister followed in a second car. While waiting for a light to change at an intersection, this girl's car was rammed head-on by another car—a car driven by a young man later convicted and sent to prison for causing a death while under the influence of alcohol.

I have never forgotten that incident. Although I was out of the state on vacation when it occurred, I still vividly recall the feelings and emotions I experienced while reading accounts of it when I returned home. For weeks afterward my mind dwelled on it.

Why was I so upset? Why was I so upset about this tragedy when I had absolutely no personal connections with this girl or her family? Simply because such a senseless, preventable death of someone whose life held such promise was an outrage. But I believe that my distress concerning this girl's death stemmed more from some parallels which I was able to draw from my own life.

I have one sister also, a sister I love dearly, a sister who is my best friend. Only several weeks prior to this incident we were waiting at that same intersection while on a shopping trip. The *light* changed for us, but *life* did not change for us that day, not the way it changed so abruptly for this young woman, for her sister, and for the rest of her grief-stricken family. That is what made this "accident" more than just another newspaper story. The thought of having to witness *my* sister's life cut short in that way made a very deep impression on me. The incident, from that moment on, was indelibly etched in my memory.

But, as often happens, memories have a way of receding to the backs of our minds until something jars them and brings them to the forefront once again. In my case, this was brought on by an article appearing in the local newspaper about a year and a half after this young woman's death. It described in heart-wrenching detail the efforts of the girl's family, especially her mother, to go on with their lives following their loss. I couldn't even make it halfway through the column; tears blinded my eyes.

I decided to cut the article out of the paper and keep it in my wallet as a reminder of what drunken driving can do to so many innocent people. That article and its effect on me caused me to promise myself that I would never drive a car while intoxicated. That promise actually was not too difficult to keep because I believed that excessive drinking was wrong.

That promise wasn't enough. But now, due to another recent, equally tragic "accident" caused by a drunken driver, I find that the promise I made just isn't enough anymore. Until recently, for some unknown reason, I had bought into the myth that being a so-called "social drinker" was all right, that as long as I drank "responsibly" no sin was really being committed.

This time the "accident" which took place hit closer to home because I am acquainted with the victim's family.

A drunken young man hit a car head-on and, in an instant, a husband became a widower and two young boys lost their mother.

Another drunken young man hit a car head-on and, in an instant, a husband became a widower and two young boys lost their mother. Another sister was left without her sibling, without her friend. The woman was Goshen College admissions counselor Charlotte Hurst, and she was killed on November 8, 1985.

Again, as with the incident mentioned earlier, I was deeply disturbed. But this time there was more than just sadness and sympathy for this family. This time there was also guilt. Guilt because I heard a voice inside speaking to me, telling me that *I* could be held responsible for this latest tragedy.

No, I wasn't the driver of the car that took this woman's life. No, I wasn't the person who sold that young man his alcohol. Or was I? Though I only drank alcohol a total of perhaps five or six times during the past year, wasn't I, through my purchases, supporting the industry which perpetuates tragedies such as these? Of course, in each case it was the responsibility of these young men to control their drinking, or not to drive if they couldn't control it. But the inescapable fact remained that I, no matter how indirectly, could be accountable for these deaths.

The philosophy of contemporary society often seems to be: "I am responsible only to myself; what I do and where and when I do it is no one else's business." But the real truth becomes excruciatingly clear under these

The author is a young professional Mennonite woman in Elkhart County, Ind., who has no interest in debating her position nor does she care to be involved in any sort of crusading role.

tragic circumstances. How can I, if I truly want to follow Jesus Christ's example, continue to accept any part of an attitude which says that as long as I was not driving drunk or selling the alcohol, I am not responsible for these lost lives? Especially when the one I profess to believe in stands for a completely opposite attitude.

Jesus Christ took upon himself *all* of the responsibilities for *every* human being in the world when he hung on that cross. He took responsibility for *me*. So how can I, if I really want to serve him, neglect to do the same for the people in my world today?

Reminders of my responsibilities. Nothing can be done to bring back these two young women. As I sit here now, one hand holding a newspaper clipping describing a family's struggle to live on following their loss, and the other hand holding a photograph of a demolished car with a dead wife, mother, daughter, and sister still trapped inside, I know that it won't be necessary for me to keep in my wallet any longer these reminders of *my* responsibilities; they are permanently branded on my mind and on my heart.

But I will keep them. I will keep them to remind me to continually thank God for opening my eyes and I will also keep them to help me explain, to anyone who ever asks me, the reasons why I now abstain from drinking.

The quote, "There, but for the grace of God, go I," now becomes much more significant for me. Because it could have been me or, most frightening of all, it could have been *my* sister. And how could I be a contributor to the death of someone I love so much? And then continue to live with myself or try to live for Christ?

God, please forgive my blindness. But most importantly, help me to never again lose sight of the fact that, because of your Son's control of my life, *I am responsible.*



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Moving on up

by Katie Funk Wiebe

It lies among a few other sentimental treasures—a little plastic sack of small wooden tiles. Each varnished tile is carefully marked with a letter of the alphabet. The little sack is all that's left of a homemade Scrabble game from the 1950s.

Our family wanted this word game desperately. But we didn't have the money. So I borrowed a game from a friend, and my husband and I carefully replicated it. Our family played on the hand-designed board with the homemade tiles for years, and never thought of ourselves as disadvantaged.

Eventually one Christmas the board was discarded for a store-bought game. We were moving on up. And it felt great to have something that the "successful enjoyed."

I think I saved the little sack of tiles to remind me that life doesn't always need money-bought items to be happy. Now it's harder to believe that.

Who scrapes margarine wrappers? Who today strings wooden spools on a shoelace for a child to play with when you can buy nationally advertised educational toys? Or who makes blocks out of scraps of lumber and dolls out of old socks? Who scrapes margarine wrappers and saves bread wrappers to use instead of plastic film? Who rips and turns used clothing to transform it into children's wear? And feels proud of the accomplishment?

Where are the persons who, like Doris Janzen Longacre, author of *Living More with Less*, still carry their own mug to avoid using Styrofoam cups that deplete the world's resources unnecessarily? The voice in favor of the simple life for any reason—economy, stewardship, or creativity—has been muffled in recent years as we've all been moving on up.

To make do requires time, investment of energy, development of creative skills, and commitment. It's easier to buy when we're busy and have the money. And yet we are often the real losers.

The paradox of the times is that the years of affluence have brought us too much of what we can do without and too little of what our inner being desperately craves.

Gadgets and knickknacks to hang on walls, to place on shelves, to clutter drawers, or to suspend from the ceiling reproduce in many homes like fruit flies in an orchard on a warm summer day.

A catalog I received this week entices me to buy, among several thousand similar "exciting" objects, a good-luck brass cricket, a helmet that holds two cans of drink with attached mouth tube for the person who doesn't want to put down hammer or fishing rod while drinking, a claw-shaped gutter cleaner, a nose-hair clipper, and an ingrown toenail clipper.

I can also buy a sweater defuzzer, a hairbrush dehairer, and an egg piercer to prevent eggs from cracking during boiling. And if that doesn't satisfy, I can buy a watch with the faces of Jesus and his disciples where the numbers should be. All to make me happy.

We've also got too much trash—it's sometimes dumped along the roadside by desperate people. We've got too much clothing—garage sales and thrift stores thrive only because our closets are overfilled.

We've got too many how-to-do-it books for people wanting the magic route to success. Add to this junk mail—one of life's biggest disappointments at the end of a hard day of work—and too many pamphlets and newsletters each making a bid for attention.

Sometimes I think we've also got too many Sunday school quarterlies (I assume they're dated so that they can't be used again) and too many bulletin inserts and, of course, programs. There's always yet one more program to attend and another committee meeting of some kind in which there is a coming together of bodies but not always a coming together of spirits and a sharing of lives.

What do we lack? Yet what do we lack? What have the years of affluence robbed us of? What does it take to live simply but with an overflowing heart?

I think I'd begin with *time for reflective solitude* and creative thinking. Add to that encouragement to use more of our congregation's creative resources to compose hymns, music, poems, paintings, stories, and materials that move one beyond oneself into another realm through beauty of word and form. The creative approach should be a habit of being.

Next I'd list *good conversation.* It is difficult to convince some people that good conversation can be more stimulating than Monday night football. The thought of having to talk to someone at length after the weather and latest game scores have been discussed is as terrifying as swimming Niagara Falls. Too much television has done that to us.

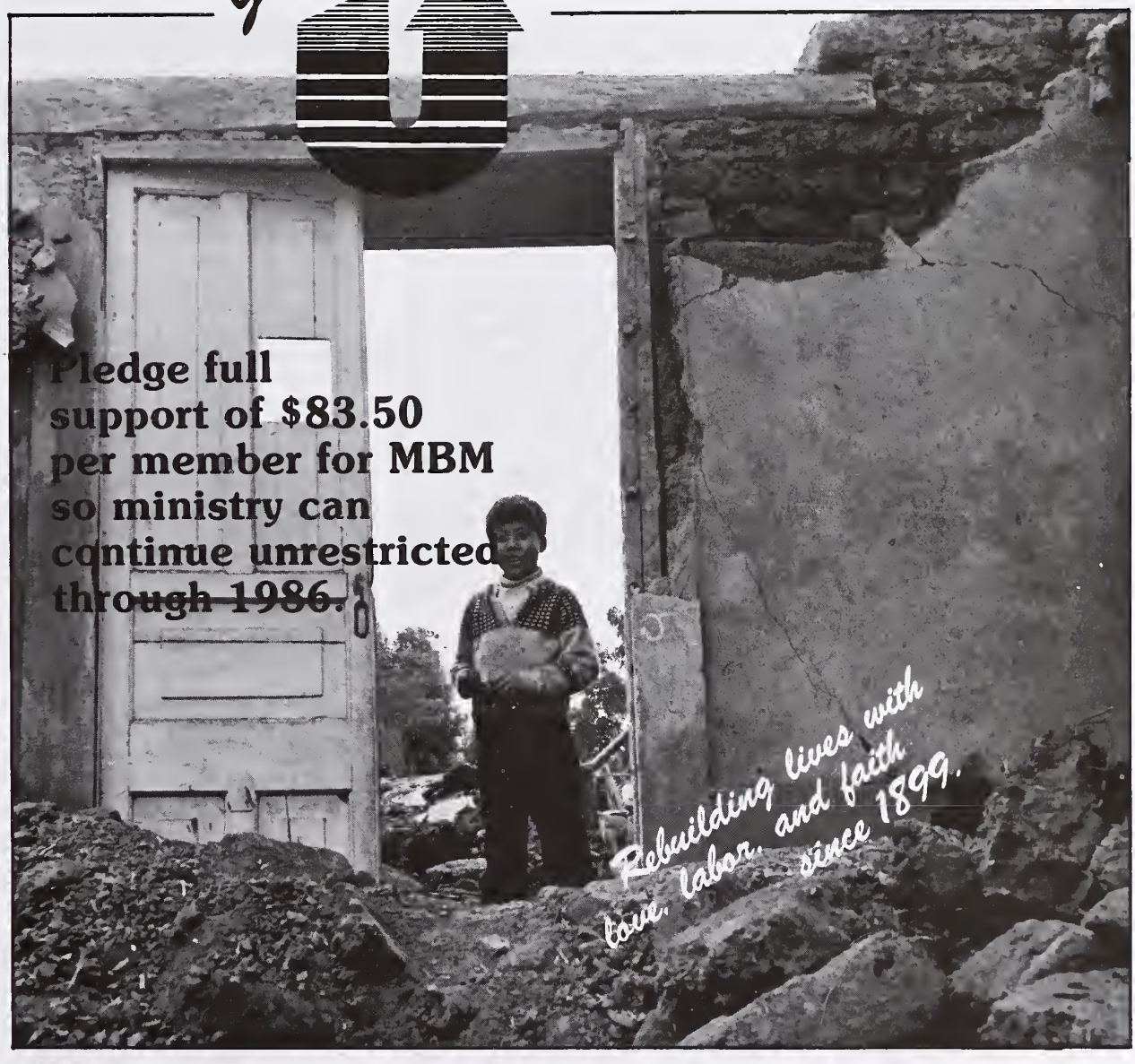
I place *friendship* next. Because friendship needs time and energy to develop, it suffers in prosperous times when there's plenty of money for travel and entertainment and thrives when the gas budget is used up. Friends are probably the most valuable of our renewable resources.

Simple living when one has moved on up is tough because we almost automatically turn to our pocketbooks when we feel inwardly depleted, firmly entrenched in the habit of thinking that egg piercers and other shelf clutter satisfies. We only move on up when we move down to a full appreciation of the resources God has entrusted to us.

Katie Funk Wiebe, Hillsboro, Kans., teaches at Tabor College.

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Mennonite Board of Missions

CHURCH NEWS

Mennonite leaders give big boost to Sider's call for peacemaking team

In a year from now, Mennonites and Brethren in Christ will know whether the idea of sending peacemakers to conflict situations, first proposed by Ron Sider at the 1984 assembly of Mennonite World Conference in France, will become reality.

The Council of Moderators and Secretaries, meeting in Denver, Oct. 24-25, discussed the proposal with Sider and agreed to hold a special assembly about the future of the newly named Christian Peacemakers Team. The event will be held in connection with the council's next annual meeting, Dec. 16-17, 1986, in Chicago.

The goal of the special assembly is to decide whether or not to give the peacemakers team the final go-ahead and, if the green light is given, how to implement the new venture.

This was the second time that the council, made up of representatives from the Mennonite, General Conference Mennonite, Mennonite Brethren, and Brethren in Christ churches had examined the proposal. At last year's meeting the council received Sider's idea "with appreciation," but asked Mennonite Central Committee Peace Section to give it further study and bring a revised proposal to the 1985 meeting.

Council members were pleased with the new document. "It's moderate and saleable," said Owen Alderfer of the Brethren in Christ. The proposal calls for a program, comprised initially of 100-200 two-year volunteers, which would place teams of "well-trained Christians in the midst of warring parties or groups that support warring parties in order to foster shalom." It suggests that Mennonites and Brethren in Christ in North America should take the lead in establishing the effort, anticipating broader ecumenical and international sponsorship.

Sider set the tone for the council's examination of the proposal by saying that while he had "felt called to put the idea out," he had believed "from early on that this was too large and the potential impact too great for just one person. It is only in the body that we get deep discernment about ideas."

Sider, a Brethren in Christ writer and lecturer, drew much response to his suggestion for a "peace-keeping force" following a major address on "God's People Reconciling."

Council members agreed that it would be easiest to simply appoint a committee to implement the Christian Peacemaking Team, but acknowledged that this would defeat efforts to gain broad support from their denominations. Everyone wanted to take it to the churches, but the thoughts of years of protracted discussion was unsettling. "We have to make sure that it doesn't get caught up in bureaucracies," said James Lapp of the Mennonite Church. Sider indicated that he was willing "to wait until 1995 if that's what the Lord wants and what the body feels," but admitted that he was "impatient."

After wondering whether a year was long enough for the churches to study the proposal, the council decided to hold the assembly next December. It also appointed a committee made up of Sider and representatives from the four denominations, the council, Mennonite World Conference, and MCC Peace Section. It will help the churches process the proposal in congregations, at annual conventions, and in schools. The committee will plan the assembly.

Council members had questions about volunteers and money for the program. Sider responded that it was his "gut instinct" that this will not be a problem. MCC Peace Section estimates that it will cost $800,000 to deploy 100 volunteers.

The discussion about the Christian Peacemaking Team was preceded by the first-ever meeting between the council and the presidents of Mennonite and Brethren in Christ colleges in North America. The atmosphere seemed, at the beginning, to be a little like a student being called unexpectedly before the principal—was something wrong?

Nothing was wrong. The principal, in this case the council, simply wanted to visit with the presidents. "They seemed to think that we had an unstated agenda," Lapp later reflected.

Once initial apprehensions were dispelled, the council and the presidents enjoyed a fruitful discussion. Hesston College president Kirk Alliman, who chairs the Council of Mennonite and Brethren in Christ Colleges, encouraged the council to "tell us if we're producing students that don't fulfill the mission of the church."

Lapp spoke for the council when he stated that "we need to acknowledge that the destiny of our denominations lies with our schools." Alliman commented later that "I left feeling like I belonged to a team."

—John Longhurst for Meetinghouse

Mutual Aid Forum pushes Midwesterners to new heights of caring

"Caught and Called" is how Ronald Ropp described the dilemma of caring in the world today. He delivered the keynote address at the Midwest Mutual Aid Forum in Sioux Falls, S.Dak., Nov. 15-16.

"We are caught in changing times," he said, "and yet called to respond to these new problems with new ways of caring." Ropp is vice-president of Illinois Pastoral Services Institute in Bloomington.

Finding new ways to practice mutual aid and stewardship was one goal of the forum, which was sponsored by Mennonite Mutual Aid.

Though winter storm warnings kept many preregistrants at home, over 70 participated in the forum. Pastors, denominational leaders, MMA congregational representatives, and others from Iowa, Minnesota, Nebraska, Kansas, and South Dakota represented five denominations.

One participant, who ventured from Nebraska in the sleeting rain, said he appreciated the spiritual tone of the forum. "I was challenged again by what MMA is doing and intends to do," said Wilton Detweiler, pastor of Salem Mennonite Church in Shickley. "The emphasis was on biblical concepts and inspiration, reminding us that we need to continue to lend a helping hand to others."

MMA staff members also gave an update of the plan to help several communities choose mutual aid counselors, to represent both the community and MMA.

Workshops focused on concept education rather than on specific MMA plans and products. As part of a workshop on medical ethics and cost containment, participants broke into small groups and discussed case studies of difficult medical situations. One example was what to do with a 76-year-old man who asks to be disconnected from a respirator.

The forum in Sioux Falls is one of ongoing regional events to help MMA staff hear concerns, suggestions, and critique from members and representatives. This is MMA's third Mutual Aid Forum.

Bethel College offers free tuition to farmers forced off the farm

For the 1986-87 school year farmers who are forced to leave the farm for financial reasons will be eligible for a full year of free courses at Bethel College, a General Conference Mennonite school in North Newton, Kans.

The farmers, who must be over 25 years of age, will be asked to go through the normal application process and will be required to apply for whatever federal, state, or congregational aid might be available to them, excluding loans. Bethel will cover the difference in tuition costs.

In addition, the college has designated Emerson Wiens, chairman of the Industrial Arts Department, to assist farmers in career counseling and course selection.

The college, on the eve of celebrating its centennial as the oldest of the 10 Mennonite colleges in North America, has a special identity with the farming community. The founders of Bethel College were German immigrants from Russia who brought with them their hardy turkey red wheat that helped make the prairies the bread basket of the United States. Even today some 2,000 of the college's 10,000 alumni are in agriculture.

"Over the years we have benefited greatly from farm support," said President Harold Schultz. "Now, in the Mennonite tradition of mutual aid, it is our turn to help some farm families."

Evangelical editor addresses Conference on Basic Biblical Beliefs

Harold Lindsell, editor emeritus of the evangelical *Christianity Today*, spoke on biblical criticism at the fifth Conference on Basic Biblical Beliefs, Nov. 14-16, at Berea Mennonite Church in Cannelburg, Ind.

Held previously in Virginia, Ohio, Pennsylvania, and Oklahoma, the conference was sponsored by *The Sword and Trumpet*, a conservative Mennonite magazine published in Harrisonburg, Va.

Lindsell noted that the present debate over the Bible is not new. "What is at stake in the controversy, however, is the integrity of Jesus," he said. "If Jesus was wrong on the Bible, how can we trust him about salvation?"

He detailed how higher criticism has belittled inspiration and the miraculous, and elevated logic and reasoning. "The new papalism is the infallibility of the scholar," he said. He shared the conviction that pride of scholastic attainment has tainted the glasses of some in the debate so that they look down on "the poor benighted laymen" as too simple-minded to interpret the Scriptures.

A significant part of this year's meeting was the debut of a 162-page book of 18 selected addresses from the first four Basic Biblical Beliefs conferences. Sales of the book were brisk.

The theme of the 1985 program was "The Bible Today." The topics were arranged sequentially in order to sharpen historical perspectives and theological implications. Time was allotted for open discussion.

The series began with a keynote address on "God has Spoken" by John Mumaw, former president of Eastern Mennonite College and Seminary. He analyzed various ways God has spoken to mankind over the centuries and underscored the practicability of the written Word.

Other speakers were former seminary professors Linden Wenger and Otis Yoder and Rosedale Bible Institute dean Willard Mayer. *Sword and Trumpet* editor Ward Shank's address was read for him by Fellowship of Concerned Mennonites leader George Brunk II.

READERS SAY

Letters from readers are welcome. Please keep your letters brief, pointed, and kind. One to three paragraphs is enough to make one sharp point. Long letters may need to be shortened.

Sarah Snader Shearer, Lancaster, Pa.

Rhoda Snader Lapp is my tenderhearted, compassionate eldest sibling. I told her I cried when I read her "Bible Studies for Women in Prison" (Nov. 19).

She responded that on her first visit to the prison she just stood outside and cried. She felt smote to the heart in seeing the almost-empty parking lot—so different from the well-filled visitors' parking lot at a hospital of former employment. She wept for these *forgotten* people.

George Brenneman, Anchorage, Alaska

Thank you for the article "If We Move to Alaska, Can We Still Be Mennonites?" (Nov. 12). Audrey Frey has expressed some of the feelings my wife and I experienced when we moved to Alaska 21 years ago. The article calls to our attention the realization that those feelings persist today.

We agree with the truism "once a Mennonite, always a Mennonite," but a long separation from our ethnic roots has taught us that "being Mennonite" is multileveled. We are not Mennonite by our way of dress, particular behavior, or manner of speech. It is not even the unique quality of music, for we have found that the music from the Moravian or Russian Orthodox traditions is second to none. Our "Mennoniteness" in Alaska more clearly emerged during conversations with friends and associates on issues relating to work relationships, national or international politics, and priorities in personal life.

The loss of a circle of familiar surnames and organizational connections was threatening to us as has been to Audrey. But, the tests that reassured us that we were very much Mennonite came when we actively participated in the worship, study, and church life of communities with non-Anabaptist theological heritages. Participation in a non-Mennonite church provided many opportunities to present, teach, and debate unique and important Anabaptist theological insights. We became convinced that radical ideas can be presented in nonthreatening and nonjudgmental ways.

We are now in the Anchorage Mennonite Fellowship. The values and blessings of covenanting with others of Anabaptist persuasion is wonderful, but it does not provide the testing ground we had elsewhere. Our Alaska experience strengthened our Mennoniteness. It has permitted us to clear some of the ethnic and bureaucratic fog and to focus sharply on issues that truly are Anabaptist. The interesting thing is, that in doing this, we have been able to embrace our ethhnic roots with deeper appreciation.

What Audrey describes certainly must not be uniquely Alaska. It may be accentuated by distance and the "Alaska mystique," but uprooted Mennos must have similar experiences wherever they are. It would be good to hear from second-generation uprooted Mennos also.

MENNOSCOPE

Mennonite farm leader Walt Hackman, 47, died on Dec. 16 in Hatfield, Pa., after suffering several months from cancer. He was a member of the Mennonite Central Committee Farm Issues Task Force. Hackman was a staff member at MCC Peace Section, 1967-74, including several years as executive secretary. He then returned to his family farm in Hatfield when the brother who was operating it died suddenly.

Mennonites and General Conference Mennonites in the Midwest have appointed a joint conference minister. He is Conrad Wetzel, and he will begin serving Illinois Conference of the Mennonite Church and Central District (West) of the General Conference Mennonite Church on Jan. 1. Wetzel is the leader of Plow Creek Fellowship—an MC/GC congregation and rural community near Tiskilwa, Ill. He is also a trained psychologist.

Construction has begun on Oaklawn Center's new $9.3 million psychiatric hospital on a 78-acre site near Goshen, Ind. The 78-bed facility will also house Oaklawn's clinical offices. The project is being financed by a $13.9 million bond sale. Oaklawn is a Mennonite mental health program based in Elkhart, Ind. Hal Loewen is its administrator.

Mennonites and others have produced a 30-minute radio special for the newest U.S. holiday—the birthday observance of the late civil rights leader Martin Luther King, Jr. Called *All God's Children*, the program will help listeners relive King's message of love, reconciliation, and hope. It was produced by Sandcastles International, an ecumenical media group which includes the Mennonite Church. King's birthday—Jan. 15—becomes a national holiday for the first time in 1986. More information on the radio special is available from Ron Byler at Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

A series of radio spots is helping Mennonite congregations reach out in their communities and change old stereotypes of Mennonites. The congregations are using *The Jesus Connection* provided by Mennonite Board of Missions. Mennonite Fellowship of Peace in El Paso, Tex., for example, used the 60-second spots twice daily on two large local stations in October and November. Response to the spots and to two other outreach aids from MBM—a brochure about the Mennonite Church and ads for newspapers—has been positive. In fact, the *El Paso Herald Post* decided to feature the Mennonites in a recent issue. More information about the radio spots, newspaper ads, and brochure are available from Lois Hertzler at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801.



Used clothing made into rugs at MCC center. *"Making rugs out of strips of used clothing is a unique concept and a worthwhile model in our consumeristic and throwaway society," says Peter Stobbe, director of Mennonite Central Committee's Material Aid Center in Ephrata, Pa.*

Rugs are made out of denim, corduroy, and other heavy-weight materials. The center receives many used garments that cannot be sent overseas because the clothes are too heavy or zippers are ripped out. Local volunteers tear the clothing into two-inch strips that are then matched by colors and sewn together.

Here local volunteer Allen Martin operates a loom which produces four four-foot-long rugs a day. They sell for about $17 each, and netted a profit of over $3,000 in the past four months. The money is used to buy children's clothing to be sent overseas.

Ron Byler of Mennonite Board of Missions has moved his office from Harrisonburg, Va., to Elkhart, Ind. He will pursue a master's degree in communication in addition to his work as MBM's director of media resource development.

A video workshop for Hispanic students was held at Goshen College on Nov. 23. Leading it was Elias Acosta, media director for the Menno-Latin Association for Communication. The reaction was so positive that more workshops will follow on such specific topics as lighting, audio, and editing. Acosta said the purpose of the workshops is to train Hispanic students for media-related ministries in Hispanic communities. Acosta is available to lead workshops on video and broadcast production for any group. More information is available from Mennonite Board of Missions at Box 370, Elkhart, IN 46515; phone 219-294-7523.

Congregations which provide direct aid to their students attending Goshen College will have that aid matched dollar-for-dollar up to $500 beginning next fall. The matching aid will come in the form of scholarships for which the students qualify or from other college funds. The new Congregational Aid Assured Matching Program is an attempt to "encourage still more congregations to join those which already support their students financially at Mennonite colleges and seminaries," according to Alice Roth, Goshen's vice-president for administration. The college will host a workshop on developing congregational aid plans on Feb. 15. More than 85 percent of the students at Goshen receive some form of financial aid. The average aid package exceeds $4,500. More information on the new program and on the workshop is available from Ron Gunden at GC, Goshen, IN 46526.

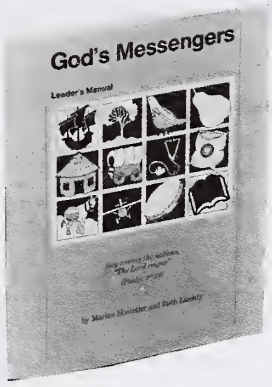
A Mennonite congregation is being started in Chile's capital city of Santiago. Sixteen people attended the first worship service in late October at Mennonite Christian Center—a meeting place, office, and literature center in a middle- and upper-class section of the city. The center also serves as the springboard for a new ministry by Mennonite Board of Missions among business and professional people. The four MBM missionaries currently in Chile are Keith and Nancy Hostetler and Don and Marilyn Brenneman.

Mennonite congregations in southern Argentina are enjoying "spiritual showers," according to Floyd and Alice Sieber, Mennonite Board of Missions workers who continue to live in Choele Choel following their retirement. "It seems that all churches that are open to the moving of the Spirit are being blessed," they said. The Choele Choel congregation operates eight Sunday schools with about 200 children attending each week. The Santa Rosa congregation added over 20 members in 1985. And 20 people became Christians at the Conesa congregation in one recent month—all in regular church services without special evangelistic meetings.

Mennonite youth on the Italian island of Sicily hosted a 20-member Mennonite youth delegation from Switzerland in October. During their 10-day visit, the Swiss group helped with several open-air evangelistic programs. The Swiss and Italian young people also enjoyed some sight-seeing together. The Swiss represent the country where the Anabaptist-Mennonite movement started 460 years ago, while the Italians are part of a church founded 11 years ago by North American missionaries sent by Virginia Mennonite Board of Missions.

An inter-Mennonite church-planting effort will begin next fall in Denver under the leadership of Leonard Wiebe, who is currently pastor of Faith Mennonite Church in Newton, Kans. He is also currently chairperson of the General Conference Mennonite Church's Church Planting Reference Council. The new church will be started in southeastern Denver, where the population is increasing rapidly and where Mennonites have been moving to in recent years. The effort is supported by the four Mennonite and General Con-

ference Mennonite congregations in Denver, by Rocky Mountain Conference of the Mennonite Church, and by Western District of the General Conference Church.



Twelve stories from church history are the basis for a new children's mission study called *God's Messengers*. The complete teaching kit includes a variety of activities and a cassette tape with songs and dramatic excerpts from the stories. The materials are suggested for use by grades 3-7 in Sunday school, junior church, evening study groups, family worship times, junior-age clubs, and Christian schools. More information on the kits is available from David Cressman at Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683; phone 412-887-8500.

Pennsylvania Mennonite Federal Credit Union opened a branch office in Lancaster, Pa., on Nov. 26. Located in the Provident Bookstore building, the office is operated by Sheryl Leaman. An open house will be held on Jan. 24, and treasurer-manager Lorne Peachey will be present. The credit union, with 1,800 members and over $2.5 million in assets, is open to anyone who belongs to a Mennonite congregation in Pennsylvania or who is employed by a Mennonite business or organization. It was founded 30 years ago by employees of Mennonite Publishing House in Scottdale, Pa.

Irvin Weaver has resigned as fieldworker for Allegheny Conference, effective next Aug. 31. Working out of his home in Hollsopple, Pa., he is the main staff person for the conference. Weaver is an ordained pastor.

Over 70 people attended Friendship Evangelism Seminars in Manitoba and New Mexico in November. One was led by Don Yoder at Grace Mennonite Church in Brandon, Man., and the other by Ed Taylor at the library annex in Carlsbad, N. Mex. "We learned that evangelism isn't something we psych ourselves to do," said participant Miriam Hartman. "It is a natural outcome of changed lives." The seminars are sponsored by Mennonite Board of Missions.

The Mennonite Church has received a fraternal grant of $48,000 from Mennonite Mutual Aid. It will support 15 projects, including videotaped lessons for deaf persons, a black family life seminar, and a series of booklets on peace. MMA gives grants each year to the various Mennonite denominations that support it. A Fraternal Activities Committee with representatives from the participating denominations reviewed the grant applications and gave final approval on Nov. 22. A total of $70,000 went to inter-Mennonite projects, including the Capitol Hill Crisis Pregnancy Center in Washington, D.C. As a fraternal benefit society, MMA gives money to special projects instead of paying taxes.



Eastern Mennonites to hold assemblies every four years. *Eastern States Council, which is made up of representatives from eight conferences, has decided to hold an Eastern States Mennonite Assembly every four years. The first one will be next Aug. 1-3 in the Washington, D.C., area.*

The event will take the place of the assemblies sponsored by the former Region V—the most active of the Mennonite Church's regions which were phased out in 1983. Unlike the former assemblies, the newer version will have no official delegates and no business sessions. It will emphasize fellowship, worship, and celebration.

The Planning Committee for next year's assembly is (left to right) Gladys Ropp, Miriam Martin, Merle Cordell, Jessie Glick, Robert Shreiner (chairperson), Lindsey Robinson, Annabelle Kratz, and Samuel Weaver.



Ohio Mennonites plan local follow-up for radio program. *Bev Miller (right) of Archbold, Ohio, discusses local follow-up plans for* Your Time *with Marg Foth, writer-speaker for the Mennonite Board of Missions radio ministry.*

The daily five-minute programs, heard on two local FM stations, carried a local box number and a toll-free telephone number in December for listeners to request literature or counsel. A second toll-free number will be added in January and the box number dropped. The toll-free numbers are provided by Miller Tire Company of Archbold. Miller answers responses and refers requests for counsel to local pastors.

Congregations interested in placing Your Time *on a local station may write to MBM Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801.*

Arizona Mennonite Mutual Aid entered the fourth quarter of its first year with 102 members. A part-time staff person has been hired to handle the increasing work load. The agency was organized with the help of Mennonite Mutual Aid.

North Americans bought Christmas presents and third world artisans earned some income at the fourth annual International Gift Festival, Nov. 8-9, at Portland (Oreg.) Mennonite Church. Total sales were $27,500. The money will be channeled back to third world countries through Mennonite Central Committee's SELFHELP Crafts.

Mennonite Central Committee has set up a system to handle deferred giving, including gift annuities, and invites these contributions from its constituency. Mennonite Foundation is assisting in the administration of the new program. Associate Executive Secretary Reg Toews said annuities are one way to contribute "in the name of Christ" for the work of MCC without giving up current income.

A directory of Mennonites and Brethren in Christ in the United States who are involved in prison ministry is being compiled by the Mennonite Central Committee U.S. Office of Criminal Justice and by the Mennonite Steering Committee on Corrections. The goal is to encourage networking and mutual support. Persons involved in prison ministry or persons who know others who are involved are encouraged to contact Al Wengerd at the MCC U.S. Office of Criminal Justice, 220 W. High St., Elkhart, IN 46516; phone 219-293-3090.

Mennonite Historical Library and Archives of Eastern Pennsylvania wishes to purchase three old copies of Mennonite Mutual Aid's periodical—*Sharing.* The three issues needed are volume 2, number 1 (1968); volume 3, number 2 (1969), and volume 8, number 2 (1974). Anyone who has those issues and is willing to sell them is encouraged to contact Wilmer Reinford at the library and archives, 1000 Forty-Foot Rd., Lansdale, PA 19446.

Menno House in New York City has two rooms opening up in January. They are available to students and young adults. Menno House is owned by Eastern Mennonite Board of Missions. Interested persons should contact Jewell Van Ord at the house, 314 E. 19th St., New York, NY 10003; phone 212-677-1611.

Missionary comings/goings:

•*Roy and Florence Kreider* returned from Israel on Nov. 25 for a health leave in North America. Roy has been suffering from serious eye problems. Kreiders were the first Mennonite Board of Missions workers in Israel in 1953. Their address is 3101 Harrisburg Pike, Landisville, PA 17538.

Upcoming events:

•*National Congress on Urban Ministry,* Apr. 8-11, at the Bismarck Hotel in Chicago. The theme is "Spirituality and Social Justice: An Essential Relation-

ship for Urban Ministry." The sponsor of the fifth annual event is Seminary Consortium for Urban Pastoral Education, which includes Mennonite seminaries. More information from SCUPE at 30 W. Chicago Ave., Chicago, IL 60610; phone 312-944-2153.

•*Menno Simons Exhibit,* Jan. 12-24, at Eastern Mennonite College. The exhibit in the art gallery will feature 30 portraits of the early Anabaptist leader—etchings, engravings, woodcuts, and photographic reproductions of original prints. Menno left the Roman Catholic priesthood to join the Anabaptist movement 450 years ago this January. More information from the Hartzler Library at EMC, Harrisonburg, Va 22801; phone 703-433-2771.

•*Sunnyslope 40th Anniversary Celebration.* Feb. 9, at Sunnyslope Mennonite Church. Starting with this one congregation in Phoenix, the area now has 11 Mennonite and related congregations. Friends and former members are invited to the event. More information from Stanley Weaver at the church, 9835 N. Seventh St., Phoenix, AZ 85020; phone 602-997-7171.

Church-related job opening:

•*Fieldworker,* Allegheny Conference, starting in September. This is a full-time leadership position. Contact—before Feb. 1—Tim Peachey at HCR Box 44, Belleville, PA 17004; phone 717-483-6756.

•*Director of fund-raising and development,* Sunshine Children's Home, starting immediately. Responsibilities include long-range planning, development of endowment program, and coordination of grant proposals. Preferred is someone with a degree in a related field, computer literacy, and general accounting background. Contact—by Jan. 10—the Personnel Department at the home, 7223 Maumee-Western Rd., Maumee, OH 43537; phone 419-865-0251.

•*Assistant director of admissions,* Eastern Mennonite College and Seminary, starting immediately. Responsibilities include recruitment of students in a specified geographic area. Bachelor's degree desired. Send résumé to Personnel Office at EMC&S, Harrisonburg, VA 22801.

•*Associate director of admissions—seminary,* Eastern Mennonite College and Seminary, starting on or before July 1. This person will help prospective seminary students discern and plan for ministerial studies. Graduate degree and pastoral experience preferred. Send résumé to Personnel Office at EMC&S, Harrisonburg, VA 22801.

New members by baptism and confession of faith: *Pleasant Valley, Hammondsport, N.Y.:* Hylen Nelson Guerin, Gary Lee Kauffman, Michael Terry Moore, Heidi Ann Parmalee, Robert Lynn Weaver, Darwin Robert Zehr, Edwin Lewis Zook, Jr., and Lucida Joy Zook.



Eleven from the Mennonite Church start MCC terms. *Among the 36 new Mennonite Central Committee workers who participated in orientation at MCC headquarters in Akron, Pa., Nov. 5-15, were 11 people from the Mennonite Church. They were:*

Back row (left to right)—John Beck, Archbold, Ohio, going to Washington, D.C., as an accountant and computer applications worker with Bread for the City; Elizabeth Burford, Lynchburg, Va., going to St. Johns, Nfld., as a volunteer referral coordinator; Vieanna and Dale Fielitz, Archbold, Ohio, going to Ephrata, Pa., as a clerk (Vieanna) and repairman (Dale) with SELFHELP Crafts; and Judith Menadue and Sanford Boshart, St. Paul, Minn., going to New Orleans, La., as a legal defense coordinator (Judith) and a mediation program director (Sanford).

Front row—Glenn and Mary Burkholder, Stuarts Draft, Va., going to Bolivia as regional coordinator and agricultural extensionist (Glenn) and a teacher and nutritionist (Mary); Julie Siegfried, Doylestown, Pa., going to North Spirit Lake, Ont., as a store assistant; Anne Reesor, Markham, Ont., going to Moncton, N.B., as a peer counselor with mentally handicapped women; and Sheila Jantzi, New Hamburg, Ont., going to Scarborough, Ont., as kitchen coordinator at Warden Woods Church and Community Centre.

Mennonite Church members not participating in orientation but also beginning MCC assignments were: Janet and Vern Hostetler, Kidron, Ohio, going to Uganda as program administrators and unit leaders and Maynard Yoder, Centreville, Mich., going to MCC headquarters as a trucker with the meat canning crew.

Change of address: *Floyd and Janet Blosser* from Palermo, Italy, to Via Olimpia 1, 90040 Capaci (PA), Italy.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Albrecht, Carman and Carolyn (Steinmann), New Hamburg, Ont., third child, first daughter, Laura Elizabeth Steinmann, Dec. 2.

Anderson, Bruce and Karen (Geigley), Middletown, Pa., first child, Teressa Rae, Nov. 20.

Beebe, Danny and Miriam (Falb), Calico Rock, Ark., second child, first son, Acy Timron, Dec. 4.

Boer, Jan-Willem and Nancy (Bacher), Circle Pines, Minn., third son, Brandon Joost, Nov. 29.

Fielitz, Jon and Carol (Hofstetter), Dalton, Ohio, third child, second daughter, Emily Lynn, Dec. 13.

Gerber, Paul and Janice (Cawston), Millbank, Ont., third child, second daughter, Amanda Lou, Nov. 6.

Glick, Sam and Jean (Sutter), Pekin, Ill., first child, Kara Suzanne, Nov. 3.

Guth, John and Lori (Gundy), Eureka, Ill., second child, first son, Christian Michael, Dec. 6.

Hartman, James and Kim (Hess), Wooster, Ohio, third child, first son, Joseph Lowell, Nov. 22.

Heintz, David and Louise (Miller), Ottawa, Ont., second son, Nicholas Alexander Miller, July 19.

Kizziar, Ronnie and Lori (Yoder), Hutchinson, Kans., first child, Jeremy Todd, Nov. 26.

Klassen, Ray and Eileen (Eigsti), Goshen, Ind., first child, Jennifer Ann, Nov. 30.

Kuhns, Philip and Faith (Eidse), Somerville, Mass., first child, Anthony Shane, Oct. 24.

Lyon, Steve and Carla (Diener), Tacoma, Wash., third child, second daughter, Stephanie Anne, Nov. 11.

Martin, Clifford W. and Susan (Skiles), Leola, Pa., second daughter, Kimberly Sue, Dec. 8.

Mattingly, Mike and Christine (Yoder), Hartville, Ohio, Sara Inez, Dec. 5.

Nyce, Steve and Deborah (Schulte), Keezletown, Va., first child, Matthew Alan, Oct. 30.

Schlatter, David and Kim (Squires), Pettisville, Ohio, first child, Tyler Michael, Dec. 1.

Schultz, Robert and Janine (Elsasser), Millbank, Ont., first child, Lance Robert, Oct. 28.

Smith, Ronald and Rita Jean (Kandel), Orrville, Ohio, second child, first daughter, Molly Jean, Dec. 6.

Smucker, Paul and Brenda (Stamm), Grand Rapids, Mich., second son, Cameron Philip, Nov. 27.

Suderman, Jeffrey and Diane (Ewy), Hesston, Kans., second child, first daughter, Lindsay Marie, Dec. 2.

Wenger, Harold and Jody (Schneringer), Brighton, Colo., first child, Kelsey Anne, Dec. 6.

Yoder, Elwood and Joy (Risser), Lancaster, Pa., first child, Nathaniel Mark E., Dec. 5.

MARRIAGES

"Please send marriage announcements no more than six months after the wedding.

Berkey-Metzler. David E. Berkey, Goshen, Ind., and Jennifer L. Metzler, Holdeman cong., Wakarusa, Ind., by Dale Brooks, Nov. 30.

Boll-Zook. Steven Lamar Boll, Lititz, Pa., and Brenda Lynn Zook, Manheim, Pa., both of Erb cong., by Lester L. Zimmerman, Dec. 7.

Hershberger-Stucky. Dale Hershberger, Harper, Kans., Pleasant Valley cong., and Janice Stucky, Moundridge, Kans., First Mennonite cong., by James Gingerich, Dec. 7.

Jantzi-Miller. Dave Jantzi, Phoenix, Ariz., and Lori Miller, Des Moines, Iowa, both of Sunnyslope cong., by Paul H. Martin, Dec. 7.

McGhee-Shenk. William E. McGhee, Hesston, Kans., Brethren in Christ Church, and Darlene F. Shenk, Bath, N.Y., Pleasant Valley cong., by Michael M. Zehr, father of the bride, and Dale E. Shenk, brother of the bride, June 22.

Meiners-Trobaugh. Kevin Meiners, Sterling, Ill., Science Ridge cong., and Rhonda Trobaugh, Sterling, Ill., United Methodist Church, by Edwin J. Stalter, Dec. 14.

Miller-Miller. Carl Miller, Goshen, Ind., Clinton Frame cong., and Amber Miller, Goshen, Ind., Salvation Army, by Vernon E. Bontreger, Nov. 30.

Nguyen-Lo Thi. Duong Nguyen, Chicago, Ill., and Thane Lo Thi, Des Moines, Iowa, by Paul H. Martin, Nov. 30.

Ressler-Beckley. Gregory Ressler, Orrville, Ohio, Martins cong., and Carolyn I. Beckley, Minerva, Ohio, First Christian Church, by Arthur Guy, Dec. 14.

Rexford-Zehr. Steven Rexford and Darlene M. Zehr, both of Watertown, N.Y., Watertown cong., by Michael M. Zehr, uncle of the bride, Aug. 24.

Schrock-Long. Steve Schrock, Wauseon, Ohio, North Clinton cong., and Kathy Long, Wauseon, Ohio, by Robert Schloneger, Nov. 16.

Wagler-Vereecke. Tim Wagler, Archbold, Ohio, Zion cong., and Sherry Vereecke, Fayette, Ohio, Catholic Church, by Ellis Croyle, Nov. 23.

Zook-Dunn. Arlen Zook, Mill Creek, Pa., Allensville cong., and Patricia Dunn, Doylestown, Pa., Catholic Church, by Timothy Peachey, Aug. 24.

OBITUARIES

Beachy, Mary, was born in Oklahoma, Apr. 30, 1912; died at the Goshen (Ind.) Hospital, Nov. 2, 1985; aged 73 y. On Nov. 12, 1931, she was married to Jonas Beachy, who died on Nov. 3, 1973. Surviving are one son (Darrell), 2 daughters (Shirley—Mrs. Max Leonard and Elsie Chris), 3 grandchildren, 3 great-grandchildren, and one sister (Amanda Ashwood). She was a member of North Goshen Mennonite Church. A graveside service was held at Violett Cemetery, on Nov. 5, in charge of Darrel Hostetler and Harvey Chupp.

Birky, Jake W., son of Joseph H. and Katherine (Zimmer) Birky, was born at Oberlin, Kans., July 20, 1889; died at West Point, Nebr., Nov. 26, 1985; aged 96 y. On Feb. 14, 1912, he was married to Emma Nitzsche who died on May 5, 1954. On Apr. 17, 1955, he was married to Frieda Reeb Kennel, who died on Oct. 16, 1963. Surviving are one son (Paul), one daughter (Eva—Mrs. Perry Kauffman), 2 stepchildren (Orin Kennel and Edna—Mrs. Omar Stutzman), several grandchildren and great-grandchildren, and 2 sisters (Alma—Mrs. Ed Wittrig and Emma—Mrs. Dan Nitzsche). In December 1930, he was ordained to the ministry and served congregations at Clarence Center, N.Y., and at Beaver Dam, Spartansburg, Pa. He was a member of Beemer Mennonite Church, where funeral services were held on Nov. 29, in charge of Ivan Troyer and Sam Oswald; interment in Beemer Cemetery.

Glick, Priscilla S. daughter of Isaac L. and Katie F. (Stuckey) King, was born in Chester Co., Pa., Nov. 6, 1895; died in Osteopathic Hospital, Lancaster, Pa., Oct. 29, 1985; aged 89 y. She was married to Elam M. Glick, who died in 1950. Surviving are 2 sons (Clyde K., and Ray S.), 2 daughters (Mary M. Smith and Martha S.—Mrs. Ronald Stalter), 13 grandchildren, 13 great-grandchildren, 2 brothers (Isaasc S. and Valentine S. King), and 2 sisters (Ella S.—Mrs. Ira B. Mast and Martha R. King). She was a member of Maple Grove Mennonite Church where funeral services were held on Nov. 1, in charge of Herman N. Glick, Mark E. King, and J. Richard Umble; interment in Millwood Mennonite Cemetery.

Grieser, Florence F., daughter of Daniel J. and Rosa (Beck) Grieser, was born in Fulton Co., Ohio, Dec. 5, 1919; died in an automobile accident near Loveland, Colo., Nov. 29, 1985; aged 65 y. Surviving are 4 sisters (Arlene, Dorothy, Lucile Grieser, and Doris—Mrs. Wesley Liechty), and 4 brothers (Ivan, Dale, Chauncy, and Marvin). She was preceded in death by 2 brothers (Orland and Cletus). She was a member of Emmanuel Mennonite Church, where a memorial service was held on Dec. 3, in charge of Stan Smucker and Darrel Otto. A memorial service was also held at West Clinton Mennonite Church, Archbold, Ohio, on Dec. 15.

Hostetler, Mabel Catherine, daughter of Elmer U. and Amanda (Wenger) Burkholder, was born Sept. 2, 1901; died at Medina Community Hospital, Nov. 26, 1985; aged 84 y. She was married to Elmer Beyler who died in 1944. She was later married to Paul Hostetler who survives. Also surviving are 2 daughters (Willeane—Mrs. Howard Schrock and Maribel Beyler), 4 step- daughters (LaVonne—Mrs. Paul Klassen, Evelyn—Mrs. Debert Smith, Dorothy—Mrs. Robert Beichler, and Joanne—Mrs. Ronald Murray), 15 grandchildren, 15 great-grandchildren, one sister (Eva McFadden), and 3 brothers (Forest, Virgil and Gordon). She was a member of Oak Grove Mennonite Church, where funeral services were held on Nov. 30, in charge of James Schrag; interment in Oak Grove Cemetery.

Hostetler, Stella H., daughter of Daniel and Eva (Haverstick) Mowrer, was born in Lancaster, Pa., Aug. 30, 1889; died at the home of her son Harvey with whom she resided, Nov. 27, 1985; aged 96 y. On Nov. 26, 1912, she was married to Christian M. Hostetler, who died in February 1967. Surviving are 4 daughters (Elizabeth M. Nissley, Dora M.—Mrs. Elam W. Heisey, Miriam M.—Mrs. Paul Breneman, and Esther—Mrs. Landis Myer), twin sons (Harold L. and Harvey M.), 26 grandchildren, 45 great-grandchildren, 3 sisters (Elsie Habecker, Elizabeth Resch, and Reba Kauffman), and 3 brothers (Milton, Lloyd, and Roy Mowrer). She was a member of Habecker Mennonite Church, where funeral services were held on Nov. 30, in charge of Christian B. Charles, Norman C. Shertzer, and Elmer F . Kennel; interment in the Habecker Cemetery.

Kauffman, Viola F., was born in La Grange Co., Ind., Dec. 1, 1907; died at Goshen Hospital, Goshen, Ind., Nov. 11, 1985; aged 77 y. On Dec. 1, 1926, she was married to Lawrence Yoder, who died on Feb. 11, 1966. On Nov. 7, 1971, she was married to Alvin Kauffman, who died on July 25, 1983. Surviving are 2 sons (Bernard and Norman Yoder), one stepdaughter (Joan—Mrs. Richard Baker), one stepson (Norman Kauffman), 7 stepgrandchildren, 5 great-grandchildren, one step-great-grandchild, 3 sisters (Kathryn Sparks, Anna Jorgenson, and Wilma Cooprider), and one brother (Paul Sparks). She was a member of North Goshen Mennonite Church, where funeral services were held on Nov. 14, in charge of Darrell Hostetler and Harvey Chupp; interment in Miller Cemetery.

King, Emery, son of David S. and Barbara (Kauffman) King, was born near Larned, Kans., Apr. 3, 1903; died on Oct. 28, 1985; aged 82 y. On Aug. 16, 1931, he was married to Ina Yoder, who survives. Also surviving are 3 sons (Elbert, Delbert, and Lloyd), 2 daughters (Mrs. Irene Harms and Mrs. Marjorie Hartzler), 11 grandchildren, 6 great-grandchildren, one brother (Daniel D.), and 4 sisters (Mary King, Ella King, Mrs. Ruth Rushly and Mrs. May Rushly). He was preceded in death by 2 brothers (Sam and Roy). He was a member of Rainbow Blvd. Mennonite Church.

Kurtz, Mose D., son of Daniel and Amanda (Coblentz) Kurtz, was born in Middlefield, Ohio, July 27, 1903; died of a massive stroke in Sarasota, Fla., Dec. 1, 1985; aged 82 y. On Nov. 1, 1924, he was married to Fannie Mae Wittmer who died on June 25, 1959. On Aug. 19, 1961, he was married to Anna Troyer, who survives. Also surviving are 2 sons (Alvin and David), 6 daughters (Edna—Mrs. Owen Slabaugh, Catherine—Mrs. Alvin Nisly, Dorothy—Mrs. Mose Gingerich, Mary—Mrs. Merle Bontrager, Louise—Mrs. Arthur Wyse, and Shirley—Mrs. Martin Troyer), one stepson (Dwane Hostetler), 3 stepdaughters (Beverly—Mrs. Lyman Hostetler, Shirley—Mrs. LaRue Oswald, and Wonda—Mrs. Roger Miller), 44 grandchildren, 36 great-grandchildren, 2 brothers (Simon and John), 2 sisters (Emma—Mrs. Henry Yoder and Amanda—Mrs. Ray Esch), and one stepsister (Mrs. Mary Yoder). He was preceded in death by 2 grandchildren, 3 great-grandchildren, and one sister (Sarah). He was a member of Martins Creek Mennonite Church. Funeral services were held at Hartville Mennonite Church on Dec. 5, in charge of Richard F. Ross and John Smucker; interment in Hartville Church Cemetery.

Martin, David A., son of Jacob and Katie Martin, was born at Elizabethtown, Pa., Feb. 2, 1902; died at Lancaster, Pa., Dec. 4, 1985; aged 83 y. On June 3, 1926, he was married to Fannie Lehman, who died on May 10, 1984. Surviving are one daughter (Dorothy—Mrs. John Eshleman) and one son (Robert D. Ebersole). He was a member of East Chestnut Street Mennonite Church where funeral services were held on Dec. 7, in charge of Glen A. Roth; interment in Stouffer Mennonite Cemetery.

McReaken, Henry Alvin, was born in Sorento, Ill., Nov. 10, 1923; died of a brain tumor in Glendale, Ariz., Nov. 29, 1985; aged 62 y. On June 25, 1951, he was married to Cathyren Wagner, who survives. Also surviving are one stepdaughter (Jeannine Nolan), 4 stepgrandchildren, and 3 brothers (Robert, David, and Virgil). He was a member of Trinity Mennonite Church, where memorial services were held on Dec. 1, in charge of Peter B. Wiebe; interment in Phoenix Memorial Park.

Miller, Andrew N., son of Isaac and Barbara (Nissley) Miller, was born in Lancaster, Pa., July 18, 1904; died of cancer at Mennonite Home, Lancaster, Pa., Oct. 21, 1985; aged 81 y. On Nov. 14, 1929, he was married to Nora H. Groff, who survives. Also surviving are 3 sons (David G., Andrew G., and Daniel G.), one daughter (Ruth A.—Mrs. Elvin Reitz), 15 grandchildren, 2 great-grandchildren, and 4 brothers (Raymond, Isaac, Amos, and John). He was preceded in death by one son (John G.). He was a member of Erisman Mennonite Church, where funeral services were held on Oct. 24, in charge of H. Howard Witmer, Ralph Ginder, and John Glick; interment in Erisman Mennonite Cemetery.

Miller, John W., son of Ananias and Emma Miller, was born near Amboy, Ind., Dec. 21, 1908; died at Wakarusa, Ind., Nov. 26, 1985; aged 76 y. On Oct. 7, 1934, he was married to Nedra Hostetter, who survives. Also surviving are 3 daughters (Neva— Mrs. Gerald Beck, Margaret—Mrs. John Ingold, and Rebecca Miller), one son (Arthur), 9 grandchildren, 2 great-grandchildren, 4 sisters (Sevilla—Mrs. Ralph Stahly, Mervanna Weike, Ima—Mrs. Charles Troyer, and Mrs. Fred Bontrager), and 2 brothers (Albert and Kenneth). He was preceded in death by one sister (Leona—Mrs. Lester Mann) and one granddaughter. He was a member of Holdeman Mennonite Church, where funeral services were held on Nov. 29, in charge of Russell Krabill; interment in Olive West Cemetery.

Miller, Joseph E., son of Eli and Mary Miller, was born in Middlefield, Ohio, May 1, 1902; died at Goshen, Ind., Dec. 4, 1985; aged 83 y. On Oct. 2, 1943, he was married to Barbara Miller who survives. Also surviving are one daughter (Oleta—Mrs. Kenneth Bollman), one son (Willis), one brother (Jacob E.), and 2 sisters (Mrs. Elizabeth Liechty and Mrs. Tillie Hostetler). He was a member of Bonneyville Mennonite Church. Funeral services were held at First Mennonite Church on Dec. 7, in charge of Firman Gingerich, David Bontrager, and John Kaufman; interment in Clinton Union Cemetery.

Miller, Raymond G., son of Jacob J. and Ida (Yoder) Miller, was born near Kalona, Iowa, Dec. 7, 1906; died on Nov. 30, 1985; aged 78 y. On Nov. 16, 1930, he was married to Nettie Bender, who survives. Also surviving are 3 daughters (Margaret, Barbara Longoria, and Treva Tenner), 2 sons (Dan and Arden), 11 grandchildren, 2 sisters (Ada—Mrs. Emery Hochstedler and Anna Mae), and one brother (Dale W.). He was preceded in death by 2 grandsons. He was a member of Upper Deer Creek Mennonite Church, where funeral services were held on Dec. 3, in charge of James Bender and Henry Miller; interment in Upper Deer Creek

Cemetery.

Morningstar, Sylvia, was born in Glendive, Mont., June 2, 1911; died in an automobile accident at Richmond, Ind., Nov. 9, 1985; aged 74 y. On Feb. 27, 1932, she was married to Tobe J. Eash, who died on April 27, 1978. On Nov. 6, 1982, she was married to William R. Morningstar, who died in the same accident. Surviving are 3 daughters (Kathleen—Mrs. Hubert Bontrager, Patricia Kurtz, and Sharon Yoder), one son (Merrill Eash), 6 grandchildren, 4 great-grandchildren, 4 brothers (Joe, Irvin, Sam, and Tobe Bontrager), and one sister (Mary—Mrs. Don Wolf). She was preceded in death by one sister (Laura) and one brother (Michael). She was a member of North Goshen Mennonite Church, where funeral services were held on Nov. 13, in charge of Russell Krabill, J. C. Wenger, and Harvey Chupp; interment in Maple Grove Cemetery.

Morningstar, William R., was born at Kenmare, N.Dak., June 24, 1904; died in a car accident at Richmond, Va., Nov. 9, 1985; aged 81 y. On Nov. 6, 1982, he was married to Sylvia Bontrager, who died in the same accident. Surviving are 3 stepdaughters (Kathleen Bontrager, Patricia Kurtz, and Sharon Yoder), one stepson (Merrill Eash), 6 stepgrandchildren, 4 step-great-grandchildren, 3 brothers (Titus, Ora, and Clayton), and 4 sisters (Martha Hartzler, Mable—Mrs. George Sharick, Lela—Mrs. Harold Miller, and Esther—Mrs. Raymond Oswald). He was preceded in death by one sister and 4 brothers. He was a member of North Goshen Mennonite Church, where funeral services were held on Nov. 13, in charge of Russell Krabill, J. C. Wenger and Harvey Chupp; interment in Miller Grove Cemetery.

Schrock, Elmer J., son of Jonas and Catherine (Kemp) Schrock, was born in Maryland on Apr. 24, 1899; died at Pleasantview Home, Kalona, Iowa, Nov. 26, 1985; aged 86 y. On Aug. 26, 1924, he was married to Alma Hochstetler, who died on June 9, 1979. Surviving are 4 sons (Robert, Donald, Duane, and Stanley), 3 daughters (Emma Jean Schrock, Doris—Mrs. Eric Thirtle, and Shirley—Mrs. Michael Michilozzi), 15 grandchildren, 9 great-grandchildren, one sister (Amelia—Mrs. Ernest Brenneman), and one brother (Lymann). He was a member of East Union Mennonite Church, where funeral services were held on Nov. 29, in charge of Norman Derstine and J. John J. Miller; interment in East union Cemetery.

Snyder, Elvin V., was born at Breslau, Ont., Apr. 1, 1900; died at Elkhart General Hospital, Elkhart, Ind., Dec. 6, 1985; aged 85 y. On June 28, 1928, he was married to Mary Fretz, who died on Jan. 5, 1974. On Oct. 29, 1978, he was married to Esther M. Brunk Fadner, who survives. Also surviving are 4 daughters (Edye—Mrs. Arnoldo Casas, Grace—Mrs. Bill Davidson, Betty—Mrs. James Stemen and Ester—Mrs. David DeFehr), one son (Mario O.), 12 grandchildren, 3 great-grandchildren, and one sister (Ada— Mrs. Jake Rudy). He was a missionary for many years with the Mennonite Board of Missions. He served in Argentina, Puerto Rico and south Texas. He taught at Eastern Mennonite College from 1970 to 1973 and was pastor of Spanish Mennonite Church in Milwaukee. Funeral services were held at Prairie Street Mennonite Church on Dec. 9, in charge of Charles D. Cooper and Dorsa J. Mishler.

Yoder, Barbara Ellen, daughter of Theophilus and Sarah (Weirich) Miller, was born at Delaplaine, Ark., Dec. 9, 1897; died at Middlebury, Ind., Nov. 24, 1985; aged 87 y. On Aug. 29, 1914, she was married to Mose D. Yoder, who died on June 23, 1972. Surviving are 3 daughters (Mattie—Mrs. Harvey Schmucker, Erma— Mrs.—John D. Miller, and Edith Yoder), 2 sons (Orva and Fora), 19 grandchildren, 39 great-grandchildren, and one brother (Jacob T. Miller). She was preceded in death by one brother, one sister, and one great-grandchild. She was a member of Prairie Street Mennonite Church, where funeral services were held on Nov. 26, in charge of Dorsa J. Mishler and Cliff Miller; interment in Prairie Street Cemetery.

CALENDAR

Provided by General Board of the Mennonite Church

Mennonite Central Committee annual meeting, Jan. 31-Feb. 1
Mennonite Publication Board, Feb. 7-8
Conservative Conference ministers fellowship, Belleville, Pa. Feb. 17-21
Mennonite Board of Missions board of directors, Elkhart, Ind. Feb. 20-22
Mennonite Board of Education board of directors, Feb. 21-22

CREDITS

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ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Religion in 1985: internal disputes, quieter confrontations

Mainstream religion in North America, so much in the political limelight during the U.S. elections of 1984, withdrew to the wings during much of 1985, preoccupied with a host of internal disputes and reorganizations. Conflict with the state was, in many ways, subtler this year, with civil courts called on to rule on a variety of church-state cases.

Sects and movements outside the mainstream of North American religious life—including the Church of Scientology, followers of Guru Bhagwan Shree Rajneesh, and the Mormons—found themselves in the news during the year, while mainline Christian and Jewish bodies devoted attention to such social issues as AIDS, sex and violence in the media, and the sanctuary movement.

Several Protestant groups underwent leadership changes this year, while the National (U.S.) and World Councils of Churches got accustomed to the style of their new general secretaries. There were new initiatives in the Roman Catholic Church's relations with Protestants and Jews, and Catholics around the world were preoccupied with the Synod of Bishops that met to examine the changes wrought by the Second Vatican Council.

Charges of government persecution came from religious workers in several countries, including South Africa and Nicaragua. Human rights battles continued on several fronts, and several familiar and new religious personalities made the headlines for their impact on both ecclesiastical and secular politics.

Religious groups confront activism of white hate groups

Watchdog organizations are writing papers, holding press conferences, and sending letters to church members to combat an upswing in violence linked to Nazis and the Ku Klux Klan.

More and more, Christian and Jewish leaders are supporting the efforts of groups that keep tabs on Nazis and Klansmen, whom watchdog organizations charge are more dangerous than ever.

Of special concern to clergy and the watchdog groups are the advent of computer networks linking hate-mongering organizations, the increase in violence and paramilitary training among Klan and Nazi groups, and the spread of "Identity" theology, which preaches white supremacy.

"There is no question but that the white supremicist movement has been growing, has become far more militant, and is feeding—specifically and largely right now—on the desperation of farmers in the Midwest and sort of a new white underclass that is insecure, unemployed, frustrated, and nobody has answers for them," says Eva Sears of the Anti-Klan Network in Atlanta.

Synod endorses Vatican II reforms, urges more spirituality

Roman Catholic bishops wound up a worldwide synod in Vatican City by pledging to promote the liberalizing reforms of Vatican Council II, but also with calls for greater obedience and renewed spirituality in their church.

In a final document approved almost unanimously and made public at the end of the two-week assembly, the bishops said the church must place more emphasis on holiness and a sense of the sacred to help answer some people's "interior void" and a generally growing thirst in the world for God.

The bishops launched an appeal for greater "doctrinal vigor" to prevent "confusion among the faithful" and to assure more respect for church rules governing moral issues such as divorce and birth control.

Court unmoved by interpretation of SS numbers as 'mark of the beast'

Ezra Eli Borntrager, a Kansas City, Mo., attorney who refused for religious reasons to divulge his Social Security number in an application for admission to the bar of the U.S. Supreme Court, has lost his final appeal at the nation's highest tribunal.

Borntrager believes Social Security numbers are the "mark of the beast" mentioned in several passages of the New Testament book of Revelation. Although he acknowledged in a written appeal to the high court that he was assigned a Social Security number years ago, he has stopped using it since discovering the references in Revelation.

Ministers say child abuse case causes some to change pastoral style

Colleagues of a United Methodist pastor being tried in a New York state court on charges of sexually abusing children in a day-care center say the case has caused them to be more cautious in relating to both children and adult parishioners in their pastoral roles.

About 50 clergy attended the opening day of the trial of Nathaniel Grady, pastor of St. Luke's United Methodist Church in New Rochelle.

Ralph Morris, pastor of a church which is also the site of a day-care center, said "The children are affectionate. They'll jump up on your lap and hug you. And if people want to nail you, they can do it." Referring to Grady, he said, "There but for the grace of God go I."

Inez James, another pastor, said that for some persons, the church "may be the only place where they get a hug and affection." She added that in counseling, a pastor may naturally respond to a church member who breaks down in tears by "taking his hand or putting an arm around his shoulder."

Catholic priests issue 'pastoral letter' urging ordination of women

A group of 2,300 Roman Catholic priests has called for a seven-year period of study in the church to examine how women can be ordained priests and suggested experiments in which women would perform priestly functions in selected communities.

The group, Priests for Equality, issued a pastoral letter which describes the Catholic Church's ban on women priests as a "scandal." Leaders of the Maryland-based organization also urged parishes not to wait for permission but involve women in roles currently closed to them under church law.

Such unauthorized steps may include wider use of altar girls and changes in the Mass to avoid exclusively male language, they said, warning that if there is no progress women are likely to be unofficially ordained in defiance of church rules.

Costs of alcohol abuse are enormous, says women's temperance group

The social costs of alcohol abuse in the United States are enormous, according to the Women's Christian Temperance Union. In a recent issue of the union's *Pennsylvania Bulletin*, the following facts were listed:

- Drinking causes 100,000 deaths each year.
- 13.3 million Americans are alcoholics or problem drinkers; over 3 million of them are under 18.
- 70 people are killed every day by drunk drivers.
- 35 percent of all drunk drivers are 16-24 years old.
- Drinking causes 80 percent of all home violence and 60 percent of all child abuse.
- 33 percent of those who take their own lives are alcoholics—a suicide rate 58 times higher than any other group.
- Alcohol costs $120 *billion* a year in lost work, medical expenses, property damage, and jail terms.

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At the end of a less-than-perfect year

"Life is difficult."—M. Scott Peck in *The Road Less Travelled*

It has not been a good year. According to *Newsweek*, this has been the worst year ever for airline disasters: 1,948 people have been killed in crashes of scheduled and chartered airplanes. It is also the year of the Mexico City earthquake and the eruption of Nevado del Ruiz in Colombia.

This is not to mention the continued slaughter on highways, the Iran-Iraq war, repressions, obsessions, hijackings, suicides, homicides, and early deaths in divers places. Added to this are personal tragedies and distress affecting the lives of people near to us. It is enough to make us want to wipe out all the year's memories in hope that next year will be better.

Of course it can't be done. The line between the years is artificial at best. There is no assurance that the new year will be overall any better than the past. If we are to hold up our heads and face the new year boldly, we will need more to sustain us than vague hope for improvement. How can we face the future with such a year in our past?

As a start we may accept the Peck principle, that "life is difficult." I remember when this point first hit me—somewhere about the age of 12. It made me cry. As an adult I am not often reduced to that, but I do on occasion find myself whining about certain of life's anomalies. Peck's message is to stop whining and accept responsibility. This is a place to begin.

One of the first thoughts that comes when life tumbles in upon us or someone close is visited by an apparently senseless affliction is "Why?" But "why?" doesn't take us very far, because as Job found, there is no answer.

Better questions are "What can I do?" And "What resources are there?" Jose Migues Bonino observes that love and fire are two basic gifts to humanity. Fire's discovery opened new options for mankind: "conquering the cold, having a circle of light for protection in the night . . . [providing] new possibilities for sociability and culture" *(Room to Be People*, p. 33).

But as Bonino adds, fire became also "a new means of destruction, irresponsibility, and cruelty." Fire needs also love. "Humanity is not made of love alone or fire alone. It is made of love and fire together" (p. 34). So we have fire, and we are called to love. Can fire and love sustain us in the new year?

Bonino observes that in the past the majority of people had "to endure their history" (p. 40). Life was a struggle for existence. The church helped to humanize the struggle: "helped the masses to endure history with a certain joy and hope" (p. 40). Today, he says, the task of the church must be broader than this because the opportunities for humanizing life are broader. But the church has trouble getting itself beyond this earlier role. Also, some in the churches have settled down. "What we too often find in our churches are people 'comfortably installed' there, feeling complacent about who they are and practicing their religion for their own benefit" (pp. 76-77).

While they may be dealing responsibly with fire, such persons are not practicing love. For love as the Bible knows it is active, reaching out beyond itself and its own comfortable circle.

So at the end of a less than perfect year we are called to *love*. To love ourselves and our neighbors near and far. To love will not answer all our questions, but many of them are unanswerable anyhow.

As we anticipate another less-than-perfect year, we may expect that wars and disasters will not cease. It is possible that some of these will affect us directly. Although we are all curious about what the future will bring, we can be grateful that we really do not know, for this knowledge could immobilize us.

But we have powerful models in the Scriptures—persons who responded in faith and love to threats as grave as any of us will face. Paul stated it as well as anybody when he said, "Forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13-14).

I can't think of a better way to face the turning of the year.—*Daniel Hertzler*

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